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AND GOLDEN RULE.

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REV. ASA ABELL.

BY REV. B. T. ROBERTS.

He was no ordinary man. For over fifty years he was eminent for his piety, his uprightness, his labors and his ability as a minister of the Gospel.

Asa Abell was born November 19th, 1796, in Cheshire Co., N. H. When a young boy, he removed with his parents to Western New York, and settled in Hopewell, Ontario County. He improved the advantages which the District Schools of that day afforded; and when a young man became a successful teacher. When a boy of nine years, he was awakened under the prayer of a Methodist preacher who made a pastoral visit to his family. He grew up in the fear of the Lord, and was kept from the vices common among the young. In June, 1815, he was converted at a Camp Meeting held on the outlet of Canandaigua lake, near his home. He sought the Lord in earnest, and after a night of agonizing prayer, came out a joyous, triumphant Christian. From that time till his death—a period of sixty-four years—we think it may be safely said,

that his piety was never called in question. He has demonstrated it to be a truth, that even in these days one may be a Christian without ever backsliding from God.

In 1816 he attended for one term the Academy at Onondaga Valley. Here he had a violent attack of the bloody dysentery, which threatened his life. In his distress he besought the Lord to heal him,—gave himself to the work of the ministry to which he had felt called ever since his conversion. In answer to prayer he was instantly healed; and immediately set out to walk home, a distance of sixty miles, gaining strength every day.

Being recommended by the Lyons Quarterly Conference he was admitted to the Genesee Conference of the M. E. Church in 1821. It then covered the territory since embraced in four or five Conferences. His first circuit was Canistota. It was about eighty miles long and from twenty to thirty wide, over the hills up and down the valleys, wherever a settlement could be found. He preached upon the Chautauqua circuit in 1823-4, and the next year was appointed to Buffalo, then a large and growing village of about three thousand inhabitants.

In 1827, at the Conference held at Wilkesbarre, Pa., he was appointed Presiding Elder of the Genesee District, which lay east of the Genesee river and extended one hundred and eighty miles from north to south. He was eighteen years a Presiding Elder in the M. E. Church.

He was elected a member of the General Conference of the M. E. Church of 1832, and of the three following General Conferences. From the first of the slavery agitation in the church, he espoused the cause of the oppressed, and was one of the eleven who, in the General Conference of 1836, voted against the resolution declaring that, "We have no wish, intention or desire to interfere in the civil relation of master and slave as it exists in the slaveholding states of this republic; that we have no sympathy with modern abolitionism, and will use all prudent measures to put it down."

Asa Abell was one of the few ministers of the M. E. Church who joined it in the days of its poverty and simplicity, and yet retained his plainness, and preached the same Gospel, and insisted upon the same conditions of salvation, when the church became rich and respected that he did when it was poor and persecuted. The liability to backslide is by no means confined to the pleasure-loving, or the ambitious periods of life. Many, who gave their energies and their labors all through the days of their strength for the promoting of a pure Christianity, have, in their old age, given their endorsement and fellowship to worldly conformed professors whom

they would not once have admitted to a Love Feast or class-meeting except upon promises of amendment. There can be no question that Solomon was once a converted, and a sanctified man. Yet he fell from grace. "For it came to pass when Solomon was old, that his wives turned away his heart to other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father."—1 Ki. xi, 4. He was what is called at the present day, in the church, "charitable;" in the world, "liberal." He did not forsake fully and nominally the worship of Jehovah, but while he worshipped the Lord, he also went with his wives, "after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites." But his "broad church" notions and practices were not pleasing to the Lord. "And the Lord was angry with Solomon because his heart was turned from the Lord God of Israel which had appeared unto him twice."—1 Ki. xi, 9. Asa Abell did not, as so many do, imitate Solomon, and become a compromiser in his old age. He retained his integrity to the last. Like Asa of old, "his heart was perfect all his days."

When others were wickedly thrust out of the Church for standing by the religious principles and practices which he had advocated during his long ministry, Asa Abell did not profit by the immunity which his gray hairs, and hard and long service, and the high esteem in which he was held by the people secured for him, but voluntarily severed

his connection from the church to which he had given his best energies, at the time when they were ready to place him among their pensioned veterans, and united with the FREE METHODIST CHURCH, when it was in an unsettled, distracted and precarious condition. He and Revs. A. F. Curry, H. Hornsby, C. D. Brooks and others, withdrew from the M. E. Church. His conduct in this particular sorely puzzled those preachers who acknowledge no higher law than selfish policy, and who suppose that "gain is godliness." They could not understand why a man should leave a church to which he had been so devotedly attached, and for the prosperity of which he had zealously labored for nearly half a century. They could not see that, when the church abandoned its mission of preaching the Gospel to the poor, and sold its seats to any worldlings who would pay for them, and further courted the world by conforming to it in dress, by joining its associations, and furnishing amusements for its gratification; and then laid violent hands on those who endeavored to induce her to return to her high calling, and turned them out of doors, it became the duty of every true Christian to withdraw from the fellowship of those who in these various ways "would pervert the Gospel of Christ."

In uniting with the Free Methodists, Asa Abell felt, as Elias Bowen expressed it when doing the same, "This is the church I joined at first over fifty years ago." These men, by voluntarily relinquishing their claims upon the superannuated funds

to which they were so justly entitled, gave to the world the much-needed demonstration that in true Christians, the love of principle is stronger than the love of money. They showed that expediency was not their god.

In the Free Methodist Church, Rev. Asa Abell did effective work for several years. He was District Chairman for nine years, and was twice elected a delegate to the General Conference.

About three years before his death he had a stroke of paralysis which effected chiefly his powers of utterance. Though he kept about, yet from this time he began gradually to fail. But his mind was clear and he was happy in God. At our last visit with him he was just able to kneel during prayer and we had a season of refreshing from the Master's presence. He was patient, cheerful and happy to the end. He grew weaker, from day to day, until, at twelve o'clock at night, of Sabbath, the 9th of November, his pure, peaceful spirit passed away to be forever with the Lord. He died without a struggle or a groan. He was eighty-three years old lacking ten days. His days' work was done, his life battle was fought, and it was fitting that he should leave the field of conflict and of toil as the clock struck twelve at midnight.

We obeyed the summons, and left a protracted meeting to preach his funeral sermon. The day was stormy, but a large number of neighbors and friends gathered together to pay the last tribute of respect to the departed soldier of

Christ. Revs. Claudius Brainerd, Levi Wood, S. K. J. Chesbro and Otis O. Bacon took a part in the funeral services.

In his domestic relations, Asa Abell was specially blessed. Death came, as it will come to the happiest family. But his household was one in which peace and love reigned. He was twice married. His first wife, a godly woman, died without children, a few years after they were married. To his surviving companion, he was married in 1827. They lived together in great love and harmony fifty-two years. There was something touching in the tender, affectionate manner in which, to the last, he always spoke of his "Julia." When his eyes, dimmed by death, failed to recognize his children, his wife, bending over him, asked, "Do you know me?" he faintly answered, "O, yes, *my* Julia." These were his last audible words.

They had ten children, five of whom survive; all a comfort and an honor to their parents.

It is seldom that we are called upon to review the character of a man in whom there was so little to criticise or blame.

Asa Abell was a man of unswerving integrity. In all business matters, he was strictly honest. In the earlier years of his ministry, his receipts from his circuits were often insignificant in amount; but no preacher that followed him was ever embarrassed by complaints of debts which he had contracted, or bills which he had left unpaid. And, what we more rarely find than integrity in business, he was honest in his

convictions. As is common with such men, he was often in the minority. He endeavored to find out the truth in every case in which he was called to act, and then did not hesitate to do what he thought was right. He was often selected for important committees, to which difficult matters were referred for investigation. He proved himself a wise administrator.

As a preacher, Asa Abell was clear, lively, forcible and convincing. He never preached any new, startling, doubtful doctrines. As he often expressed it, he was "a John Wesleyan Methodist." He never gave any countenance to the antinomian doctrines, again becoming so current in the churches. He was of a poetic temperament, and in his prime there were often captivating flights of eloquence in his sermons. But he sought to be useful, rather than to shine. Though his early advantages for education were limited, yet by careful study he qualified himself for the higher positions in the ministry. He was, a number of years, trustee of the M. E. Seminary at Lima, and one year agent for Genesee College. While agent, he did not become dry and secular, but kept his religious fervor and zeal. In the passage of his character at the Conference following, Rev. Amos Hard said:

"Brother Abell is a good man, and enjoys religion."

To this, some of the secret society preachers objected, thinking that it implied that there were some who were not as pious as they should be. It being told to Brother Hard, he apologized as follows:

"I hear that some of the brethren are tried with my saying of Brother Abell that he enjoys religion. I am sorry for it; and if they will forgive me this time, I will be very careful after this, how I say of a Methodist preacher that he enjoys religion."

The apology was not very satisfactory, but they did not want him to make another, as the apology was worse than the offence.

When important questions were before the church, Brother Abell frequently wrote for the periodicals. The article from his pen in "Why Another Sect," denying the statement taken up by Bishop Simpson, that the Free Methodist Church "originated in an association of preachers belonging to the Genesee Conference, who privately adopted a platform," is a good specimen of clear, vigorous English.

He wrote several hymns, from one of which we give an extract:

"I love the holy Son of God,
Who once this vale of sorrow trod,
And bore our sins, a dreadful load,
On Cal'ry's sacred mountain;
There on the cross he mournful hung,
The sport of many an impious tongue,
While pains immense his nature wrung,
And streamed life's crimson fountain.

And never shall it be concealed,
He hath himself in me revealed,
For all my sins a pardon sealed;
I feel his blessed favor;
In him I do and will rejoice,
I'll praise him with a cheerful voice
Until the theme my tongue employs
In heaven above, forever."

