

THE
Hearnest Christian
AND GOLDEN RULE.

VOL. XXXIX.

APRIL, 1880.

No. 4

THE FUTURE LIFE.

BY REV. B. T. ROBERTS.

If some of our friends go to a country of which we have but little knowledge, we begin at once to take a lively interest in it. We study its geography, learn what we can of its climate, of its resources, of its inhabitants, and of its history. Especially is this the case if we expect soon to follow them. In reading about it, we desire, not to be entertained, but instructed. Instruction, in a matter of deep interest, is entertainment. The driest statistics, if we deem them reliable, afford us more pleasure than the liveliest description, if we suspect that it is drawn from the imagination. We are going soon to leave our present abodes. We may have an absolute, perpetual title of the lands on which they stand. Our houses may be built in the most costly, permanent manner, capable of resisting the storms of centuries. Our means of living may be secured—we may have much “laid up in store for many years.” All these things cannot keep us. Stewart left his marble mansion in a very few years, to enter it no more. The man who built one of the most costly palaces in

California, left the world, before he moved into it.

Many of our dearest friends have already gone from us. We have, the most of us, received warnings that the time will soon come for us to go.

Where are we going? Do we go simply to the grave? Is this the end of us? Then why should we have yearnings for something beyond? Robert Ingersoll, with all his cold, dark atheism, does not seem able to come to quite this conclusion. On the occasion of the death of his brother he said:

“Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud and the only answer is the echo of our wailing cry.”

How different the language of Paul, “For I am now ready to be offered, and the time for my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day.”—2. Tim. iv, 6-8.

What a contrast between the hope of a Christian and the despair of the atheist!

But let us study a little this language of Paul. Does he give us to understand that he expected, when he left this scene of conflict, to pass into an unconscious state in which he would remain from death to the resurrection? We must confess that his words do not seem at first view to convey this idea. And the more we study them, the deeper our first impression of their meaning becomes. The word "departure" implies that he thought he was going somewhere. In the original it is *αναλυσεως*, *analuseos*—a loosing, as of a vessel that has been confined to the harbor, but is about to loose its anchor for its distant voyage. It is the word from which our word analysis is derived; and implies that a compound is resolved into its component parts. In this case soul and body separate.

And the only grammatical antecedent of "that day" is the phrase "the time of my departure."

Paul belonged to the sect among the Jews called Pharisees. Our Saviour condemned, in very strong terms, their hypocrisy and wickedness—but he indorsed, in the main, their doctrines. "All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not."—Mat. xxiii, 3.

Josephus says of them, "They believe that souls have an immortal vigor in them, and that under the earth there will be rewards or punishments, according as they have lived virtuously or viciously in this life: and the latter are to be detained in an everlasting prison, but that the former shall have power to revive and live again."

"The doctrine of the Sadducees is this: that souls die with the bodies." Antiq. Book xviii, chap. 1, sec. 3.

"For the Sadducees say that there is no resurrection, neither angel nor spirit: but the Pharisees confess both."—Acts xxiii, 8.

To our mind the Scriptures plainly teach that there is a Spirit world to which the souls of all mankind go after death. The general name by which, in the Hebrew Scriptures, this place is designated is שְׁאוֹל Sheol. As this is a word of great importance we shall occupy such space as may be necessary to make plain what we believe to be its true meaning.

An able criticism on this word was published in the *Methodist Quarterly Review*, in Jan. 1849, by Prof. S. M. Vail. His position is that שְׁאוֹל Sheol: "In its generic signification, refers to the *State of the dead*, without necessarily specifying that state, whether it be in happiness or in misery."

To our mind a much more conclusive article on this word, was published in the same magazine in the April number of 1856 by the Rev. S. Weiting. With this writer, we in the main agree, and to him we are indebted for some of the following ideas, especially for the convincing arguments that Sheol is a proper name.

Dr. Osgood, of the Rochester Theological Seminary, one of the ablest Hebrew scholars of the day, has an unpublished lecture on Sheol which we have had the privilege of reading. He regards Sheol as a proper name.

This word is found in the Hebrew

Scriptures sixty-five times. In our version it is translated thirty times "hell," thirty-one times "the grave," once "O grave," and three times "the pit." Gesenius says "this word is derived from shaal, to dig, to excavate, to hollow out, and is literally a cavity, a hollow, a subterranean place; just as the German Hölle hell, is originally the same with Hölle a hollow, a cave, and the Latin *cælum* is from the Greek *κοίλος*, hollow. The usual derivation has been from the notion of asking, demanding, since Orcus lays claim unsparingly to all alike." But as the soul is not omnipresent but must, when out of the body occupy some place, as well as when in the body, this word however derived, is as applicable to the receptacle of the soul as of the body. Its use alone determines its meaning.

From a careful and candid examination of the subject, we are convinced that שְׁאוֹל Sheol, as used in the Old Testament, is a proper name, and designates the general place of abode of human spirits after death. It includes both the abode of the righteous and the wicked. It might be translated "Spirit-world," or transferred to our language without translation.

As the body generally goes to the grave soon after the soul leaves it, it will, of course, make sense to translate Sheol, grave, in many passages in which it occurs. But we are satisfied that it is not the true sense, for the following reasons :

1. The regular Hebrew word for grave is קֶבֶר *kaber* from קָבַר *kabar* to bury.

In our version it is translated seventy-seven times by "grave," "sep-

ulchre," "burial place," and kindred terms, and never has any other meaning. It is used like any other common noun in the plural number: (2 Ki. xxiii, 16 ; Isa. lxv, 4) et al.; with the article prefixed, (2 Sam. iii, 32 ; Ps. lxxxviii, 5) et al.; and with possessive pronouns, (Gen. l, 5 : Jer. viii, 1.) et al.

2. שְׁאוֹל Sheol has all the properties of a proper noun. (1) It is never used with the article preceding it. The rule in the Hebrew grammar is, "The article is omitted before proper names, especially those of persons, countries, nations." The regular omission of the article before שְׁאוֹל Sheol shows that it is a proper name. Another rule of Hebrew grammar is, "In general the Hebrew article is used in speaking of a definite or before mentioned object." If שְׁאוֹל Sheol were a common noun, then, in accordance with this rule, the article should be used before it in such passages as Numb. xvi, 33; "They, and all that appertained to them, went down alive into the pit, and the earth closed upon them : and they perished from among the congregation."—Ps. xlix, 14. "Like sheep they are laid in the grave ; death shall feed on them ; and the upright shall have dominion over them in the morning : and their beauty shall consume in the grave from their dwelling."

Again, "The Hebrews used the article in comparisons." In accordance with this rule if שְׁאוֹל Sheol were a common noun it should have the article in such passages as Prov. i, 12; Canticles viii, 6 ; Hab. ii, 5. But being a proper noun it is sufficient-

ly definite without the article.

(2.) In Hebrew, "The article is used before a generic noun, or noun of multitude. Gen. xiii, 2. "And Abram was very rich in *the* cattle, *the* silver, and in *the* gold." It is not used before שְׁאוֹל Sheol; therefore it is not a collective noun. "Love is strong as death; jealousy is cruel as the grave. מָוֶת maveth translated death has the article. Sheol, here translated grave, compared in the same manner, and taken in the same general sense, is without it. This shows that it is a proper name. "Hell," Sheol "is naked before Him and destruction hath no covering." Job xxvi, 6. Here the word is taken in a generic sense and if it means "all the graves," it should have some mark of plurality. But it has none.

(3.) שְׁאוֹל Sheol is never connected with personal or demonstrative pronouns, and is never used in a constructive state. We read of "Rachel's grave," of "Abner's grave," but the original word in such cases is never שְׁאוֹל Sheol.

(4.) The Hebrew letter ה, he, appended to words, denotes to a *place*, and is called "He local." It is ten times added thus to שְׁאוֹל Sheol in the Old Testament.

Thus does it appear to us plain that this important word is used in the Hebrew Scriptures as a proper name to denote the Spirit-world.

With this idea of the meaning of this word we may harmonize many of the sayings of the Bible. Of Enoch it is said he "was translated that he should not see death."—Heb. xi, 5. The only advantage he is said to have over other saints is, that he

was translated, *that he should not see death.* It is implied that others were translated *after seeing death*, but he *without it*. Moses died, but he appeared on the mount of transfiguration with our Lord, the same as Elias. The latter went the easiest route, but there is no intimation that he reached the Spirit-land first.

When Jacob was mourning over the supposed death of Joseph, "All his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said "For I will go down into the grave," שְׁאוֹל

Sheolah—"unto my son mourning." Gen. xxxvii, 35. Here Jacob expresses the belief that he was going to his son; but he did not think his son was in the grave—for he said, "An evil beast hath devoured him." v, 33. But he believed that if his body was destroyed, his soul was in the Spirit world and so he said, *I will go unto my son.* He believed that he would be conscious at the meeting, for he said, "I will go unto my son *mourning*; I shall feel sad until I see him." If Jacob had meant that he was going to his son only in the sense that he was going to die, he might as well have said that he was going to any one else who had died.

Our Saviour says, "And fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell."—Matt. x, 28. But if the soul is no more than the breath, or the animal life, then he that kills the body, kills the soul.

That portion of the Spirit world

which is inhabited by the souls of the righteous, is called by our Saviour *Paradise*. Hence he says to the penitent thief, "Verily I say unto thee, to-day shalt thou be with me in Paradise."—Luke xxiii, 43. We are aware of the vulgar criticism which would do away the force of this saying of our Lord, by removing the comma from the place it occupies, and putting it after to-day, so as to make it mean, "I say unto thee to-day, that after the resurrection, thou shalt be with me in Paradise." But this is a criticism that any one possessing any degree of learning ought to be ashamed to adopt. It makes such a tautology as is not found in the words of the Saviour. The expression, "I say," necessarily involves present time. It implies not merely to-day, but this very instant. Jesus uses the expression, "I say," some fifteen times—but never once "I say to-day."

Paul calls Paradise, or the abode of happy souls, "The third heaven." "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body I cannot tell; God knoweth;) Such an one caught up to the third heaven. And I knew such a man, (whether in the body or out of the body, I cannot tell; God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter."—2 Cor. xii, 2-4. Here he makes "the third heaven" and "Paradise," the same. Paul says he cannot tell whether he *was in the body, or out of the body*. This shows conclusively that man exists

out of the body. He repeats the expression to make it the more emphatic. If man has no conscious existence out of the body, then Paul could have told very easily whether this man was in the body, or out of the body. His very doubt removes all doubt as to the separate existence of the soul.

If you ask where this "spirit-land" is located, we answer frankly, we cannot tell. It must be located somewhere, for every place must have a location. This, we think, is a sufficient answer to the question.

Our Saviour says, "In my Father's house are many mansions. I go to prepare a place for you."—John xiv, 2. What may be meant by the "Father's house," we cannot tell. God is really at home, everywhere. That the saints, when raised to the full enjoyment of heaven, will be confined to any particular world, we do not anticipate. We expect they will go from world to world with greater facility than we go here from country to country. "For now we see through a glass, darkly; but then, face to face: now I know in part; but then shall I know, even as also I am known."—1 Cor. xiii, 12. The main thing is for us to have the love of God and man, the charity that abideth.

Whatever the saints may enjoy in this world, Christ has something better for them when they leave it. Paul declares, "EYE HATH NOT SEEN, NOR EAR HEARD, NEITHER HAVE ENTERED INTO THE HEART OF MAN, THE THINGS WHICH GOD HATH PREPARED FOR THEM THAT LOVE HIM."—1 Cor. ii, 9.

FORGIVENESS.

BY MRS. D. A. CATTON.

There is perhaps, no more important duty enjoined upon us in the Scriptures than that of forgiveness. Our Saviour says, "If ye forgive men their trespasses, your Heavenly Father will also forgive you; But if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses."

Forgiveness must be from the heart. We are to forgive others as we would have Jesus Christ forgive us. When he forgives he says, "And your sins, and your iniquities will I remember no more." They are blotted from the book of his remembrance. Peter asked, "Lord how oft shall my brother sin against me, and I forgive him; till seven times?" Jesus saith unto him, "I say not unto thee until seven times; but until seventy times seven."

A father was upon his dying bed, he had but little time to live. He called his son, the only one who lived near enough to be able to see him, to his bedside, and asked him to forgive him for all that he had ever seen in him that was not right. Both had been for years professing Christians, and members of the same branch of a Christian Church.

"I can forgive," said the son, "but I can never forget." Was that forgiveness? Can that son ever have the smiles and approbation of that God, against whom he has sinned and transgressed, if he does not from the heart both forgive and forget? I think not.

How carefully we ought to watch our own souls, to see if we forgive as we would be forgiven; and also if we forget the injuries that have been done us.

Jesus says, "Love your enemies." It is they that seek to do us harm, injure our property, our reputation. But they are not only to be forgiven but we are to love them, and if

we see them hunger feed them, if thirst give them drink, for in so doing, we shall heap coals of fire on their head.

"This, no doubt," says one writer, "is the best method of treating enemies: for it belongs to God to punish the injurious, but to the injured to overcome them by returning good for evil."

WAIT.

BY H. H. LOOMIS.

O there are tears for the heart to shed
In the tender arms of grace!
And there is pain for the flesh to dread
In love's divine embrace:
There are thorns in the way where pilgrims plod,
And waiting for the light,
But the day breaks fair in the smile of God
O'er the darkest reign of night.

The shallow joy of sense-born dreams
For a moment may elate,
But the bliss which bursts in living streams
Is that for which we wait,
In conscious loss of fleshly gain,
And comes when self hath bled
And died with pangs of holy pain,
And the ghost of sin hath fled.

My heart once planned, for life, a way,
And prayed to have it blessed;
Argued with heaven many a day
To prove that it was best:
But bowed at last with bitter tears
To God's opposing will,
To praise him in succeeding years
For a glad escape from ill.

Our mortal vision is too dim
To see through God's designs,
And only faith can follow him
Across the mystery-lines,
But they with patient tread, who go
Where Love appoints the test,
Shall end their pilgrimage to know
That Father's way is best.

Then wait! If heaven disputes thy will
Submit and consecrate
Till all thy soul grows calm and still,
And self goes out of date;
Thy heart, with consecrating pain,
May ache, and writhe, and melt,
But all its powers shall live again
In a bliss before unfelt.

THE NEW CREATURE.

BY REV. A. V. LEONARDSON.

"Therefore if any man *be* in Christ, *he is a new creature*: old things are passed away; behold, all things are become new."

"Therefore if any man *be* in Christ," (there is a new creation) and of course, a "new creature." The natural, unregenerate state of all men, is that of unlikeness to God. The state of all men "in Christ" is that of salvation from sin, and sinners—a state of holiness which is Christ likeness. Paul says, "Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin."—Rom. vi, 6. It is evident then, that the "new creature" must live a new life. This is the result of the change that has been wrought in him. A new heart, new affections, new views, new life. Unsanctified human nature is the same everywhere. As one remarked, "That he had traveled through many countries, had mingled, conversed, and had to do with a great many people, many things changed, but he found this one thing to be true, that, "human nature was the same everywhere." The natural man, in Scripture, is called "the old man," "the carnal mind." But says the Apostle to the Ephesians, "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness."—Eph. iv, 22, 23, 24. Men have endeavored to reform the "old man," to patch him up, and make him acceptable to God.

The heathen mother would throw her child in the river to appease the wrath of her God. The modern sinner would, by his own good works, make himself acceptable to God.

Another class would live and do as they please, irrespective of the claims of God, and would be saved because Christ has died. And all along the ages, men have sought out "many inventions," but Jesus in his word declares, "ye must be born again." The privilege then of all men is that they may be changed. They need to be changed, and God declares that they must be changed; made "new creatures" in Christ. Wesley says, "Only the power that makes a world can make a Christian, and when he is so made, as naturally as snow melts, the old things pass away." What are they? Sins, inward depravity, old appetites, desires, associates. They come out and are separate from sin and sinners. God by an act of his power, through the faith of the sinner in the atoning blood, washes, changes, makes all things new. The soul is then lifted from earthly and groveling things; from the mire to the Rock; from himself into Christ, and Christ lives in him.

He now lives a new life; seeks and finds his satisfaction in God. He gets the soul food, and on the wings of faith, and love, rises above the vain and trifling things of earth, and lives for his home in the skies.

—All human discoveries seem to be made only for the purpose of confirming, more and more strongly, the truths contained in the sacred Scriptures.

—An officer once complained to General Jackson that some soldiers were making a noise in their tent. "What are they doing?" asked the general. "They are praying now, but have been singing," was the reply. "And is that a crime?" the general demanded. "The articles of war order punishment for any unusual noise," was the reply. "God forbid that praying should be an unusual noise in the camp!" said Jackson.

PRINCESS ELIZABETH.

PRINCESS ELIZABETH of the Rhine, was born in the year 1620. She was the eldest daughter of Frederick V., elector palatine, and king of Bohemia, by Elizabeth, daughter of James the First, king of England. This excellent princess possessed only a small territory; but she governed it with great judgment, and attention to the happiness of her subjects. She made it a rule to hear, one day in the week, all such causes as were brought before her. On these occasions, her wisdom, justice, and moderation, were very conspicuous. She frequently remitted forfeitures, in cases where the parties were poor, or in any respect worthy of favor. It was remarkable that she often introduced religious considerations, as motives to persuade the contending parties to harmony and peace. She was greatly beloved and respected by her subjects; and also by many persons of learning and virtue not resident in her dominions: for she patronized men of this character, whatever might be their country, or their religious profession.