He purposely gave his influence to make the world better, and has gone to his reward.

—Integrity without knowledge is crippled, and knowledge without integrity is dangerous and dreadful.

—"Our Saviour was a preacher and a pattern of humility. He did so admire it, that he set in the highest place those that had the lowest hearts."

CONSECRATED.

BY H. H. LOOMIS.

And thou art consecrated. Hast thou, then,
Given thy life away, never again
To take it back, or call thyself thine own?
Doth Christ, thy Sovereign, make thy heart his throne?

If so, then surely thou canst bear the test
Which God and saints have set apart and blessed,
And prove thyself to one ambition prone;
And wish abandoned, safe in him alone.

Doth mammon offer thee his gifts of gold?
And visions of exuberance unfold?
And canst thou with an undesiring will
Proclaim thyself an humble pilgrim still,
And pray that thou mayst never handle more
Of this world's golden, soul-endangering store,
Than will contribute to thy wealth divine,
And make more of the Master's image thine?

Doth honor come, and kindly beckon thee?
Or pleasure make her soft, alluring plea?
Canst thou condemn each tempting overture,
Save those which greater grace to thee secure?
When fortune frowns, and thou, with weary feet,
Art at the task succeeding days t' repeat,
Canst thou rejoice, nor call thy trial strange,
Nor ask, save into holier life, a change?

Hath love been whispering to thy fond desire,
And told of happiness thou shouldst require
Outside of Jesus' fellowship? And art
Thou guarding well the portals of thy heart?
And wilt thou ne'er indulge a dream of love
Which will not farther from the earth remove?
Dost thou to earth's affection daily die,
And all its flesh-upholding motions fly?

Say not the test is hard—it is divine;
And nature rules who views it to repine.
The soul returned to God no wealth desires
But wealth of grace; and for no fame aspires
But that which finds her low at Jesus' feet,
Lingering to know his favor is complete.
His fellowship is there her fullest joy,
His love her highest wish of ecstasy.

—A Sabbath-school, teacher, of no great learning, but great skill in teaching, was asked for his method of study. He answered: "I read the lesson on Monday, and think about it, and pray over it; and every day it gets bigger and bigger, till, when Sunday comes, I must teach it to somebody, or I shall die."

MRS. AMANDA SMITH.

The London *Christian* gives Mrs. Amanda Smith's testimony: "I was definitely converted to God in 1856. I was very ignorant, but I had been taught that God would save me the moment I believed. I lived in the country in a family of "Friends," and went to town only once in a fortnight. When I was convicted of sin I prayed, fasted, wept, read my Bible; but the more I read, the more confused I got. I used to think my one trouble was disobedience; and it seemed to me I needed some one that had not sinned to intercede with Jesus for me. I cried to the wind, the sun and moon and stars to carry my sorrow to the Lord: "O Wind, you never sinned like me; tell Jesus I'm a poor sinner." When the sun got up and lightened the world I said, "O Sun, you never sinned like me; tell Jesus I'm a poor sinner." At night when the moon and stars were shining, I cried in my distress, "O Moon and Stars, you have never sinned like me, but kept your place as God made you; tell Jesus I'm a poor sinner." Thus I pleaded second-handedly with Jesus through the heavenly bodies; but, oh, the wonderful forbearance of God! I can't understand it.

I sat down one day almost in despair. The suggestion came: "You've been sincere; you've fasted, wept, prayed and read your Bible; you've been three months like this; God does his work quick; if he meant to convert you, he'd have done it long ago; give it up!" But it seemed as if the Holy Spirit said, "Pray once more." "Yes and I'll be converted this afternoon," I said, "if there's any such thing as conversion."

It was March 17, a bright day. I got my work ahead as well as I could, and then went down into the cellar and began to pray, "O Lord convert my soul." The suggestion followed, "That is just what you

have said many times before. It is no use." I began again, "O Lord, please convert my soul; if you'll only do it, I'll love and obey you all my life; O Lord, if not, I've come down here to die. Salvation or death. I'll never leave this cellar alive unless I have that which I have been praying for so long." Then I said, "O Lord, I will believe." My bonds were loosed. I cried, "Why Lord, I do believe; this is just what I have been asking for. O Lord, I do believe!" and down it came like a wave, all through me again and again.

Why didn't they tell me it was like this? Why didn't they tell me it was only by believing God? I was all new—my flesh, my head, my whole being. I rubbed my hands together and said, "O, I'm new!" You know what color I am, but there seemed a halo over my hands. I made but two springs out of the cellar. The glory filled my heart. I wanted to tell some one. How many times I had prayed for hours in that kitchen after they had all gone to bed; now I struck the table at which I had so often knelt, and cried *I am saved!* and the table seemed to bound with delight. I wanted to see if I was the same. I might have been as green as grass or as black as the ace of spades, but I felt new. There was a large mirror in the parlor, and I went in there to see if I was the same; or if some wonderful change had come upon me. When I told about it, some of my people said, "Wait till the devil fires a few bomb-shells, and you won't be so happy." Not being taught that God would sanctify and keep me, I was sometimes on the mountain, sometimes in the valley; but in reading my Bible and praying very much, I began to see that God had more of the same kind to follow, and being so much more, it really was better than the beginning.

I now had begun to seek entire sanctification. I asked what was

meant by being pure in heart. "O that means you must come as near to it as you can." I was clearly in a justified state, but there was this conviction of want. As the hart panteth after the water-brooks, so my soul panted after the living God. An elder said, "Come to it as near as you can. What is the use of fretting yourself? Do all you can. Visit the sick, sing and pray." But the hunger went on.

I read, "Rejoice when men persecute you;" in me there was a feeling of retaliation. When they spoke about me and blamed me I wanted to justify myself, instead of leaving it all with God.

In 1868 it pleased God to let me hear a sermon from the text: "Put on the new man, which after God is created in righteousness and true holiness."—Eph. iv, 23-4. As the preacher went on I followed like a child with its hand in its father's, and as he made point after point, I said, "Yes, that is plain." But I thought if I get it how shall I keep it? not knowing it was Christ keeping me. Said the preacher, "When you are tired and go to bed you don't think of asking how you are to breathe; and so if you get God dwelling in you. He will live himself in you."

"Yes, yes!" and just then a mighty baptism came down upon me. Every nerve in body, soul and spirit felt it. Love and power welled up in my heart to overflowing.

The next point was, that this blessing was instantaneously received; but the development would be continuous. "How long is a room dark after you take a light into it?"

"Yes, Lord,"—and down came this wonderful inexpressible something, bringing into captivity every thought to the obedience of Christ.

The preacher went on: "If Jesus is able in the twinkling of an eye to change this vile body, and make it like unto his glorious body, how long

does it take him to sanctify a soul?"

Quicker than the sparks fly from the steel, I touched God—God touched me.—*Faith Words.*

THE QUESTIONING HEART.

Art questioning again, O heart of mine?
When wilt thou cease to murmur and repine,
Or learn to trust where thou shalt fail to trace,
And test His all-sufficiency of grace,
Who doth appoint in wisdom and in love,
Each onward step from earth to heaven above?

What tho' the way is dark? A Father's hand
Shall guide thee softly through this desert land,
Or He will bear thee in His loving arms
When thou art weary, and thy dread alarms
Will hush to slumber on a Saviour's breast,
Till thou shalt know His ways are always best.

When, heart, above thy head the clouds seem dense
Thou hast a tower for thy sure defence,
Wherein thou mayest run when storm are wild;
No cloud can from the Father hide His child;
And in these scenes, if thou to worship bend,
The clouds will rift to let thy praise ascend.

Good must result from every trial here,
And joy replace the falling of each tear,
If, with the eye of faith, thou shalt exclaim:
"It is the Lord, and blessed be His name!"
And in all conflict that befall thee,
Thou shalt bear off the palm of victory.

For thus temptation's hours shall become
To thee the herald of a victor's song;
When from thee, heart, in each emergency,
Shall rise the notes of a doxology;
And thou wilt cease to call His dealing hard,
Because thou shalt respond to all—praise God!

—Be true in your convictions. If the light within you has become dim, come to the light, even if some of your deeds are reprov'd. While those who deceive you shall bear their judgment, whatever it be, yet that cannot help you. The responsibility resting upon you as an individual, cannot be thrown upon others. You have your own senses which, if properly exercised in spiritual things, would enable you to discern good from evil. If you will let him, God will make the way so plain to you that a fatal mistake will be out of the question. Then let him lead you.

TRUE REFORM.

[The following extract from the report made to the Wesleyan Methodist General Conference by the Committee on Reforms is from the "American Wesleyan.]

What are the wrongs against which we contend? I answer, we oppose infidelity by which we mean a denial of the existence of God and of the authority of the Bible as a revelation from God to men. We see only peril to our race in the prevalence of such sentiments, and recognize in the teachings of infidels the poison that to an alarming extent is flowing through the whole body politic and largely affecting the churches of our land who are practically turning away from the old beaten paths of the Bible teaching and adopting theories that ignore some of the most vital doctrines taught in the word of God. But while infidelity is poisoning the fountain, the impure stream is flowing out in streams of large and small dimensions all over our land, and Sabbath-breaking, profanity intemperance, secret combinations, like frogs of Egypt, coming up all over our land, *infidelity to the marriage vows*, disobedience to parents and a general disregard of the claims of God's laws.