In the year 1677, the celebrated William Penn paid her a visit; and was treated by her with great respect. The following account of her is taken from his works:—

“The meekness and humility of the princess appeared to me extraordinary: she did not consider the quality, but the merit of the people she entertained. Did she hear of a retired man, seeking after the knowledge of a better world, she was sure to set him down in the catalogue of her charity, if he wanted it. I have casually seen, I believe, fifty tokens of her benevolence, sealed and directed to several poor subjects of her bounty, whose distance prevented them from being personally known to her. Thus, though she kept no sumptuous table in her own court, she spread the tables of the poor in their solitary cells; breaking

bread to virtuous pilgrims, according to their want and her ability.

“She was abstemious in her living; and in apparel void of all vain ornaments. I must needs say, that her mind had a noble prospect: her eye was to a better and more lasting inheritance than can be found below. This made her not overrate the honors of her station, or the learning of the schools, of which she was an excellent judge. Being once at Hamburg, a religious person, whom she went to see for religion’s sake, remarked to her, that ‘it was too great an honor for him, that a visitant of her quality, who was allied to so many great kings and princes of this world, should come under this roof:’ to whom she humbly replied: ‘If they were religious, as well as great, it would be an honor indeed; but if you knew what that greatness is, as well as I do, you would value it less.’

“After a religious meeting which we had in her chamber, she was much affected, and said: ‘It is a hard thing to be faithful to what one knows. O, the way is straight! I am afraid I am not weighty enough in my spirit to walk in it!’

“She once withdrew, on purpose to give her servants, who were religiously disposed, the liberty of discoursing with us, that they might the more freely put what questions of conscience they desired to be satisfied in. Sometimes she suffered both them and the poorest persons of her town, to sit by her in her own chamber, where we had two meetings. I cannot forget her last words, when I took my leave of her: ‘Let me desire you to remember me, though I live at so great a distance, and should you never see me more. I thank you for this good time. Be assured, that though my condition subjects me to divers temptations, yet my soul has strong desires after the best things.’

“She lived till the age of sixty years; and then departed at her

house in Herwerden, in the year 1680, as much lamented, as she had been beloved by her people. To her real worth I do, with religious gratitude, dedicate this memorial."

HAPPINESS OF HEAVEN.—Thou that art truth itself hast plainly said, "Where thy treasure is, there is also thy heart."—Matt. vi, 21

If I love heaven, I willingly muse on heavenly things.

If I love the world, I rejoice at the felicity of the world, and grieve for the adversity thereof.

If I love the flesh, I shall fancy often-times those things that are pleasing to the flesh.

If I love the Spirit, I shall delight to think on things spiritual.

For whatsoever I love, thereof do I willingly speak and hear, and carry home with me the forms [the ideas and representations] thereof.

But blessed is the man, who, for thy sake, O Lord, is willing to part with all creatures, who does violence to his nature, and through fervor of spirit crucifieth the lusts of the flesh; that so with a serene conscience he may offer pure prayers unto thee, and all earthly things, both outwardly and inwardly, being excluded, he may be meet to be admitted into the angelical choirs.

—POWER OF PRAYER.—People ascribe the success of the Cunard line of steamers to business skill, and know not the fact that when that line of steamers first started, Mrs. Cunard, the wife of the proprietor, passed the whole of each day, when a steamer sailed, in prayer to God for the safety and success of the line.—*Exchange.*

—We firmly believe that one of the chief causes of backsliding among Christians is their neglect to obey the Spirit in earnestly seeking after the blessing of holiness of heart, or the entire sanctification of their natures.—*Sims.*

MR. WHITEFIELD.

On one occasion Mr. Whitefield was preaching in Boston, on the wonders of creation, providence, and redemption, when a violent tempest of thunder and lightning came on. In the midst of the sermon it attained to so alarming a height that the congregation sat in almost breathless awe. The preacher closed his notebook, and stepping into one of the wings of the desk, fell on his knees, and with much feeling and fine taste repeated :

"Hark ! the Eternal rends the sky !
A mighty voice before him goes—
A voice of music to his friends,
But threatening thunder to his foes.
Come, children, to your Father's arms :
Hide in the chambers of my grace,
Till the fierce storm be overblown,
And my revenging fury cease."

"Let us devoutly sing, to the praise and Glory of God, this hymn —' Old Hundred.'" The whole congregation instantly rose and poured forth the sacred song, in a style of pious grandeur and heartfelt devotion that was probably never surpassed. By the time the hymn was finished, the storm was hushed; and the sun, bursting forth, showed through the windows to the enraptured assembly a magnificent and brilliant arch of peace. The preacher resumed the desk and his discourse with this appropriate quotation :

"Look upon the rainbow; praise him that made it. Very beautiful it is in the brightness thereof! It compasseth the heaven about with a glorious circle; and the hands of the Most High have bended it."

The remainder of the services was calculated to sustain that elevated feeling which had been produced; and the benediction with which the good man dismissed the flock was universally received with streaming eyes and hearts overflowing with tenderness and gratitude.

—"It is the privilege of every believer to live a pure and holy life. The Scriptures so teach. The Holy Spirit so helps."

TWO FEATURES OF MISSION-ARY WORK.

BY REV. A. SIMS.

First, it is a civilizing agency. When for the first time any heathen country is visited by the missionary of the Cross what does he find? Does he find men engaged in the various branches of trade? Does he find them tilling the soil, and husbanding the fruit of the earth? Does he find women engaged in their proper household duties, and in making their homes happy and comfortable? Does he find schools for the instruction of the young, laws for the government of the people, and order and peace prevailing?

Does he find that the rights of every individual are respected, and that crime, oppression, and every form of wrong doing are not only looked upon as being unlawful but detestable? Alas no! the very reverse of all this is found. He finds neither trade, agriculture, instruction, government or any other mark of civilization. He generally finds the strong trampling upon the rights of the weak, and society in a state of rudeness, confusion, and often of barbarity. But when the gospel of Jesus is proclaimed to them, when the transforming, saving power of Christ operates upon their hearts and lives, there is soon seen a glorious change in their temporal condition. Before the light of divine truth their mental and spiritual darkness give way; their inhuman feelings toward each other are supplanted by love; wild dispositions and slothful habits are changed, and they become frugal and industrious. The gospel teaches them that "if any man will not work neither shall he eat," and hence, after it is discovered to them that the earth is capable of producing food for man's wants, they begin to cultivate the soil, and thus obtain an honest living. Agriculture in its various departments is gradually

learned; education, beginning with first learning to read the Bible is advanced, and instruction afforded; good government and order resulting from Biblical instruction to "love one another," is promoted, and life and property become more secure. As light continues to increase and their rudeness gives way, they discover the benefit of trade and commerce, and eventually the arts and sciences of intelligent communities become known to them. Thus it is that missionary toil has ever produced a wonderful effect upon civilization. I dare affirm that of all the pioneers of civilization that ever existed, the missionary has been the most successful; and to the preaching of the Gospel may be attributed the present well being and rapid prosperity of many nations, that were formerly in a state of barbarity. Look at the cannibal of New Zealand!

How many were the unsuccessful human attempts made to civilize him; but when the virtue of the Gospel reached his heart, the man-eater became a docile and tractable being. What is wanted to civilize the blood-thirsty Turk, and wild Cossack, is the Gospel of Jesus. For many centuries it has been sought by human laws to govern the ferocious subjects of the Sultan, but to-day they are as intractable as ever, and will be until converted to God. To what cause is owing the prosperity, the high degree of civilization this and other countries enjoy? Is it not to the dissemination of Bible truths in our midst? Undoubtedly it is. In this respect missionary labor is a necessity. Stop preaching the Gospel; shut up every church and Sabbath-school; burn up every Bible we have in our homes; do away with every prayer-meeting and all other means of grace; let the name of Jesus and the moral duties we owe to God and man never be again proclaimed, and what condition would we soon be in? We would in a short time be plunged into the

deepest depths of vice and crime. Life and property would soon be as insecure among us, as among the fiercest tribes in existence; and this fair land would become the scene of anarchy, confusion and blood-shed. Therefore, if we wish to tame the African and abolish the fearful slave trade that is now a curse to his country preach to him the Gospel. If you wish the advantages of commerce and civilization to be extended to these wandering, miserable and benighted beings, send them the Gospel, and these blessings will follow in its train.

The *second* and the most important feature of missionary work is, its effective moral power. It would be almost impossible to name the multitude of human schemes that have been adopted almost from time immemorial to reform and save man. Philosophers and wise men have drawn up their systems of morality with the avowed purpose of making men pure and good. Wild enthusiasts and false prophets have sent forth their rules for the renovation of the human race and the prevention of sin. Buddhism, Mohammedanism, Mormonism, Rationalism and a host of other human systems have each in their turn tried to bring about the moral reformation of depraved man, but what has been the result? All of them without exception have signally and constantly failed. Not a single individual can be pointed to as having been raised up out of the gutter of sin, and made a new creature by their instrumentality. But why these blank failures? Our answer is, because mere morality is totally unable to reform and save man; his disease lies deeper than it is possible for human rules to reach and remove, and unless his heart is first made clean, vain are the attempts to improve and beautify his life. Yet this has been all that any system of morality has ever tried to accomplish. While it has been sought to purify the streams, the corruption of the

fountain from whence they proceeded has been left untouched. Now who does not see that all such efforts are entirely useless. We may as well try to make a watch give right time while the works are all in confusion, and out of order, as attempt to mould the conduct of man after a divine model, while his soul is steeped, yea, dead in sin. Now the excellency and great recommendation of the Christian religion is this, it is an effective moral power. Unlike all human remedies it commences inside first; it begins with the fountain; it strikes at the very root of the sinner's corruption, and casts out the foul disease. His heart is first renovated and cleansed, and then all his life, as a necessary consequence becomes beautiful and God-like. "The kingdom of heaven," says Christ, "is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened."—Matt. xiii, 33. Mark you, it is not said of this woman that she put the leaven around the meal but *in* it, and commencing there it operated upon the whole quantity of meal. No more striking illustration of the thoroughly effective power of the Gospel can be given than this. Let the grace of God be implanted in the soul of man, and it will permeate and purify his whole being. It will not only make his conduct upright, but his very thoughts, motives, and intentions pure. It will not only save him from actual sin, but take away his love for it, and implant a disposition to be holy in its stead. Here is another point in which the Christian religion excels all other systems. Human religions may point out the road, but they can never help us to walk in it. They may give us directions for the regulation of our conduct, but are entirely unable to help us to observe them. This one however, not only tells us what life we should live, but helps us to live it; it not only prescribes duties but gives us strength to observe them.

The Gospel comes to the poor helpless sinner, and, pointing out to him the way of light and life, sets his feet on it, and sends him onward to glory.

CONSIDERATION.

BY B. F. SHIPLEY.

Consider, oh my soul, the depth of woe
And wretchedness from whence by grace thou hast
Been brought. Consider the stupendous grace
The infinite love that reached even to
The horrid pit to take thee up, when clouds of
Horror and despair, seemed settling round thy
Being, and no ray of heavenly light was seen,
Upon the dark horizon of futurity.
All polluted and immersed in sin a
Wretch undone, menaced with death eternal,
And the terrors of God's broken law ; wast
Thou through all those years in trampling under
Foot, the Son of God, and offering stern despite,
To all the warnings of His word,
The strivings of His Spirit and His love.
But through His ceaseless chastenings severe,
Thy slumbering conscience woke to see in
Judgment light thy ruin; thy desperate state,
For thou hadst naught to offer for thy pardon,
Or thy cleansing but thy squandered time, thy
Helpless misery and enormous debt.
"Consider the apostle and High Priest
Of our profession, Christ Jesus" who came
To suffer in thy stead, and purchase thy
Inheritance ; thy forfeited estate.
Consider, soul, that Jesus still, as great
High Priest is standing, in the heavenly court
And pleads for thee before the Father's face,
The merits of His bleeding hands and feet ;
Oh ! leap for joy my gladsome soul, while most
Assuring is thy case, for in such hands
At such a mercy seat thy suit is sure.
Bless'd Saviour ! thy pard'ning love and cleansing
Power has melted and subdued my heart,
My trusting soul, would gladly render all,
His ransomed powers to thee—'tis done—thou hast
My all. Poor worthless sacrifice at best,
But hallelujah ! Saviour I have thee,
"Thy gentleness has made me great," thy love
With all thy blissful fullness fills my heart,
And all my joyous being answers to
The still small voice "within that whispers peace."

—"One who is never busy can never enjoy rest ; for rest implies a relief from previous labor ; and if our whole time was spent in amusing ourselves, we should find it more wearisome than the hardest day's work."

FINNEY'S CONVERSION.

I was very proud without knowing it. I had supposed that I had not much regard for the opinion of others. I had, in fact, been quite singular in attending prayer-meetings, and in the degree of attention I had paid to religion while in Adams. In this respect I had been so singular as to lead the church at times to think I must be an anxious inquirer. But I found, when I came to face the question, that I was very unwilling to have any one know that I was seeking the salvation of my soul. When I prayed, I only whispered my prayer, after having stopped the key-hole to the door, lest some one should discover I was engaged in prayer.

North of the village, and over a hill, lay a piece of woods, in which I was in the almost, daily habit of walking more or less, when it was pleasant weather. Instead of going to the office, I turned and bent my course toward the woods, feeling I must be alone, and away from all human eyes and ears, so that I could pour out my prayer to God.

But still my pride must show itself. As I went over the hill it occurred to me that some one might see me and suppose that I was going over the hill to pray. Yet, probably there was not a person on earth that would have suspected such a thing, had he seen me going. But so great was my pride, and so much was I oppressed with the fear of man, that I recollect that I skulked along under the fence till I got so far out of sight that no one from the village could see me. I then penetrated into the woods—I should think a quarter of a mile; went over on the other side of the hill, and found a place where some large trees had fallen across each other, leaving an open place between. There I saw I could make a kind of closet. I crept into the place and knelt for prayer. As I turned to go into the woods, I

recollect to have said: "I will give my heart to God, or I will never come down from there." I recollect repeating this as I went up: "I will give my heart to God before I ever come down again."

But when I attempted to pray I found my heart would not pray. I had supposed that, if I could only be where I could speak aloud, without being overheard, I could pray freely. But lo! when I came to try I was dumb; that is, I had nothing to say to God; or at least I could say but a few words, and those without heart. In attempting to pray, I could hear a rustling in the leaves, as I thought; and would stop and look up to see if some body were not coming. This I did several times.

The thought was pressing me of the rashness of my promise, that I would give my heart to God that day or die in the attempt. It seemed to me as if that was binding on my soul; and yet I was going to break my vow. A great sinking and discouragement came over me, and I felt too weak to stand upon my knees.

Just at this moment I again thought I heard some one approach me, and I opened my eyes to see whether it were so. But right there the revelation of my pride of heart, as the great difficulty, that stood in way, was distinctly shown to me. An overwhelming sense of my wickedness in being ashamed to have a human being see me on my knees before God, took such a powerful possession of me, that I cried at the top of my voice, and exclaimed that I would not leave that place if all the men on earth and all the devils in hell surrounded me.

"What!" I said, "such a degraded sinner as I am, on my knees confessing my sins to the great and holy God; and ashamed to have any human being, and a sinner like myself, find me on my knees endeavoring to make my peace with my offended God!" The sin appeared awful, in-

finite. It broke me down before the Lord.

That seemed to settle the question that I could then, that day, perform my vow. The Spirit seemed to lay stress upon the idea in the text—"When you search for me with all your heart." The question of when, that is of the present time, seemed to fall heavily into my heart. I told the Lord that I should take him at his word; that he could not lie; and that therefore I was sure he heard my prayer, and that he "would be found of me."

I continued thus to pray, and to receive and appropriate promises for a long time,—I know not how long. I prayed till my mind became so full that, before I was aware of it, I was on my feet and tripping up the ascent toward the road. The question of my being converted, had not so much as arisen to my thought; but as I went up brushing through the leaves and bushes, I recollect saying with great emphasis, "If I am ever converted, I will preach the Gospel."

I walked quietly toward the village; and so perfectly quiet was my mind that it seemed as if all nature listened. I had gone into the woods immediately after an early breakfast; and when I returned to the village, I found it was dinner time. Yet I had been wholly unconscious of the time that had passed; it appeared to me that I had been gone from the village but a short time.

After dinner, we were engaged in removing our books and furniture to another office. We were very busy in this, and had but little conversation all the afternoon. My mind, however, remained in a profound, tranquil state. There was a great sweetness and tenderness in my thoughts and feelings. Everything appeared to be going right, and nothing seemed to ruffle or disturb me in the least. . . . By evening we got the books and furniture adjusted; and made up, in an open fire-place, a good fire, hoping to spend

the evening alone. Just at dark, Squire W——, seeing that everything was adjusted, bade me good-night and went to his home. I had accompanied him to the door, and as I closed the door, and turned, my heart seemed to be liquid within me. All my feelings seemed to rise and flow out; and the utterance of my heart was, "I want to pour my whole soul out to God." The rising of my soul was so great that I rushed into the room back of the front office, to pray.