While we look at this dark picture of abounding wickedness existing in the world around us, we turn to the Church as the heaven-appointed instrumentality to turn men from sin to righteousness, but a gloomy vision greets us. Pride has largely taken the place of humility; conformity to the world is substituted for conformity to the law of Christ; church fairs, lotteries and speers, involving card-playing, dancing, women auctions, have made the Church a hissing and a by-word, and thoughtful men in contemplating the picture are led to exclaim, "We looked for light, but behold obscurity, for brightness, but we walk in darkness." We have thus far referred to some—not by any means to all the

evils to be corrected. But it is a small part of the work of reform to point out evils. Its business is to cure them. How then can we as reformers succeed in this arduous work? Not by might nor by power. As reformers if we depend upon human agencies alone in carrying forward this work, we 'shall signally fail. The world and the devil are combined and the weakness of the flesh can never successfully contend against them. There may be reform to a certain extent by human agencies. The pulpit, the press, and the forum are mighty agencies, and their power should be invoked to the utmost in counteracting the evil tendencies of false teachings and practices, and while we diligently use these, we must by all means by our example maintain a living testimony, against every form of wrong in practice by making ourselves practical examples of Christian purity in life, by abstaining from every form of wrong recognized as such by the word of God, and not only ceasing to do evil, but learning to do well. We may accomplish much in the use of these means. The evil propensities of bad men may be held in check by good teachings and good examples, but in order to success, in turning back the incoming tide of sin, or rather in order to the successful prosecution of this work of reform there must be more than human agency. Every reform that stops short of heart reform is superficial; and professed reformers, whether in church or state, who stop short of this are, at the best, but of a class of whom it might well be said even if a point be gained in the right direction, "This ought ye to have done, and not to leave the other undone."

Heart reform is true reform, and purity of heart is an essential requisite to righteousness of life, and our hope as reformers lies in this. The efficient operation of the Holy Spirit on our own hearts, in renewing and cleansing power and a baptism of

the Spirit on our souls enduing us with power to do for God—bringing us near to God, giving us power with God that enables us to prevail with men. Here is our hope, and only here. Without this our enemies are stronger than we are, and we shall fall by their hand. With this, one shall chase a thousand. The little one shall become a strong nation. The wilderness and solitary place shall be glad, and the desert shall blossom as the rose.

PREVAILING SINS.—The duty of the hour is to attack prevailing sins. John Knox did this, and his memory will be fresh and green among the Scotchmen forever. John Wesley did it, and that act and habit of his life have made him immortal for all time. The appalling prevalence of political corruption calls for the advent of an Augustine who shall deal it mortal blows. The high tide of the drink traffic, and of the closely associated social evil, as together they sweep on to debauch society, is imperatively demanding the uprising of some "son of thunder," who shall neither spare nor pity these terrible crimes. Some such Jonah, showing the people their sins, is needed in order to the purging of the public conscience. The pulpit should do this work. Let it gird itself with the sword of battle.—
Banner of Holiness.

—Thou shalt move no mountain from its place till, first of all the mountain of thy selfishness is cast into the sea.

—This passionate cry to be made happy is very often an ill-disguised selfishness. And often when men think that they have their answer and their blessing, there is delusion and damage. It is so easy to mistake getting happy for substantial religious progress. Alas! it is as often followed by spiritual exhaustion as invigoration.

THE CASE OF MISS JUDD.

BUFFALO, Nov. 3.—One of the most marvellous cases of restoration to health has been made public in this city. Miss Carrie F. Judd, eldest daughter of Mr. O. K. Judd, of 260 Connecticut street, this city, is the person who has been cured. Mr. Judd has been connected with the cashier's department of the American Express Company here for nearly twenty-nine years, and is well and favorably known. The story as told by Miss Judd, who is an intelligent young lady of nearly twenty-one years of age, and substantiated by her father, and by Mrs. Hambleton, her nurse, is as follows:

For some time prior to January, 1877, Miss Judd fell into a decline. On the 6th of January, 1877, she was prostrated by a violent attack of nervous fever, having its origin, it was conjectured, in the spine, which had been injured by a fall on a stone sidewalk. She grew worse, the disease taking on a settled spinal difficulty which was accompanied by hyperæsthesia of the spine, hips, knees and ankles. In a short time those parts of her body became so sensitive that she could not even bear her own hand upon them, and means had to be devised to lift the weight of even the bed-clothes upon her. The spinal nerves and those of the large joints were so unnaturally alive that they seemed to be bare, and the slightest noise or jar in the room made them vibrate. The pain in her head was acute, and the aching of the eyelids was so intense that for hours she could not open them. She had to be kept in a darkened room; for a ray of light could not be withstood, so sensitive had her eyes become. Her hearing was unnaturally acute, and great care had to be taken to prevent rude sounds from falling upon her sensitive nerves. No person was permitted to be in the room except the nurse and other members of the family whose atten-

tions were absolutely necessary.

This state of things continued until Miss Judd became so weak that she could not even turn in bed, or move herself in any way. For over eleven months she was unable to sit up a single moment. During all that time she was under the care of Dr. Hoxsie, one of the most popular homœopathic practitioners in the city. After the eleven months of struggle almost between life and death, she began to improve, and in the following summer was able to sit up for a short time every day. She was yet unable to help herself, and in being taken from the bed the attendants had to place their hands under her arms, for she could not bear any pressure whatever upon her body. At the time when she was gaining very slowly the weather was very hot, which in addition to the great effort she made to help herself, threw her into a relapse, and she again grew worse. This violent renewal of the old trouble continued all that Fall and Winter, until last Spring, when she was so far reduced that she could hardly whisper.

During all these weary months all that the ingenuity of the best physicians could devise was done for the patient little sufferer, but all to no avail. Dr. Davis, a well-known physician of Attica, tried his skill, but failed. Dr. Baethig of this city also treated the case with a like result. Then Dr. Lon See On, a Chinese physician, educated in his own country, was called. He is a gifted fellow, but was unable to do any good. About two thousand dollars had been paid out by Mr. Judd; the daughter was slowly failing, and they were almost discouraged. She got so weak that she could only move her lips.

About this time Mr. Judd read a paragraph in the *Buffalo Courier*, copied from the *Springfield Republican*, in which a colored woman, Mrs. Edward Mix, of Wolcottville, Conn., was credited with having ef-

fectured wonderful cures by power of faith and prayer alone.

Mr. Judd managed to make the patient understand, and by her request her sister Eva, twelve years of age, wrote to Mrs. Mix that the sick girl believed that Mrs. Mix's great faith might avail for her if she would only pray for her recovery. On the 25th of February the family received the following:

"Wolcottville, Conn.,

Feb. 24, 1879.

"Miss Carrie F. Judd: I received a line from your sister Eva stating your case, your disease, and your faith. I can encourage you by the Word of God, that according to your faith so it be unto you, and besides you have this promise: 'The prayer of faith shall save the sick, and the Lord shall raise him up.' Whether the person is present or absent, if it is a prayer of faith it is all the same, and God has promised to raise the sick ones, and if they have committed sins to forgive them. Now this promise is to you as if you were the only person living. Now, if you can claim that promise, I have not the least doubt but what you will be healed. You will first have to lay aside all the medicine of every description. Use no remedies of any kind for anything; lay aside trusting in the arms of flesh, and lean wholly on God and His promises. When you receive this letter, I want you to begin to pray for faith; and Wednesday afternoon the female prayer-meeting is at our house. We will make you a subject of prayer between the hours of three and four. I want you to pray for yourself, and pray believing, and then act faith. It makes no difference how you feel, but get right out of bed and begin to walk by faith. Strength will come, disease will depart, and you will be made whole. We read in the Gospel, 'Thy faith hath made thee whole.' Write soon. Yours in faith,

MRS. EDWARD MIX."

Miss Judd obeyed the instructions to the letter. She dropped her medicines and gave herself wholly into the care of the Almighty. She prayed as well as she could in her weak and emaciated condition, and was filled with faith. At the time when the woman's prayer-meeting in Wolcottville, Conn., was to make Miss Judd a special subject of prayer, all the members of the Judd family lifted up their prayers, though not in the sick girl's room. Miss Judd says that about half-past three o'clock she felt a sudden and remarkable change, and without the least fear or hesitation or doubt, she turned over and raised up alone in bed for the first time in over two years. When Mrs. Hambleton, the nurse who had cared for Miss Judd for over a year, saw this she sank upon her knees and began a prayer. Then the nurse burst forth in songs and praises, and while doing so gave Miss Judd a little assistance and she walked about nine feet to a chair.

Up to this time the girl had not borne any weight upon her feet for two years and two months. During the hour that prayer was being offered in her behalf, the nurse says a great change was perceptible in her color, circulation, and pulse. Miss Judd then referred to her diary, which was kept by Mrs. Hambleton, and read the following entries:

Feb. 27: "This afternoon after sitting up she walked from her chair to the bed, a distance of eight feet, by taking hold of my arms."

Feb. 28: "I gave her a sponge bath, and could not help but notice the change in the color of her flesh; instead of the yellow, dead look, it is pink and full of life."

March 1: "This morning she drew on her stockings."

March 2: "Her chest and lungs have been strong. She has talked aloud a good deal, appetite good, color fresh and clear."

In three weeks from the day the

girl began to improve she was able to walk all over the room without any one near her, and in four weeks she was able to go down stairs with a little assistance. She could walk steadily from the first. She improved so rapidly that the swelling of the muscles was almost perceptible. On the first pleasant day in April, Miss Judd called at a neighbor's, and everybody rejoiced.

The strange fact of the walking is made appreciable when it is known that the spine and large joints had become so weakened by the hyperæsthesia that they were like cartilages, and if she had been placed on her feet when in that state, she would have settled all out of shape. They, however, became strong and firm at once, and have continued to strengthen every day. Now Miss Judd can walk long distances without fatigue. She teaches her class in Sunday-school every Sunday, and her friends say she looks better than ever before in her life. On Wednesday last she went into Genesee county, a distance of forty miles, to attend the marriage of her brother.
— *Correspondence N. Y. Sun.*

It is said the late Bishop Doane, of New Jersey, was strongly opposed to total abstinence, and his sideboard was loaded with brandy, wine, etc. On one occasion, Perkins, of the Sons of Temperance, dined with the bishop, who, pouring out a glass of wine, desired him to drink with him.