There was no fire, and no light in the room; nevertheless it appeared to me as if it were perfectly light. As I went in and shut the door after me, it seemed as if I met the Lord Jesus Christ face to face. It did not occur to me then, nor did it for some time afterward, that it was wholly a mental state. On the contrary, it seemed to me that I saw him as I could see any other man. He said nothing, but looked at me in such a manner as to break me right down at his feet.

I have always since regarded this as a most remarkable state of mind; for it seemed to me a reality, that he stood before me, and I fell down and poured out my soul to him. I wept almost like a child, and made such confessions as I could with my choked utterance. It seemed to me that I bathed his feet with my tears; and yet I had no distinct impression that I touched him, that I recollect. I must have continued in this state a good while; but my mind was too much absorbed with the interview to recollect anything I said. But I know, as soon as my mind became calm enough to break off from the interview, I returned to the front office and found that the fire I had made of large wood was nearly burned out. But as I turned and was about to take a seat by the fire, I received a mighty baptism of the Holy Ghost. Without any experience of it; without ever having the thought

in my mind that there was any such thing for me; without any recollection that I had ever heard the thing mentioned by any person in the world, the Holy Spirit descended upon me in a manner that seemed to go through me, body and soul. I could feel the impression, like a wave of electricity, going through and through me. Indeed, it seemed to come in waves and waves of liquid love; for I could not express it in any other way. It seemed like the very breath of God. I can recollect distinctly that it seemed to fan me, like an immense wing.

No words can express the wonderful love that was shed abroad in my heart. I wept aloud with joy and love; and I do not know but I should say, I literally bellied out the unutterable gushing of my heart. These waves came over me, and over me, and over me, one after another until I recollect I cried out, "I shall die if these waves continue to pass over me." I said, "Lord I cannot bear any more;" yet I had no fear of death.

When I awoke in the morning, the sun had risen, and was pouring a clear light into my room. Words cannot express the impression that the sun-light made upon me. Instantly the baptism that I received the night before, returned upon me in the same manner. I rose upon my knees in the bed and wept aloud with joy, and remained for some time too much overwhelmed with the baptism of the Spirit to do anything but pour out my soul to God.

I could now see that the moment I believed, while up in the woods, all sense of guilt had entirely dropped out of my mind; and from that moment I could not feel a sense of guilt or condemnation by any effort that I could make. My sense of guilt was gone; my sins were gone; and I do not think I felt any more sense of guilt than if I had never sinned.—*Finney's Auto-Biography.*

TOBACCO AND HARD TIMES.

BY REV. A. SIMS.

Scripture shows that we are only *stewards* of the things of this world; that, therefore, we are not to use and spend our money and property in any way or for any thing that will not be acceptable unto God; in short, that we are not at liberty to waste a single cent, or squander the smallest item of our substance. If, therefore, we indulge in wasteful, unnecessary expenditure, we use our means contrary to God's will, and such an act becomes a sin—a *financial* sin. It would be accounted a wicked and wanton thing for a man to go and burn down his barns and dwelling-house; in fact such a deed would meet with severe retribution at the hands of the law. But the tobacco consumer spends his money—in many cases hard-earned money—on tobacco, and then either sets fire to it, or chews it, and throws it away! How frightfully large the sum of money annually wasted by tobacco users is, let the following facts and figures show. The present annual production of tobacco has been estimated by an English writer at 4,000,000,000 pounds. This is smoked, chewed and snuffed. Suppose it all made into cigars, one hundred to the pound, it would produce 400,000,000,000. Four hundred billions of cigars. Allowing this tobacco manufactured to cost on the average ten cents a pound, and we have \$400,000,000 expended every year in producing a noxious, deleterious weed. At least one and a half as much more is required to manufacture it into a marketable form, and dispose of it to the consumer. If this be so, then the human family expend *every year* one thousand millions of dollars in the gratification of an acquired habit, or one dollar for every man, woman and child upon the earth! This sum would build two railroads around the earth, at a

cost of twenty thousand dollars per mile, or sixteen railroads from the Atlantic to the Pacific! It would build one hundred thousand churches, costing \$10,000 each; or half a million of school houses, costing \$2,000 each; or one million of dwellings, costing \$1,000 each! It would employ one million of preachers and one million of teachers, giving each a salary of \$500! It would support three and one-third millions of young men at college, giving each \$300 per annum for expenses! Friendly reader, consider the above basis of this calculation, in some measure, imaginary, call it conjecture, extravagance, just what you please! Cut these down one half—cut them down to suit your own notions. Even then, if you are a Christian, a patriot, a friend of God or man, you will not trifle with this stupendous iniquity; but, in some manly way, do your part to arrest its destructive power around you.

Another paper writes: "Tobacco costs more than education or religion, the army or navy; it costs England and America a sum sufficient to support 50,000 ministers, with a salary of 1,000 dollars, or more than 100,000 missionaries. The students in one college pay more than \$6,000 for cigars yearly.

The following table is compiled from United States Government statistics, and shows the amount expended yearly:

Salaries of all clergymen.....	\$6,000,000
Cost of dogs.....	70,000,000
Support of criminals.....	12,000,000
Fees of litigation.....	35,000,000
Cost of tobacco and cigars.....	610,000,000
Importation of liquors.....	50,000,000
Support of grog shops.....	1,500,000
Whole cost of liquor.....	2,000,000,000

The Internal Revenue Report of the United States Government for the fiscal year ending June, 1876, instructs us that the amount of government taxation for the whole country for cigars, tobacco and snuff, during 1876, was \$39,795,339. The number of cigars on which duties were paid in the same period was

almost two thousand millions. Adding to these one hundred and ten millions of pounds of tobacco, manufactured for smoking and chewing, and we have an amount of actual losses and wastes from this tobacco indulgence of not less than two hundred and fifty millions of dollars a year. It is hardly necessary to add that this enormous burden is one chief cause of abounding pauperism and vagabondage.

BOOK OF CONSCIENCE.—Wouldst thou know whether thy name be written in the book of life? Why, then read what thou hast written in the book of conscience. Thou needst not ask, who shall ascend up into heaven, to search the records of eternity; thou mayest but descend down into thine own heart, and there read what thou art, and what thou shalt be. Though God's book of providence be closed and kept above with God, yet thy book of conscience is open, and kept below in thy bosom, and what thou writest here, thou shalt be sure to read there. If I write nothing in this book but the black lines of sin, I shall find nothing in God's book but the red lines of condemnation; but, if I write God's words in the book of conscience, I may be sure God has written my name in the book of life. At the great day of judgment, when all books shall be opened, there I shall either read the sweetest or the sharpest lines; I will, therefore, so write here, that I may not be ashamed to read hereafter.

—In the United States we have only 63,000 churches as against 250,000 dram shops. Think of four dram shops to every church, or to every school-house; and think of five rum-sellers to every minister, and of three rum-sellers to every teacher of youth. The church and the school-house must arouse themselves, if they would save the Republic from a drunken debauch and ruin.

DRESS.

The following letter was written by a young lady who studied at Oberlin. Her life was short—but earnest and useful as a teacher, as an instructor among the colored people in St. Louis during the war, and afterwards as a minister's wife. Death found her fully prepared.

ST. LOUIS, MO., June 8, 18—.

MY DEAR MISS R.:

I was glad to receive your letter, and should like to have been present when you related your experience with regard to dress and parties. Do you know that I have lately felt somewhat rebuked in regard to the position I have taken with reference to the wearing of jewelry? Since my conscience forbade my wearing it, whenever the subject has come up in conversation with others, I have usually put it in this light: that is the way the Lord has led me. I do not lay down rules for others. He does not lead all alike. I have nothing to say in regard to the duty of others, but I do know that for me to wear it would grieve Christ.

But lately the thought has repeatedly come to me, What right have we to assure others that this way may not be for them? "The ground on which you took it off was not that you found you were taking pride in it, or that there was anything which made it especially necessary that it should be relinquished in your particular case." No; I was not conscious of the least condemnation on that point. The ground on which I laid it aside was this: a few days before I had been led to consecrate myself to God in an unusually solemn manner, and to tell Him—under a clear sense of what it involved too—that I would bring myself right to the teaching of His word, and would not draw back from any conclusions to which that might

draw me, with the assurance that the Spirit would take of the truth and reveal it unto me. The subject of jewelry was not in my mind at the time, in fact never had troubled me, and I felt confident never would, for I regarded it as a trifling matter. I knew my taste was to be simple, and did not dream that it could make a source of conflict and trouble to me, but it was not more than two or three days after, that in a conversation with friends the subject of wearing jewelry came up.