"Can't do it bishop. 'Wine is a mocker.'" "Take a glass of brandy, then."

"Can't do it, bishop. 'Strong drink is raging.'"

By this time the bishop, becoming excited, remarked to Perkins, "You will pass the decanter to the gentleman next you!"

"No, bishop, I can't do that. 'Woe unto him that putteth the bottle to his neighbor's lips.'"

AMONG ROMANISTS.

It is a matter of interest to all thoughtful minds that the Romish church of to-day feels the impulse which is everywhere moving Christians of all names. In France, the authority of the Pontiff is more and more becoming intolerable, and a national or "Gallican church" is growing into strength from the bosom of the Roman body. In Switzerland and in Germany the "old Catholics" are recognized by the state. In Mexico, the "church of Jesus" wins many from the corruptions of the papacy, and already the blood of its martyrs has sown the seed from which a bounteous harvest shall yet be reaped. In our own land a similar movement, yet without any connection that appears to mortal vision with the others named, is attracting earnest attention. A correspondent, who has lately been present at the services conducted by Fathers Quin and McNamara, sends us a glimpse of what they are doing in New York.

DEAR DR. CULLIS,—On my way to visit a sick friend yesterday, I noticed as I passed "the University" that Father McNamara was to speak there at 3 P. M., and as it was then three o'clock I went in. The room was already filled, but a place was made for me, and, after I was seated, for perhaps a dozen more, and still they came. Chairs were brought in, the platform was filled, and still they came, until it looked as if there would not be standing room to receive the audience. The hymn book used was one arranged for the purpose by Father McNamara, and consisted of sacred songs and Psalms of David, set to popular Irish airs, which they all seemed to know. In the preface of the book it was stated that the music was popular Irish airs and "some others," to give variety. So I looked through the book to find the "some others," and recognized

only "Yankee Doodle." The words were very finely adapted to spiritual worship. I remembered the Irish enthusiasm, and listened.

The audience was thoroughly Irish, and was addressed by Father McNamara and Father Quin, two Catholic priests, who lately were in the Romish church, but now are leading their people out of the Roman element into the faith of their fathers before Rome knew them, the faith of St. Patrick, St. Bridget, etc. They style themselves the Independent Irish Catholic Church. Father McNamara occupied the greater part of the time in the afternoon, and announced that Father Quin would address them in the evening on the progress of the movement all over our country, and the abuses of the Romish church everywhere. He appeared to have just returned from a tour in the West. Father McNamara stated that on the 26th of September, 1877, he started the work on Water Street, in the face of much opposition, but God took care of them. The Irish Catholics commenced to come from the Romish church from the beginning, but they were now flocking in increasing numbers, and would soon, he thought, swell to an army of volunteers. He hoped soon to see in New York a cathedral large enough to accommodate all who wanted to come. The cathedral on Fifth Avenue did not suit the Irish Catholic church. It was dedicated in rum and drunkenness, and was built with the earnings of the poor for the Romish power alone. The service there was in Latin, which none of them could understand. They had taken the side of temperance and a free Catholic Bible, and Rome did not suit them. Rome had always oppressed the Irish, and kept them poor. Ireland got her religion from Jerusalem, not from Rome, and in the time of the Apostles, and from Jesus Christ. Jesus Christ alone was intercessor and priest and Saviour, and each one

must come personally to Him for salvation. Rome had come to their country, sneaked in and wound around them, and he called upon the Irish people now to arouse themselves and throw her off, to excommunicate her. They wanted nothing of her. We publicly and boldly say, We don't belong to her, and want nothing of her.

If any Romish priest is here, or any "sister," as a "spy," we tell them there is nothing to spy out; we speak boldly, and the papers echo our words; we excommunicate the Roman Catholic church from our midst, and want nothing of her, and return to the religion of our "fathers," which is faith in Jesus Christ for salvation. A little girl seven years old had seven curses pronounced on her head by a Romish priest, enough to frighten the life out of the child, for daring to attend his meetings on Water Street, and her parents were excommunicated from the church for allowing her to do so. Yet that very priest, for fifty dollars, said the mass over the dead body of a woman who kept a brothel next door. He was not against the priests. Oh, no, they were enslaved, and dare not do otherwise than they did; but he called upon them to arouse and throw off their thralldom.

The 27th of September being their anniversary, a series of services will be commenced on that day, to continue each evening for eight days, and the large hall in Cooper Institute had been engaged for the evening of Monday, October 6th, when Father Quin will address them. Father Quin is a fine, thoughtful-looking man, and reminds one in some respects, when at rest, of the sainted Alfred Cookman, so well known in our country. He is earnest, and must prove a powerful ally in the work. Report says he is soon to be married. They teach Jesus Christ as a personal Saviour and intercessor, the Word of God as the

rule of every man's life, and urge a personal faith in Christ for salvation upon their hearers, and daily study of the Catholic Bible, not the Roman Catholic, but our own loved Bible, which they say is Catholic not Protestant. The service is closed by a hearty singing of "Praise God from whom all blessings flow," in which I fervently joined, my eyes filling with tears as I thought of the company I was in, so lately in all the snares of the Roman church.

A telegram is to-morrow to be sent to Switzerland, to the Evangelical Alliance now convened there, asking that the Independent Irish Catholic church be there represented as one of the evangelical churches of the world.—J. W. B. in *Times of Refreshing*.

I WANT TO HELP CROWN JESUS.

BY MRS. JULIETTE HILL.

I want to help crown Jesus,
When life's short race is run;
'Tis he who bought my pardon,
God's well beloved Son.

I want to help crown Jesus,
Down in the garden now
I seem to see my Saviour,
The blood-sweat on his brow.

I want to help crown Jesus,
For 'twas my sins which made
Him groan and cry in anguish,
As they on him were laid.

If I would help crown Jesus,
Redemption's song would sing,
The talent he has given
I must redoubled bring.

I mean to help crown Jesus;
The stars I gather now.
When I go home to glory,
I'll place upon his brow.

I want to help crown Jesus,
For he the bands of sin
Hath broken all asunder,
And bids us dwell with him.

CHRIST THE LIFE.

"I am the Way, the Truth, and the Life." Divine life in men is conditional upon the absence of sin and in the presence of Jesus. Original sin not only stained and debased human nature, but caused death. The death was spiritual, and necessarily, from the nature of its causation, eternal, unless some adequate means of resuscitation could be devised. The removal of sin does not directly and efficiently generate life.

Cleansing is a negative work. It is conducive to life, but not its proximate cause. Death was the resultant of God's separation from the soul and the withdrawal of His Spirit. Nor could this have been avoided after the projection of sin into our mortal nature. Sin and divine presence are expulsive of each other. Sin entered and God went out. Now in restoring life this order must be reversed. Sin must depart and Christ must come in. And it is the entrance of Jesus that effectually giveth life. His incoming is the positive side of salvation.

Spiritual life, then, depends upon the presence of the Holy Ghost, who is the expression of Christ in the heart. But sin necessitated His withdrawing, because righteousness could not hold fellowship with unrighteousness. Death ensued, depravation being the sequence of deprivation. Girdle a tree and decay is inevitable; not because the integrity of the tree has been destroyed, but because the vital element has stopped and turned back. So the interjection of sin into the human being intercepted the sweet and vitalizing flow of the Spirit and caused His withdrawal. Quenched and grieved, He departed. As a result the soul lapsed into death.

The condition of the mind and the body remain quite unimpaired,

but they are struck with death. The tree may stand long after it is girdled, but it is dry and leafless. Decay and rottenness are its doom. It is so with fallen human nature apart from Christ. He alone brings life and immortality to light. He alone is the resurrection and the life. He alone is the way, the truth, and the life.

No amount of self-culture or cleansing can restore life without his Holy Spirit. Not even the removal of sin by Christ himself independently, if such a work could be conceived of, could restore to us our spiritual life without the agency of the Holy Ghost. For not only washing, but quickening, is necessary to divine life. You may wash a withered arm till not one soiled spot remains upon it, and yet it has no strength, no vitality. And why? Because the member does not depend upon purity of life, but upon the presence and circulation of the blood. Christ, therefore, must do more for His people than to save them from their sins. He must also baptize them with the Holy Ghost and with fire. It is He who breathes upon dry bones and makes them stir and rattle with returning life. Christ, therefore, must be our life through the revivescence of his Holy Spirit.

To save and to quicken are correlated as antecedent and consequent, and both are necessary. It was not enough for Christ to die for our sins and rise for our justification. Nor was it enough to be lifted in the chariot of cloud to that exalted position within the veil where He gives repentance and remission of sins. He must also send us the vitalizer. Redemption had been incomplete but for the Comforter. Hence the explicit words of Jesus, "I tell you the truth, it is expedient for you that I go away, for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you." — *Zion's Herald*.

NEED OF THE CHURCH.

All men of experience know how hard it is rise above the average piety of those above them. This is one of the discouragements in the path of all who are trying to raise the standard of piety. If men or women think they are equally as pious as those about them, they feel quite safe, and see no need of troubling themselves concerning a higher piety. Yet you hear such complain of the corruption of the times, the open, shameless vices of all classes, the multitudes who attend no church, know no Sabbath, nor seem to have any fear of God before their eyes.

If the criminal classes are saved at all it is and must be by the labors of such as profess to know and love Christ. We are not warranted in expecting God to use any other instrumentalities than these. Yet the average Christians that now compose the visible church have not the heart even to speak to the godless whom they meet every day. They know and feel the need of a baptism from God to compel them to labor for the salvation of others. Holy love would give them a clear view of the condition and danger of the careless or criminal ones living near them. They know this as well as the writer. But they still feel reluctant to seek the qualification for usefulness which true holiness gives. That is the condition of thousands now in different churches. What a pity! Will such throw away their lives and appear before God, as did the man with one talent, and receive his doom? Oh, what terrible regrets will such have when nearing the close of a life of unimproved talents. If filled with the Spirit, every believer would be a power in his own neighborhood; without it, life's history is a blank. On looking back, such must feel terribly sad. They may be saved personally as by fire; but this will not prevent regrets, because of a wasted, useless

life. And how many at the great day of review may charge them with not caring for their souls?

How can the church reprove the worldly for gaiety, pride and expensive living, each one looking only for gain, when she is guilty of similar folly and earthliness? That is why her members are so dumb and silent. They fear the retort, "Physician, heal thyself." The deeply devoted who are wholly the Lord's are as bold as lions. All the church needs now is the fullness of the Spirit to make her aggressive. Nor will the masses be reached until she is thus endowed. Learning, wealth, fine churches, good music and popular pulpit talent will all fail. "It is not by might nor by power, but by my Spirit, saith the Lord." The Spirit sanctifies and makes holy all who receive it in its fullness. When believers are thus filled, then will the church arise and shine, her light having come. Her feeble members will then be mighty in an aggressive work, in saving the lost. How long, O Lord, before that time will come? All we can do is to labor on, pray on, and wait for it as the few did in the city of David.—*Words of Faith.*

—“With regard to the nature of religious discourses, I would observe that even a powerful and living address, requires a listening and a teachable spirit on the part of the hearers, to be of any profit.”—*The Friend.*

—The late Dr. Guthrie, of Scotland, was a strong temperance man. On one occasion he expressed his opinion of whisky in these words: "Whisky is good in its place. There is nothing like whisky in this world for preserving a man when he is dead. But it is one of the worst things in the world for preserving a man when he is living. If you want to keep a dead man put him in whisky; if you want to kill a living man put whisky into him."

JACOB'S VOW.

Our good pastor sometimes preaches close sermons. One of his latest was based on Jacob's vow at Bethel, "Of all that thou shalt give me, I will surely give a tenth unto thee." He laid down two principles, 1. That the fact of mercies received imposes an obligation to render thank-offerings; and, 2. That the amount we lay on God's altar is not a discretionary matter; that it must be *stated* as to time, and *proportioned* as to sum, and that a tenth is the *minimum*, instead of the farthest limit. I could have borne this pretty well, but there came some pinching inferences, which trouble me.

1. If Jacob pledged a tenth as a *free-will offering* in his solitude, notwithstanding the possible occasion for its use, how much more should we give now, with existing obligations, and the implied necessity to sustain begun operations, with reiterated appeals to our benevolence?

2. If Jacob pledged a tenth of whatever he might acquire by personal industry, how much more may be claimed in the name of Christ from the multitudes who possess *inherited* wealth, and who, like the lillies, "neither toil nor spin."

3. If Jacob pledged a tenth for expenditure in sacrifices, in themselves of no effect to purge the conscience, how is the claim to a larger proportion heightened by the consideration, that we live under the dispensation of the Spirit, and that wealth may be directly devoted to the advancement of moral and spiritual interests?

4. If Jacob pledged a tenth when the difficulty would be to devise ways to spend it directly in the service of God, how much more do we owe to our Lord, now that the fields are white unto the harvest—when the influence of a single pound may be felt on the opposite side of the globe—when the set time to favor Zion is come?

5. If Jacob, a young man just setting up in life, pledged a tenth from his undeniable necessities, how much weightier the obligation on Christians advanced in life, whose annual means greatly exceed their personal wants, and who expect in a little while to be with Jesus, and to hear the harps of heaven?

Are these inferences sophistical? If they are logical and scriptural, do not many of us incur the guilt of Ananias and Sapphira, in keeping back a part of the price?—*Messenger*.

THE SHEPHERD'S VOICE.—A man in India was accused of stealing a sheep. He was brought before the judge, and the supposed owner of the sheep was present. Both claimed the sheep and had witnesses to prove their claims; so it was not easy for the judge to decide to whom the sheep belonged. Knowing the customs of the shepherds and the habits of the sheep, the judge ordered the animal to be brought into court, and sent one of the two men into another room, while he told the other to call the sheep, and see whether it would come to him. But the poor sheep not knowing "the voice of the stranger," would not go to him. In the meantime, the other man, in the adjoining room, growing impatient, and probably suspecting what was going on, gave a kind of a "chuck," upon which the sheep bounded away toward him at once. The "chuck" was the way in which he had been used to call the sheep, and it was at once decided that he was the real owner.—*American Wesleyan*.

—"Weak faith takes the delay in the answer to our prayers as a sign that they will never be answered, and ceases to pray. Strong faith takes the same delay as a sign that the answer is continually drawing nearer, and prays with always increasing hope and courage."—*Arthur*.

THE FAMILY CIRCLE.

BY MRS. H. C. HAYDEN.

"Wives, submit yourselves unto your own husbands, as it is fit in the Lord."—Col. 3-18.

St. Paul in the text is addressing Christian wives, and he has reference to Christian husbands, and not to sinners outside of the church. There are some, even in this enlightened age, who think that a man, because he is the head of the family, has a right to exercise arbitrary authority. Let us search the Scriptures to learn how a man is to rule his house, and in what his authority consists. St. Paul, in writing to the Ephesians, says: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." Eph. v, 25. If the husband loves his wife as Christ loved the church and died for it, he will not request her to go anywhere or do anything that would be inconsistent with a holy life. Again, St. Paul says to the church at Ephesus: "Submitting yourselves one to another in the fear of God." Do we as brethren and sisters command and order each other? Not by any means. The text above simply means that we should listen to each other's advice. Right in the same connection, St. Paul says: "Wives, submit yourselves unto your own husbands, as unto the Lord. Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in everything."—Eph. v, 21-24. That is, honor their judgment and listen to their counsel. He farther says to the wife: "Let the wife see that she reverence her husband." And the apostle Peter says to husbands: "Likewise ye husbands, dwell with them according to knowledge, giving honor unto the wife as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers may not be hindered."—1 Pet. iii, 7. We see that the husband is to honor the wife,

and the wife reverence her husband. Now, reader, if you can, tell me the difference between honor and reverence; then we shall be able to ascertain the difference between the respect with which the husband is to treat the wife, and the wife the husband. We learn from the text above, that if a man does not honor his wife as he should—if he is tyrannical and overbearing, churlish and cross, his prayers will be hindered. That is, he will not have access to the throne, and God will not answer his prayers. Carelessness in this respect may destroy all the good he might do. The Lord help us to remember kindness and politeness in the family circle! The wife is to rule her house as well as her husband. "And Jacob obeyed his father and his mother."—Gen. xxviii, 7. "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out."—Prov. xiii, 17. If the wife bears rule in the family, of course she is not to be ruled herself as though she were a child. The husband has no more right to command the wife than the wife has the husband. If the husband should command the wife to do thus and so, would he be treating her with honor? There is not a single instance in the Bible where the husband exercises arbitrary authority; but there are examples where the husband treats the wife with great respect. When Elkanah and Hannah, the father and mother of Samuel, were talking about the most proper time to take their little son to Shiloh, to present him to the Lord, Elkanah did not dictate; but he said to Hannah: "Do what seemeth thee good." When Ahasuerus, king of Persia, sat by the side of queen Esther at the banquet which she had made, he said to her: "What is thy petition, queen Esther? and it shall be granted thee; and what is thy request? and it shall be performed, even to the half of

the kingdom."—Esth. vii, 2. The conduct of Ahasuerus towards queen Esther, represents the feelings of every true husband towards his wife. If a husband loves his wife as he should, he will treat her with respect at all times. When Adam and Eve were in the garden of Eden, previous to the fall, they were equal in all respects. "And God said, let us make man in our image, after our likeness; and let them have dominion," etc.—Gen. ii, 6. Let us notice that Eve had dominion the same as Adam. For sinning, Adam's curse was to till the ground; to work out doors under the scorching rays of the sun, to earn money to support his wife and children. Some men congratulate themselves upon the idea that they are the head and leaders in everything, but to be the head of the family and support the family was Adam's curse. To be the head of the family implies hard work, much care and great responsibility. If a husband lacks judgment, and is not capable of being the head, and his wife is obliged to manage the financial affairs, she feels it a hard task, for she is obliged to assume a part of his curse, as well as to endure her own. I have never seen a woman that desired to take her husband's place and be the head of the family. Woman's curse was not to be the head of the family and earn the money by strength of muscle. A part of her curse was to be a step behind her husband in physical strength to acquire property. In all other respects woman is still man's equal. It is written of her in Gen. iii, 16: "Thy desire shall be to thy husband, and he shall rule over thee." Now, what is it that the wife desires of her husband? She desires that he shall provide a home, and plenty of money to furnish food and clothing. And the husband's ruling his wife consists mainly in saying how the money he has earned shall be expended; and what he can and what he cannot

afford to purchase. Let us mark one thing particularly. In the fall, Eve's dominion was not taken away—hence woman still has dominion. So we see the prophetess Miriam by the side of her brothers, Moses and Aaron, leading the Jewish church through the wilderness. At another time Deborah is ruler of the entire nation. And again, the prophetess Huldah leads the church by teaching king Josiah and the leaders of Israel the law of the Lord. And we see women ruling nations as queens and empresses. It is sometimes said by those who are opposed to woman's traveling to lecture or preach the gospel, women should be "keepers at home."—Is. ii, 5. And what does the scriptures say to men? "Yea also because he transgresseth by wine he is a proud man, neither keepeth he at home," etc.—Hab. ii, 5. If the Scripture require women to be keepers at home, it commands men to be keepers at home also. Some men claim that the minister is the head of the church. The Bible says Christ is the head of the church; and the whole church is represented as a female. Every minister then is a part of the body of Christ; then how can he be the head of the church? Jesus said to his disciples, "One is your master even Christ, and all ye are brethren."—Mat. xxvii, 8.