We agreed that it could never trouble us, although it might be wrong for some to wear it, for we were sure we had never taken pride in it. We opened the Bible and turned to the two passages which speak on the subject; 1 Tim. ii, 9 and 1 Peter iii, 3. They never had struck me as so plain, direct and conclusive before.

There they were, *plain commands* in which the forbidden articles were distinctly specified; gold, pearls, costly array. We might say, where is the harm? I don't take pride in it, and make numberless excuses, as a child does when a parent gives a command the reasonableness of which he cannot fully understand. But there the command was, and obedience or disobedience the only alternative, unless the command could in some way be removed. Satan seemed to throw it in my face instantly, "Ah here is a command you dare not face, you were going to follow the Word all so fast, got into trouble already have you? Where is all your boasted obedience now?" To which I replied "Nonsense, I will soon straighten that matter out, just let me get the right explanation of the passages.

They are to be taken in some modified sense. They do not mean just what they seem to say; or I think other people would have found it out as well as I." So I consulted Barnes' notes and other writers but could not learn that anything less

was meant than what the text would indicate.

My anxiety became very great for I saw that if I took the Word as my guide, as I had promised to do, it was going to enter into the domain of dress, and spare not. Could I welcome it? Finally I was driven to admit the validity and force of the command, and then Satan changed his tactics. "The Lord wants you to give it up in spirit and to be perfectly willing to lay it aside, and when he sees this willingness in you He will be satisfied. So I told the Lord over and over that I was willing, all the time saying in my heart, "The Lord will not require you actually to lay aside your little pin and so take the brand of peculiarity upon you." But no light broke in while I labored to give up my pin with one hand, all the time holding it tight with the other. It was not the pin not the jewelry I cared about in itself, but it was the terror of being odd and having to tell people *why* I never wore it. I saw myself a fanatic in the eyes of some of my friends, weak-minded in the eyes of others. I believe Satan tried to frighten me as much as possible. I could not tell you at first, for I thought you would bias me, but finally I concluded to do so for I felt you must pray for me.

I expected you would say I must give it up and that would give me a chance to argue the case. But I was somewhat chagrined when you merely said I must settle the matter for myself before God, but that you would pray for me.

It touched my pride that you were so quiet about it. Like Naaman I wanted a demonstration made. Being thus shut up to God, I went away by myself and at last yielded the contest and told the Lord anew that I would walk in obedience to every precept of His Word if He would only make the word plain. My pin was laid on the altar to remain there forever I trust.

I believe the Spirit will guide us unerringly with reference to dress if we only have a teachable disposition and a sincere desire to honor God in it.

To dress neatly, simply and without ostentation seems to be the rule, does it not? When I feel uncertain or uneasy about the lawfulness of an article of dress I find it best to relinquish it or alter it at once. I would keep a conscience void of offence for you know "Whatsoever is not of faith is sin."

I seem to have contested so stubbornly every point upon which Jesus has tried to teach me that His patience must have been exhausted. But "God's ways are not as our ways." Human love and patience would have failed long ago.

Yours in the love of Jesus,

H. E. T.

—Despise no one, for every one knows something which thou knowest not.

—Cleopatra's asp was brought in a basket of flowers, and man's ruin often lurks in fair, sweet speeches. Many, like infants, have been destroyed by elixirs given to lull them to sleep; ruined by the cry, "Peace, peace," when there is no peace; hearing gentle things when they ought to be stirred to the quick.

—Dr. H. V. Miller, of Syracuse, furnishes the following: "A French physician investigated the effects of tobacco-smoking upon thirty-eight boys, between the ages of nine and fifteen, who were addicted to the habit. The result was that twenty-seven presented marked symptoms of nicotine poisoning; twenty-three manifested serious derangement of the intellectual faculties, and a strong appetite for alcoholic drinks; three had heart disease; eight decided deterioration of blood; twelve had frequent nose-bleeding; ten disturbed sleep, and four ulceration of the mucous membrane of the mouth."

HOLINESS.

DIRECTIONS FOR ITS ATTAINMENT.

BY REV. J. A. WOOD.

What is the first direction you would give to a person seeking Holiness. Endeavor to get a clear and distinct view of the blessing promised. What is it? The extermination of sin from the soul,—simple purity,—freedom from sin. It consists in the destruction and removal of sin; and the renewal of the soul to the image of God, so that the fountain of thought, affection, desire, and impulse is pure. Come to a firm and decided resolution to seek until you obtain the victory,—a pure heart. You must have a resolution which will not cower when the knife is put to the heart, to sever all its idols. Your purpose must be settled, decided, unflinching, and unconquerable. "The day of the Lord is near in the valley of decision." None but an invincible resolution will answer. Endeavor to feel your need of it. If you have but little or no sense of need, you will assuredly make no progress. The feeling that is required is represented by the sensations of hunger and thirst. Our Saviour says, "Blessed are they which do hunger and thirst after righteousness." Your efforts in seeking holiness will be likely to harmonize with the strength of your desires. The necessary feeling of penitence, self-abasement, and of strong desire for holiness, may be secured by prayer, searching the Scriptures, meditation, and self-examination. Make an entire consecration of yourself to God,—your soul, your body; your time, your talents, your influence, your all, a complete assignment of all to Christ. Be able to sing:

My all to Christ I've given,
My talents, time, and voice,
Myself, my reputation
The lone way is my choice.

Search and surrender, and research and surrender again, until you get every vestige of self upon the altar

of consecration. There is no sanctification without entire consecration. Consecration! consecration! I would ring in your ears, dear seeker, is your work, (with helping grace). Consecration is not sanctification, but it invariably precedes it, and ever after accompanies it. Sanctification, which is God's work, invariably follows consecration, and must ever abide with it as the sin-consuming and soul-keeping energy. Entire consecration and entire sanctification,—our work and God's work,—must be joined together.

You must consecrate yourself in detail, and get every item upon the altar. In order to grasp the whole, you must take in the items. Take a complete inventory of your all, and sign it over to Jesus for value received. God will have a thorough work, and purity will never be given or retained, but on condition of entire, universal, unconditional, abandonment of all sin, and acceptance and approval of all the will of God.

What is the only and proximate condition of sanctification? Faith. "Believe on the Lord Jesus Christ and thou shalt be saved." Faith is the only condition of sanctification, and God always saves the moment true faith is exercised. You ask, "Believe what?"

1. Believe that God has promised in the Holy Scriptures.

2. Believe that what God hath promised he is able to perform.

3. Believe that he is able and willing to do it now.

4. Believe that he does it.

If you are earnestly seeking holiness, will you examine yourself thoroughly by the following questions:

1. Do I properly understand the nature of holiness?

2. Do I clearly see, properly feel my inbred sin, and consequent need of holiness?

3. Am I willing, anxious, and resolved to obtain it?

4. Am I willing to give up all to

God; self, family, property, reputation, time, talents, everything, to be his, used for him, and never withheld or taken from him?

5. Do I believe he is able to sanctify me?

6. Do I believe he is willing to sanctify me?

7. Do I believe he has promised to sanctify me?

8. Do I believe that, having promised, he is able and willing to do it now, on condition of my faith?

9. Do I, then, seeing all this, believe that he now will do it—now, this moment?

10. Am I now committing all, and trusting in the present tense?

If you are, it is done. Oh, that God may aid your trembling faith, and give you the victory this very moment. Mr. Wesley says, the voice of God to your soul is, believe and be saved. Faith is the condition, and the only condition, of sanctification, exactly the same as it is in justification. No man is sanctified till he believes; every man when he believes is sanctified. Reader, if you wish to know what faith is, get your Bible and turn to Hebrews, 11th chapter, and 1st verse:

"Now faith is the substance of things hoped for, the evidence of things not seen."

Believe now, and ye shall receive it. —*Perfect Love.*

—Law may bind the wrists of the drunken murderer; it may break down the counters of the saloon; it may erect asylums for the wasted bodies of men; it may raise license; it may frown upon all black intemperance, by its statutes; but it remains for love and wisdom to stay the march of men to the curse. A high moral sentiment must indeed be born—but this moral sentiment dwells not on thrones of brass beyond the mystery of the clouds and sky, but in throbbing hearts, and finds its way out, through hands and feet, of earnest, heroic men and women.

PERSONAL EXPERIENCE.

BY REV. B. R. JONES.

The frequent bank failures that occur are largely the result of doing business on borrowed capital. Careful dealers, with a reasonable capital of their own, have breasted the financial crisis and retained their credit. It requires a liberal supply of grace to be "always abounding in the work of the Lord."

There are many who pass for religious capitalists who have little or no stock of their own. They are such as "make a fair show in the flesh" at quarterly meetings, and camp meetings, and general gatherings; but, unfortunately, live in the "worst community in the world," and are "so harassed" by their domestic cares that they are comparative strangers to home religion. They pass for more in a crowd than when singled out. There is such a thing as "warming by another's fire." But those who depend upon the enthusiasm awakened at religious gatherings for their spiritual stimulus, will find it very difficult to maintain themselves amid the storms and tempests through which all have to pass. In the absence of personal piety we shall find many obstacles difficult to surmount.

Personal experience is a sure defense against opposition and persecution. Many do passably well when surrounded by Christian influences, but when placed amid the enemies of the cross they are soon overcome. Every one may have present experience of saving, sanctifying, and preserving grace.

We need not depend wholly upon Christian society for our support. "My grace is sufficient for thee," is the divine assurance. Though the Christian appreciates the "communion of the saints," and employs every available means of grace, yet if deprived of them he remains "steadfast and unmovable" amid the fier-

est opposition. He has an impene-
trable defense. "Salvation will
God appoint for walls and bul-
warks."—Isa. xxvi, 1. To "know
that we have passed from death un-
to life" affords untold satisfaction
amid the trials and perplexities of
life.

"O Israel, Fear not: for I have
redeemed thee, I have called thee
by thy name; thou art mine. When
thou passest through the waters, I
will be with thee; and through the
rivers, they shall not overflow thee:
when thou walkest through the fire,
thou shalt not be burned; neither
shall the flame kindle upon thee.
For I am the Lord thy God, the Ho-
ly one of Israel, thy Saviour."—Isa.
xliii, 1-3.

Personal experience is also a safe-
guard against error and skepticism.
It requires firm decision to resist
these forms of Satanic assault. St.
James says, "A double-minded man
is unstable in all his ways."—Jas.
i, 8. There is nothing equal to per-
sonal experience to prevent vacilla-
tion. Paul sounds the note of warn-
ing in Col. ii, 8. "Beware lest any
man spoil you through philosophy
and vain deceit, after the traditions
of men, after the rudiments of the
world, and not after Christ." Teach-
ers professing to know God but "in
works denying Him," substitute hu-
man reasoning for the pure gospel,
"teaching for doctrine the command-
ments of men." Every conceivable
argument is presented to confuse
the minds of honest inquirers after
truth. Clad with the semblance of
piety they make it their study to
"beguile unstable souls." "Beware
of false prophets, which come to you
in sheep's clothing, but inwardly
they are ravening wolves. Ye shall
know them by their fruits."—Matt.
vii, 15-16. A designing minister
once approached a humble Christian
to "correct" her views of the divin-
ity of Christ. Not being disposed
to discuss the question, she simply
related what Jesus had done for her

as sufficient proof of His divinity. Her arguments were unanswerable. Having a knowledge of God's saving power you may readily "put to silence the ignorance of foolish men." As Jesus was going about doing good, "He saw a man which was blind from his birth." Jesus had compassion on him and opened his eyes. The man was brought to the Pharisees and asked "how he had received his sight." He told the story of his miraculous recovery with all simplicity and confidence, pronouncing him a "prophet" who had opened his eyes. The doctors of the law did not credit his testimony; and not until corroborated by his parents would they believe that he was born blind, still those wicked Jews would not admit that Jesus was the Messiah. "Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner." His argument was brief, but well grounded. He replied "Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see."—Jno. ix, 25. They could not reason him out of his sight. And though they "cast him out," (excommunicated him) he had an experience that no arguments or persecution could shake.

"There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."—2 Peter ii, 1-2. Formality and skepticism are fast taking the place of experimental piety. The advocates of error are sparing no pains to instil their pernicious doctrines into the minds of the people. Beware lest "through covetousness they shall with feigned words make merchandise of you."

Only by the grace of God can we resist the various forms of infidelity that are sweeping over our land. Beloved, do not remain satisfied with a mere "form of godliness," but seek a definite experience. A mere profession is not sufficient to fortify you against the assaults of the enemy. Seek to know God and the leadings of His Spirit. "Acquaint now thyself with Him, and be at peace: so shall good come unto you." A personal knowledge of God will furnish you with arguments that your enemies cannot "gainsay nor resist." Ungodly "time-servers" may become offended, and the priests may cast you out of the synagogue, but do not for any consideration give up your hold on God.

"Sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear."—1 Peter iii, 15.

— "The gift of prayer may have praise from men; but it is the grace of prayer that has the power with God."

— "Never give up when engaged in any good work. God shines at all times, though to us He may be as above a cloud. The experience of every soul which has turned to God is that there is light somewhere, and that which is bright and clear. It is our fault if we see not that light which we shall always find in the path of duty, with faith as our guide."

— The Bible has been tried in the ages of the past by godless men like Voltaire; it has been tried by the best classes like Wilberforce; it has been tried by educators like Alexander; it has been tried by men in every conceivable position, in prosperity and adversity, and it has stood the test. You need not be afraid to build your hope upon it for time and eternity.

EDITORIAL.

DECEIVING SOULS.

There are but few occupations in the country, that pay better than that of deceiving souls. Those who are skillful in it command large salaries. The demand for them is great; and the supply is quite up to the demand. We are in the days spoken of by the Apostle, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—2. Tim. iv. 3-4.

An infidel lecturer makes, it is said, five hundred dollars a night in ridiculing Christianity, and holding up to scorn as its teachings, what every man of intelligence knows the Gospel does not teach. Thousands catch eagerly at his unfounded assertions, and hang their eternal destinies upon his witty sayings. They give to sneers greater weight than they do to the sublime utterances of the Son of God.

The Spiritualists and the Mormons reckon their adherents by the million! Both these classes are foretold by Revelation. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry;" that is, for a husband and wife to be united to each other exclusively, and that for life.

Of Roman Catholic priests in this country there are several thousand. Does any one who reads the Bible believe that one in a thousand of them teach correctly the way of salvation? Is there one text in the Bible which proves that men can be saved by observing the sacraments, without repentance, without being born of the Spir-

it, without being holy in heart and in life? Where, in the sacred Scriptures is it written that loyalty to the church is of necessity loyalty to God?

Among Protestant preachers how very small is the number who have the courage to preach the honest convictions of their hearts? Some have the frankness to acknowledge it. They fear that if they preach the whole truth, that to which they have given their unqualified assent, they will lose their salary, and perhaps their pulpit. Who among the popular evangelists of the day insists upon repentance as a condition of salvation? Who keeps it upon the minds of the people that, "Except ye repent ye shall all likewise perish?"—Luke xiii. 2. Who makes the demand, "Bring forth therefore fruits meet for repentance?"—Matt. iii. 8 In which of the popular pulpits is the covetous man told that *he is an idolater, one who has no inheritance in the kingdom of Christ and of God?*"—Eph. v. 5. Or the officials of the church warned that if, in seating the congregation, whether for a single Sabbath, or for the year, they have respect of persons, and give to the rich better seats than they do to the poor, they by this act, "*Commit sin and are convinced of the law as transgressors?*"—Jas. ii. 9. Are these practical truths dwelt upon in congregations which are paying from two to forty thousand dollars a year in pew rents?

In which of these churches are the people told that if they would have God receive them, they must come out from unbelievers and *be separate, and touch not the unclean thing?*—2. Cor. vi. 17. Do the thousands of preachers occupying Protestant pulpits, and drawing good salaries, while at the same time they are bound for life, by murderous oaths to a rival religion which offers to its votaries salvation, without repentance, without the atonement, without Christ—do these *false apostles, deceit-*

ful workers, transforming themselves into the apostles of Christ, tell the people that the friendship of the world is enmity with God, whosoever therefore will be a friend of the world is the enemy of God?—Jas. iv, 4. On the contrary do they not by their influence and their example draw the more influential into worldly societies, and induce them, to the extent of their means, and often beyond their means, to conform to it, in their dress, their manners, and their associations? Thus Christ is betrayed in the house of his friends.

Among the preachers of the Methodist Episcopal Church where can a solitary one be found, who holds his people to the Methodist standard of salvation, as laid down by John Wesley, and by the General Rules of their own Discipline? Would one be tolerated long if he could be found?

Converts are reckoned by the thousands but from what worldly practice are they converted? Are they asked to abstain from a single thing from which common decency would not save them? Is not the world to all appearance converting the church much more rapidly, than the church is converting the world? "As a cage is full of birds, so are their houses full of deceit; therefore, they are become great, and waxen rich. They are waxen fat, they shine: yea they overpass the deeds of the wicked; they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge."—Jer. v, 27-28. If fine church edifices can be built, and the grandeur of rival denominations be eclipsed, it matters not by whose money it is done. Sometimes gross frauds are perpetrated by church authority.

"A WONDERFUL AND A HORRIBLE THING IS DONE IN THE LAND: THE PROPHETS PROPHESEY FALSELY, AND THE PRIESTS BEAR RULE BY THEIR MEANS; AND MY PEOPLE LOVE TO HAVE IT SO: AND WHAT WILL YE DO IN THE END THEREOF."—Jer. v, 30-31.