—Fear is the constant attendant on guilt.

—If thou art a vessel of gold and thy brother a vessel of wood, be not high minded. It is God that maketh thee to differ, and the more bounty he shows the more humility he requires.

—Example has been compared to a watch, one of which set right will answer to try many by; but, on the other hand, one that goes wrong may be the means of misleading the whole neighborhood. The same may be said of individuals.

SALVATION
FROM UNNATURAL APPETITES.

COMPILED BY REV. A. SIMS.

"My grace is sufficient for thee."—2 Corinthians
xii, 9.

We fully believe that there is salvation from such unnatural appetites as those of tobacco smoking and chewing. If the grace of God can save from one evil habit, it can save from another, and that it has effectually done this, multitudes of witnesses can testify.

Rev. George Warner, a highly gifted and useful minister in England, writes :

"In seeking to promote the work of holiness and teaching that the *body*, as well as the spirit and soul, is to be wholly sanctified and preserved blameless—that God's people are to be cleansed from all filthiness of the *flesh* as well as of the spirit—that he will cleanse his people from all their filthiness and from all their idols, and then possess the *temple* for Himself, many have come to see the necessity of abandoning the use of *tobacco*; and in the name of the Lord Jesus Christ they have done it, and have lost all *appetite* for the weed. Amongst others, three local preachers in one society where I have lately labored have thus been delivered. They were convinced that the practice was an evil, and displeasing to God. They were taught that they must at once and forever abandon it, and, casting themselves upon Christ in faith, expect that He would destroy all desire for it. This they promptly did, and now testify that they have no more desire for it than they have to eat fire."

"One confesses that he has long felt it an hindrance to soul prosperity, and he has resolved again and again to forsake it, but as often returned to it. Once he promised the Lord that he would give it up if He would destroy the appetite; but

he seems to have made the mistake of expecting Jehovah to destroy the appetite *before* he renounced the use of that which created it, instead of determining not to touch the unclean thing, and then expecting grace to kill the desire for it. He tried to satisfy the appetite with a substitute, but he had created the unnatural craving for tobacco, and nothing else would satisfy it. Now he says the appetite is destroyed; and so he wants neither tobacco nor any substitute."

"One who used the pipe and the quid too, said he thought he could easily give up the pipe, but did not know how he could do without the quid in the coal mine. He was told that all depended on whether *Christ killed the appetite*. He as thrown away pipe and quid, and testifies that Christ has taken away the desire for both."

"The other says, that God shewed him its evil in the light of the passage which says, 'Make not provision for the flesh to fulfil the lusts thereof;' and he renounced it at once, and has had no desire for it."

"I have known a few who have renounced this habit by the power of will, but they testify of desperate cravings for a long time, and a battle like one for life itself; and perhaps twenty have fallen in the fray where one has conquered. Now, if those who feel the bondage of this habit will just set the force of their whole being against, and call on Christ for its destruction, the tyrant shall be despoiled and slain, and they shall walk forth in the liberty of the sons of God. Here are three men in middle life, of unblemished moral character, holding office in a colliery company—men whose testimony would carry a case before any jury in the country—prepared to testify that Christ is able to save from this habit. Let these facts speak as God may direct them."

On another occasion he writes : "A local preacher came forward one night to the communion rail. 'What is it you are seeking?' said I. 'A clean heart,' he replied. I said to the superintendent preacher, 'This good brother is seeking a clean heart; just give him instruction and aid.' They conversed and prayed for some time, when the local preacher took from his pocket a tobacco pouch, and giving it to his superintendent, said, 'Take this dirty thing away. I want a clean heart, and how can I have one with this dirty thing about me?' The superintendent took the pouch, and the other took cleansing as the gift of God through Jesus Christ. He declared that the taste for tobacco was all gone, and months after, when I inquired, it had not come back. The superintendent keeps the pouch as a trophy of grace, and grace keeps down the appetite for tobacco. That night I had been speaking on God cleansing his people from all their 'idols' (Ezek. xxxvi, 25). This brother conceived that the 'weed' was one in this case, and while his will adjudged its overthrow, grace executed the sentence."

"One of the best men I ever knew was very fond of his pipe. I have no doubt he often praised God for it, for he used to praise him for everything. He was a useful class-leader and local preacher; and one night, as he had his pipe alight, comfortably seated in his arm-chair, and was thinking over a subject for Sunday's discourse, he smoked it for the last time. The subject of thought was the Atonement, and the idea that was before his mind was that, as we had forfeited all good through sin, all the good we received came to us through the Atonement. Then, from some quarter, there came to his mind, in relation to his pipe, a question to this effect: 'If that be so, did Christ die to purchase this indulgence for you?' The idea of asso-

ciating Christ's death with such a habit seemed so preposterous, not to say blasphemous, that his long clay pipe went under the grate, and into a thousand pieces instantly. He said he never had any more taste, for tobacco than though he had never used it, although previously, if he had thought of discontinuing its use, he did not know how he could accomplish it. There seems to be a great deal in acting at once, and that in reference to God and his grace. God will be sure to be very kind to such, but vacillators will be held in bondage. Take the next fact as illustrative:

"Some time since I went to render a brother some aid in his station, and spent the greater part of the next day at his house. We were together in his study, but now and again he went down into the lower part of the house for a smoke, the ascending fumes giving evidence of his employment. I said nothing to him about it, but when I got home I took a pamphlet, entitled 'Confessions of an Old Smoker,' and wrote inside it, 'George Warner's best Christian love to Brother _____,' and sent it through the post. When I saw him again, he said, 'Why did you send me that pamphlet on smoking?' 'Because I thought you needed it more than I did myself.' 'Who told you that I smoked?' 'Who told me?' 'Why, you stink as you go about!' 'Yes, I do; my very sermons stink of smoke. Now, I may say to you that I know this habit to be wrong, and that I once gave it up—gave it up for Christ's sake, and he sanctified me throughout spirit, and body, and soul. I went into the work, and everything seemed to fall before me; but, fool as I am, I took to it again, and I have been in bondage ever since.' These were his words to me, as he will verify when they meet his eye; but the last I heard of him he was hugging his chains. Nevertheless, let him believe and

act promptly, and even he shall be delivered from the bondage he feels."

"One who has been saved from the appetite for tobacco writes: "The sum it cost me to worship this god was at the least \$10 a year; and I, a workingman, with a large family to maintain, could ill spare it; and if I could spare it, what consolation would it have yielded if I had given it to the cause of Christ! Being thus convinced of the evil, I resolved, by God's help, to give it up; and before retiring to rest the last evening in December, 1867, I laid my case before God, and although it (the tobacco pipe) was as dear to me as my right eye, thank God when I awoke the next morning this unnatural appetite was all gone, and has not yet returned; and now, after more than nine and a half years' freedom from it, I can see more clearly, and am fifty times more happy than when surrounded with smoke."

A dear old Wesleyan brother told us that one night he got his heart cleansed and his tobacco appetite destroyed. He came again and again, and could not keep his mouth shut about the death of his old appetite. He said, "You see, I have been a smoker for between forty and fifty years, and it seems so wonderful; and it was all done in a moment. I have no taste for it—no thought or desire for it; and the Holy Ghost keeps my heart warm, as a stove keeps a room warm."

From the "Wonders of Grace," a tract, by the Rev. W. H. Boole, we quote the following instances:

"A. C. has been for thirty years a member of the Methodist Episcopal Church; for a greater part of this time a leader and trustee in a New York Church. His profession was always marked by correctness of deportment and generous zeal, while his cheerful manners won the esteem of all. But he had been addicted to the constant use of tobacco for

forty years, until its daily use had become, seemingly, necessary to health, if not to life. He had made many efforts to rid himself of the doubtful practice, but always failed, because of the inward gnawing its long continued use had created, and forced him to begin again. At last, on a certain occasion, in the presence of the writer, he said, 'I have long been seeking a deeper work of grace; tobacco appears to hinder me; but I had not supposed it possible to be saved from the dreadful power of this habit until now. Never before have I trusted Jesus to save me from the appetite as well as the use of it, but now I do,' and suiting the action to the word, he threw far away from him the tobacco he held in his hand. He still lives, and for several years has reiterated this testimony:—'From that hour all desire left me, and I have ever since hated what I once so fondly loved.'"

"—is a prominent member of the M. E. Church, in the City of Brooklyn, N. Y. For thirty-five years he has served the Church, giving liberally of his abundant means, and generally ready for every good word and work. From the age of ten he had used tobacco, until the habit had become so deeply rooted he could not endure to be without a cigar in his mouth, frequently rising in the night to have a good smoke. During the thirty years of this manner of life he often felt the bondage of the habit, and resolved against it; but his resolutions invariably failed him. About three years since he became deeply interested in the subject of full salvation, and began diligently seeking for its possession. While pondering what might be the difficulties in the way, he saw that this very doubtful and slavish habit was a bar to his advancement; but so earnest was he for a clean heart, that he felt altogether willing to yield up the indulgence, if it were possible. But was it so? He had fought

against the passion long and well, yet not once had he conquered. It was a new idea to him that Jesus saves from the appetite and lust of sin, as well as from the act: that he gives strength not only to strive against but to destroy the power of the habit. But no sooner did he apprehend this gospel truth, and read his privilege in the wonderful promise, 'He is able to save them to the uttermost,' then he, all alone, one evening, cast himself on Jesus' word, and trusted Him to do it for him. 'Twas done—not an hour longer did the desire remain; and his uniform testimony has ever since been, 'It is strange to me that I ever loved the filthy practice.'"

The following is another striking testimony: "One of the most eminent believers, in this kingdom, for example, gave us this account of an important fact in his experience: For more than twenty years he had been an abject slave to tobacco. He had often resolved to abandon the habit, and prayed for strength to keep his purpose; and as often without success. When he set his heart fully upon being 'sanctified wholly,' and being baptized with the Holy Ghost, 'I said to myself,' he remarked, 'the heart-purity which I seek is certainly not compatible with enslavement to this appetite: I accordingly, in specific terms, spread this promise before my Saviour: "From all your filthiness, and from all your idols, will I cleanse you." With that promise distinctly in view, and with absolute faith in the trust-worthiness of Him that had promised, I asked Him to take that appetite from me. In an instant the work was done, and from that moment to this I have never experienced the remotest stirrings of the appetite."

Says one—"I was a great smoker: I smoked for nearly forty years. Again and again I resolved to give up tobacco; but the habit was too strong for me. I was an active Christian, and delighted to lead sinners to the

Saviour. In seasons of religious fervor I was always at the altar, talking to those who were seeking salvation. One day I heard a young lady speak of a brother. 'He came and spoke to me,' she said, 'as I knelt at the altar. His breath made me sick—it was so foul with tobacco.' The words came to me with wondrous power. Perhaps they talk just so about me. I went to the Northport-Campmeeting. I said to my wife, 'I am going to quit smoking.' 'You can't do it: you have tried over and over again for years.' 'Well, I am going down to the grove. I mean to fall down on my knees, and pray God for grace to help me. I shan't come back till I have conquered.' I need not tell you how long I prayed. When I came back, I handed my old pipe, which had been my companion for years, to my wife. 'Put that on the mantel,' I said; 'I am boss now.' I not only broke off smoking, but the love of tobacco departed—not the least hankering remained. Smokers and smoking are alike indifferent to me. I can walk among them as the holy three walked amid the flames of the furnace. It is now four years since I had the fight in the grove, and I conquered through believing prayer. To God be all the praise."

—We often ponder, wonder, guess and surmise why this one's or that one's life is the wreck it is. They started out fair enough: plenty of money and plenty of friends, both of which make abundant opportunities for doing good. It all seems bright enough for awhile, when suddenly everything changes. The life that flowed on so pleasantly, peacefully, is now become harsh, suspicious, careless, nothing. No great thing has occurred perceptibly to cause this change, yet there it is, and there it will ever be, or something worse, if there is not a hard, determined battle fought to recover the lost ground.

EDITORIAL.

REVIVAL.

A church and a minister may have many excellent qualities and do many good things without enjoying a revival. They may be as orthodox as John Wesley or even as St. Paul. They may hold to the doctrines of the Gospel with unwavering firmness. In their outward life they may be blameless. They may be united. The community may have the utmost confidence in them as Christians. They may be separate from the world, and uncompromising in dress and conversation. The preaching may be good, the services good, the congregation respectable. They may be benevolent and kind, ever ready to succor the needy. They do good in setting a Christian example, and in keeping alive in the community a remembrance of the claims of God. But they have no revival. There is no probability that they will ever have one. There is no stir,—no excitement. Everything goes along in a staid, orderly, sober, hum-drum sort of a way. They are gradually dying of propriety. What they need is to wake up; get filled with the Spirit. They need to go on in their experience, get so blessed that they will "speak with other tongues," and "rejoice with joy unspeakable and full of glory." When this is "noised abroad" the multitude will come together. And there will be some prepared to speak to them, from inspiration, words of life and power. Some men will mock and say "these men are full of new wine"—are fanatical; but others will receive the word with gladness, and will be added to the Lord.

It is unbelief to talk about the necessity of living down prejudice, in order to have a revival, even where there have been just grounds for prejudice. I have seen a large congregation all broken down and melted to

tears under the confession, and testimony and exhortation of a man whom the day before they would scarcely have believed under oath. Wicked men rushed to the altar by the score. One baptism of the Holy Ghost will go farther towards removing prejudice and getting men to act than years of proper living will without it.

Then, if you want a revival go at it in earnest to get a baptism of the Holy Ghost and fire. Whatever God lets you see is in the way, you must get out of the way. There must be no sham—no pretense, no refusal to make any needed confession or restitution—no holding back any part of the price. You must be in earnest. Make a consecration just as full and just as definite as God requires. Pray for the Holy Ghost. Pray in faith. Persevere in prayer until He comes.

When filled with the Spirit, go to work to get others saved, as He leads you. No matter how small the beginning. It does not take fire long to spread. Do not be afraid of it when it falls from Heaven. Give it material to work upon, and the winds of persecution cannot put it out. *Quench not the Spirit. Despise not prophesyings. Hold fast that which is good.*

SANCTIFIED.

Writes an intelligent, pious brother: "In 1st Cor, i, 2, Paul wrote 'To them that are sanctified in Christ Jesus.' In succeeding chapters he states that there were divisions among them, that they were babes in Christ, and that he had fed them with milk; and worse still, that there was even a case of incest among them. Now the argument is this, that he accuses these sanctified persons of things that a justified person could not do, therefore sanctification is less than justification. Please explain."

We answer—1. Paul does not speak of this person of whom he complains as either sanctified or justified. What

he complains of is that the church allowed him a place among them. He commands them to withdraw their fellowship at once until the wicked man complained of is brought to repentance. "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one, no not to eat."—1 Cor. v, 11. Calling a man "a brother" does not make him a brother in Christ. When then, Paul speaks of the church at Corinth as sanctified, he speaks of it in its general character, and then points out the exceptions.

2. Every Christian is sanctified. Before he is converted he sanctifies himself; that is, sets himself apart to God's service, to abandon sin and lead a holy life. When converted he is sanctified by the Spirit—is really made holy to that degree that he has victory over sin. He does what he believes to be right and refrains from doing what he sees to be wrong. He does not commit sin. "Whosoever is born of God doth not commit sin."—1 Jno. iii, 9. This is a high state of grace. But it is not *entire* sanctification.

With the Thessalonians, Paul, in his first epistle, finds no fault whatever. He speaks of them in terms of the highest commendation. Yet he prays for them. "And the very God of peace sanctify you wholly."—1 Thes. v, 25. They were already sanctified in part. He prays that the work may be done for them by God—and does not tell them to look for it by a process of gradual development and growth. They already had a genuine conversion. They were active, zealous Christians, fit subjects for the blessing of holiness.

These two distinct works of grace are recognized also in the 1st Epistle to the Corinthians. They were converted—sanctified in part—babes in

Christ. But as there were strifes and divisions among them, they were not spiritual—not sanctified wholly—but carnal, and walked as men.—1 Cor. iii, 2.

The same idea is also expressed in Titus iii, 5, 6: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost which he shed on us abundantly, through Jesus Christ our Saviour." Here we have—1. The work of conversion expressed by "the washing of regeneration." 2. Of entire sanctification expressed by the "renewing of the Holy Ghost."

So also in 2d Pet. i, 4: "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." Here is—1. Conversion—"having escaped the corruption," and 2. Entire sanctification—"partakers of the divine nature."

These two works are distinctly referred to in the Old as well as the New Testament. Some get into perplexity by confounding sanctification with entire sanctification. We should be careful and not do it. By using Scriptural language in its proper connection, we avoid confusion and help to promulgate sound doctrine.

By seeking entire sanctification as a distinct blessing obtainable by faith we get it clear and definite, to the satisfying of the soul; while those who think they obtained all at conversion that God can give them, generally either go back, or go on in a manner unsatisfactory even to themselves. They very rarely can testify that the blood of Jesus Christ cleanses them from all sin. Their experience and their language are indefinite. But let them make a definite consecration, and pray definitely to be sanctified wholly, and the work will be done.

GERMAN MISSIONS.

The Germans make good Christians when once converted. When renewed by grace, they are earnest, conscientious and steadfast. But when unconverted, formal Christians, or infidels, as many in this country are, their influence is demoralizing. Their social habits give them a power to sap the foundations of society. They not only drink beer and break the Sabbath, but they lead others to do the same. To the American the Sabbath is the barrier that has kept his love of pleasure from degenerating into brutality. Sweep that away and he sinks to the lowest depths of sensual indulgence. Unless we make Christians of the Germans, they will degrade us. If we do not teach them to observe the institutions of the Bible they will teach us to break over, one after another, the restraints of the law until a state of anarchy is introduced more intolerable than the most arbitrary despotism.

Patriotism then, no less than the commands of Christ, requires of the Christians of America that they make special efforts to Christianize the masses from Europe, who have sought refuge upon our shores. We should give them as cordial a welcome to the privileges of the Gospel as we do to the rights of a citizen.

Our religious aristocracy, based on money, should be abolished at once and forever. It is contrary to the Gospel. It is especially repulsive to foreigners. It shuts them out of our Protestant churches. They come from countries in which great stress is laid on social distinctions. Between the peasant and the noble there is a line of demarkation broad and distinct. Yet in their churches at home the duke and the peasant kneel at the same altar and are partakers of the same communion. There is one place where man's equality and God's sovereignty are practically acknowledged. In the house of God "the

rich and poor meet together."

When these people come to our country and find that in our Protestant communions, we have grand churches for the rich, and mission churches for the poor, they stay away from them altogether. They will not receive the Gospel as paupers and so do not receive it at all. Those who are able to rent pews in the stylish churches have too much patriotism to go to churches which practically exclude their countrymen because they are poor.

Then, if we would save the foreign population of our country, we must go to them with a free Gospel. Those who have come to our shores to find republican institutions do not readily take to aristocratic churches. If there is any place where they have a right to look for equality, it is in the house of God.

But if we would reach them we must go to them with hearts all on fire with the love of Jesus. People are not apt to visit you the second time if you make them feel that your invitation was given simply as a matter of duty. If you give them ever so cordial an invitation to a feast you must have something besides dishes to set before them. Costly china ware does not feed the hungry. So there is a soul hunger which nothing but the Gospel in its purity can satisfy. Music and eloquence may entertain, but they do not feed the soul. Formal worship may please the fastidious; but it is not "the power of God unto salvation." It may refine but it does not purify. Nor does it attract only so far as it may, for the time being, the fashionable. Nothing draws the people to a Christian church like the living Christ in the hearts of preachers and members. But exclusiveness and formality repel even those who are religiously inclined.

We should go then with a free Gospel—with the Gospel in power—to those who have come to dwell in our

midst from lands where superstition and infidelity prevail. Nor should we fail to put forth proper efforts to reach those who are entrenched in infidel associations or formal churches. They need the Gospel. This last summer a German church, with its pastor, went on a Sabbath excursion, by the cars, thirty miles from Buffalo to the Gowanda Glen. It is not uncommon among them for zealous church members to be great beer-drinkers and smokers. They need to be converted as well as any other sinners.

Let us go then, with warm hearts, and the red-hot Gospel to those who come to us with lager beer and infidelity and Sabbath desecration. The conflict may be severe; but if the missionaries of light are as bold and persevering as the emissaries of darkness, the issue cannot be doubtful.

REV. WILLIAM ROY, D. D.

He was a striking instance of great learning and great simplicity combined. When an Oriental prince visited this country he was the only man found that could converse with him in his native Arabic.

He was a devoted Christian, and an earnest, able preacher. The *New York Herald* says of him:

"Rev. William L. Roy, D.D., one of the most erudite professors of Oriental languages in this country, died at his residence on Thursday, August 21st, aged between 90 and 100 years.

He was born in Ireland, and came to this country when about 16 years old. When but a youth he manifested a great love for religion, and accepted the faith of the Primitive Methodists. He was at one time called and known as "the boy preacher," and delivered sermons in the prisons and poor-houses in this vicinity. He became a close student, and taught the Oriental languages with great success: was the author of a Hebrew dictionary; also, Roy's Exposition of the Revelations, etc. The deceased,

for a long time, occupied the position of president of the Emigrant Society, and supplied the poor with necessaries.

He read through his Bible once a year; was interested in children and the Sabbath School work.

He preached the gospel 64 years, free. One said at his funeral: "He lived to bless the world."

TRUTH.

We see apples growing on a tree; we instinctively say, that tree is an apple tree. The chemist may bring a learned analysis of the soil on which the tree grows, and show that the constituents needed to produce apples are wanting, therefore it cannot be an apple-tree. The geographer declares that the climate of that locality will not produce apples. Still, if we are certain about the fruit we are positive about the tree. We meet the arguments of the philosophers with the fact that the apples grow on that tree. We may be entertained, or we may be puzzled by the argument, but we are convinced by the fact. There is no room for doubt. The first steamship that crossed the Atlantic, brought over a book by a learned philosopher, demonstrating the impossibility of navigating the ocean by steam. But steam-ships have crossed the ocean all the same ever since.

So we meet infidel cavils and objections against the Bible by its fruits. What is the condition of those nations where the authority of the Bible is most generally acknowledged, and its teachings most nearly carried out? How do they compare with those nations which know but little, if any thing, of the Bible, and pay but little or no attention to its requirements? In England and Scotland and the United States, there is enjoyed a degree of personal and civil freedom, of domestic happiness, of general prosperity not to be met with in any land in which the Bible is not

equally recognized as the Word of God. In Bible lands alone do you find asylums for the blind and the insane; the unfortunate cared for, the weak protected and the ignorant instructed. Look at its influence upon the individual and upon the family. Did you ever know a sober man who took to reading and obeying the Bible to become a drunkard in consequence? But how many wicked men have become moral and virtuous and exemplary members of society in consequence of their taking heed to their ways according to the word of God? Such may be found everywhere. Let any man profess to be converted, and every infidel and sceptic in the community will at once watch him to see if his outward life is visibly improved. If it is not they denounce him as a hypocrite; and for once they are right. But this shows that even infidels expect the Bible to bear good fruit. What is this but a tacit acknowledgment that the tree is good? that the Bible is God's book.

Beloved, however small your talent, or limited your education, you have something to do to help overthrow infidelity. You must help to live it down. You must show, by your life, that there is a divine reality in the religion of Jesus Christ. You must show that its influence is to make you better and happier in all the relations and changes of life.

CORRESPONDENCE.

A STRUGGLE FOR A SOUL.

Early in 1879, a young man entered the Gospel Blessing Room, on 7th St., N. W., Washington, (conducted by a few of the Lord's disciples, "zealous of good works,") and made inquiry touching things needful to salvation. One question was, "Would you now advise me to leave my horse-car position, which is my only means of livelihood for myself and two sisters?"

The answer was given, "Yes," as by continuing in the employment you will continue to disobey God by breaking the Sabbath. The inquirer said: "I will give up the business and trust in God." Then light broke in on points before darkened; and the young man's soul rejoiced in God the Saviour. He became an earnest disciple, a pattern of godly sincerity and uprightness. The writer advised him to join a certain church and class, as being the best he could do under the circumstances.

Time passed on—the writer went abroad as an evangelist, and returned after four-and-a-half months' absence, to find that the young convert, (who promised so fair for "much fruit,") "at ease in Zion," with heavy ears and misty eyes, and darkened understanding. His story was plain and to the point: "As soon as I joined the church I began to do as the members did, got into luke-warmness, and therefore into condemnation." They prejudiced his mind against the one whom God had used in giving him light, saying he goes too far, etc.

After his return, Brother D., (having been instructed by the Lord), stood just in front of the young convert's dwelling, in which house the writer also resides, and proclaimed a plain message from Jeremiah v, 30-31, (and this nearly under the eaves of the writer's former church, the one that the young convert joined, and but a short distance from a large Romish establishment. The message stirred things up generally, started the tongue of slander against the messenger, and caused the M. E. preacher to say, "I will enforce the Discipline as best I can," etc., which really amounted to nothing. But the young convert—according to his after statement—was made "sick for a week," through exercise of mind in regard to spiritual things; and this, too, increased the hatred of false professors against Brother D.; but, although

none but God gave directions, the young convert, having regained his former light and grace with additions thereto, boldly took his stand with the little despised band of Free Methodists here, recently organized under the labors of Brother Travis; and the writer admitted him into the society according to Discipline last evening after class-meeting. Glory to God! Here is a young man rescued from the rubbish of formalism, with a conscious evidence of heart purity, (through obeying the truth,) zealous of good works, distributing tracts, speaking at out-door meetings, dropping words of wisdom as he journeys by the way, and letting his light shine generally. Hallelujah! Whether is it better to have a few souls with a Daniel experience of uncompromising confidence in God, doing his will in all things, or to have a thousand disobedient, worldly-conformed professors of religion? O, it is so good to be truly saved! Praise God! Amen! The Spirit of God and "the prince of the power of the air," had a struggle for the soul of this young and promising Virginian, but the victory is on the Lord's side—for which we should offer praise.

While in lukewarmness and ease, this young man was not labored with by members of his church; but now that he is a *peculiar* person, zealous of good works, he is beset on all sides by voices of warning against his imminent peril and many dangers. It caused the writer to think of those who called Bunyan's pilgrim back from his rush from "the city of destruction." The young man's "preacher" was about the first to tell him of his mistake; but the young pilgrim is happy in the Lord! Glory!

T. F. DOLAN.

Washington, D. C.

LOVE FEAST.

A. HETRICK.—Last spring I received a copy of THE EARNEST CHRISTIAN,

and with it a tract entitled "Holiness." It has been a feast to my soul. I was converted three years ago, but I never was satisfied with my experience. I knew there was a higher state of Christian life. Glory to God! I was led into it by the tract you sent me, and the Holy Spirit. I feel now, and the Spirit is my witness, that I am saved to the uttermost. I can smile at Satan, for I am justified and sanctified. My body is a temple of the living God. It is not I that live, but Christ who dwelleth in me.

J. B. LAMB.—I am still kept through the blood of Jesus—washed clean through the blood of the Lamb! I expect to go through with the living, by continually looking to the blood to cover my mistakes and defects—to be kept in the time of trial and temptation from falling into sin. I feel Fenelon's counsel good, that "when under temptation, to abandon self and that which leads to the temptation, and seek more of God." I find this is the quickest way to be delivered. I will say to the glory of Jesus, and to the encouragement of invalid saints, that Jesus, last May, healed my body of an incurable disease—dyspepsia of nearly twenty years' standing. I was very weak and literally starving, but now I am so healed that I can eat solid food and do good work for God, and labor at hard work to support the Gospel. I was also cured completely, fourteen years ago, in answer to the prayer of faith, of catarrhal consumption. The disease had taken such deep root that I partially lost my hearing and memory, and affected my speech. All praise and glory be given to Jesus for what he has done for me. I expect to serve him while I live.

NANNIE A. WARD.—I am truly thankful that the Lord ever called me from darkness into light. He is my refuge, and in him do I put my trust. I am entirely his, and know that he is able and does save me from all sin.