FOR HIMSELF.

The statement of the Bible is that *Every one of us shall give account of himself to God.*—Rom. xiv. 12.

Others may have had a powerful influence over us. They may have changed our destiny. Still they could, at the utmost, only control our outward conduct. Our affections and our wills are free. They must give account for *their* influence; for all *they* do and say, but they cannot give account for us. The responsibility for our conduct rests on ourselves. We cannot throw it off upon others. Neither can they assume it. They may be willing—may volunteer to take all the blame; but they cannot stand in our place before God. The best fortified city may be overpowered; the strongest citadel may be taken by siege or by assault; but the will of man can never be taken captive so that it is not free to choose or to reject Christ. Each of us makes his own selection of the influences, whether good or bad, to which we yield. Hence, you will sometimes find children who have been brought up in the arms of piety, closing their ears to the words of wisdom to which they have become accustomed, and accepting the ungodly as their oracles. The captain of a ship puts the helm in the hands of men who will steer the ship in the direction which he wishes to go; so do we place ourselves under the influence of those who are leading in accordance with our own inclinations. We may then blame others all we will; still, if we are not right with God, the responsibility rests upon ourselves. We cannot use others as a shield before the bar of God.

It is not enough, then, that we go to church and do as the minister tells us. We must compare his instructions with the Bible. If they deviate ever so little, if they fall short in one particular, we must not follow them in their deviations. We should get all the light we can, but we must be care-

ful that we do not accept darkness for light. The common practice of swallowing, as food, everything which the minister sets before us, is poisoning the people by the wholesale. They are becoming swollen with pride, and vanity, and lust, and are just ready to die eternally.

If Christ pronounces one fallen of whom he says, "I know thou canst not bear them which are evil; and thou hast tried them which say they are apostles and are not, and hast found them liars;" (Rev. ii, 2.) what will he say of those who fellowship the evil, because they belong to the church, and pay their money for its support, and accept as preachers those who minister at Christ's altar openly for a salary; and at the same time minister, secretly, from inclination, at an altar where Christ is rejected? We should try the preachers to whom we listen, and if we find them guilty of duplicity, vainly endeavoring to serve God and mammon, we should, as we would gain heaven, withdraw from them our countenance and support.

If we must each be judged according to the Gospel, (Rom. ii, 16,) then we must study it for ourselves. It will not do to leave it for the preacher to tell us what the Bible says. We must look into it. Time and labor and thought must be devoted to its study. When we read a prohibition or a precept, we should ask ourselves, What does this mean? What course must I take to obey it? What does this require of me? We may get all the help we can of man, but we must not neglect to go to God with it, and give ourselves up to him to walk in the light, and then ask him that he will give us to know his will in this particular. A conviction of its meaning, satisfactory to our conscience, and with it a blessing, will come.

Organized religion may make a great show in the world, but it can never save a soul. Many a one thinks he is strong, because he belongs to a

church strong in numbers, and in material resources; and yet it does not give him strength to overcome his ill-temper at home, or even his love for a cigar.

If saved at all, we are saved as individuals. Let us then not be "bodies about other men's matters," but see to it that we are personally right with God.

LOVE.

The Bible nowhere defines love. But it tells us that the essence of true religion is love to God, and love to man. A lawyer asked Christ, "Master, which is the great commandment in the law?" Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."—Matt. xxii. 36-40.

But while we are not told what this love is, we are told what it does. It is not a mere sentimentalism. It differs as widely from this as the love which a mother has for her child, does from the transitory emotions of the novel-reader. It is active and vigorous. If we love God we shall delight in Him. Prayer and praise will be rapturous exercises. We shall prefer the Bible to all other books. We shall study it to know what will please and what will displease God. We shall love what He loves, and hate what He hates. "For this is the love of God that we keep his commandments."—1 John v. 3. All profession of love to God while attention is paid to such of His commandments only, as it is fashionable to keep, is downright hypocrisy. If God is loved, his commands are obeyed, because they are His commands, and not because they are sanctioned by popular sentiment. We shall not select such to keep, as are in accord with our natural inclin-

ations, and neglect the rest; but we shall adopt them as a whole, as our rule of action, and obey them one by one, as occasion demands.

If we love our neighbor, we shall do him no harm. We shall not take advantage of him in a bargain; nor by evil speaking injure his reputation. "Love worketh no ill to his neighbor; therefore, love is the fulfilling of the law."—Rom. xiii, 10. If then, you are injuring others, or really trying to injure them, why do you pretend to love them? You but deceive yourself. If your tongue is unbridled, stirring up dissension and strife, your religion is vain. Nor is that love to others which encourages them in self-deception. It does not, for fear of giving offence, or for the sake of gain prophesy smooth things. It prompts one to declare the whole counsel of God. The Saviour was love incarnate, yet the plain searching truths which he uttered, sometimes drove His hearers, respectable church members, to a high pitch of fury. Paul's heart was full of love. To some of the formal brethren he wrote. "AM I THEREFORE BECOME YOUR ENEMY, BECAUSE I TELL YOU THE TRUTH?"—Gal. iv, 16.

A COSTLY RELIGION.—It is stated that the pews of one of the fashionable churches of Brooklyn have rented for the coming year for forty thousand dollars. This would make the way to heaven too costly for men of moderate incomes, if this way went through that church. But it does not. One would search there in vain for *the strait gate and the narrow way which leadeth unto life*. It does not go through the popular pewed churches. Those who wish to find it do not look for it in such places. We have hills and river-beds in the state of New York, but miners do not dig in them for gold. So those who really desire to find the way of life, do not go for it to churches run by mammon. Through these the broad road runs in all its glory.

ELOCUTION.

Elocution is the art of speaking in the most effective way. It has respect, not so much to what is said, as to the manner of saying it. Logic and rhetoric deal with thoughts, and the most effective way of expressing them in words, sentences, and discourses. But elocution treats of the tones of the voice, the expression of the countenance, and the attitude and motions of the body when speaking.

There is nothing which improves our elocution, like the baptism of the Holy Ghost. It makes a person talk in a simple, natural, and impressive style. It removes stiffness from the manner, and coldness and indifference from the tones of voice. It is like the powder that carries the ball to the mark, which otherwise, would fall powerless at the feet. It is the oil that holds the lead to the wood, changing its color, and protecting it from storms, which, applied without it, the first shower would wash off. It makes a simple text, or a true saying, stick in the soul for a lifetime, changing the whole tenor of one's existence.

But the most devoted of Christians are not always under the baptism of the Spirit. They live in the Spirit, but are not baptized with it, to that degree, which gives them the fullness of power. Still, we should see to it, that our tones of voice, and our manner of speaking, as well as our words, are those of a Christian. This may seem a matter of little consequence, but it is not. One of the greatest of doctors said, "that in the practice of physie, nothing is unimportant. A human life may depend upon an apparent trifle." In spiritual matters eternal destinies may hang upon a word. A preacher rendered himself unacceptable on his circuit for a whole year, by his indifferent and ungentlemanly manners during his first visit to some of his members. He took up a paper and became so absorbed in reading it, that his part of the con-

versation consisted in monosyllabic answers to questions. Many a man, industrious and honest, has lost his situation by his provoking way of speaking of something, which he did not like. What he said might be true. It may have been just what was needed to be said. But it was said in such excited tones, and in such a stinging manner, that it repelled when it should have drawn; it stirred up opposition, when it should have convinced.

If you are replying to anything provoking, or saying anything exciting, hold yourself to speaking in a low, natural, quiet tone of voice. Speak slowly and deliberately. Choose the gentlest words you can. Make all the concessions that honesty will allow. If you have been to blame, be free to acknowledge it, and do not suffer yourself to be provoked into justifying what, in your conscience, you really condemn. Many heart alienations might easily be avoided by a little Christian forbearance. "As a sheep before her shearers is dumb, so Christ opened not his mouth." There are times when we should follow this example. When words would only inflame anger, then it is better to use no words. We should be as careful not to irritate others, as we are ourselves not to be irritated. Yielding to an impatient spirit greatly discourages the soul. Every one feels that a Christian ought not to give way to impatience. When one does, he loses ground which requires time and prayer, and humiliation to regain, and sometimes it is never regained. He gives up in discouragement and dies prematurely in his sins.

But the quickest temper may be overcome. Set about it earnestly, and with the help that God will give, you may bring it under the most absolute control.

"A SOFT ANSWER TURNETH AWAY WRATH, BUT GRIEVOUS WORDS STIR UP ANGER."—Prov. xv, 1.

GONE HOME.

MRS. SARAH M. OWEN, wife of the Rev. Epenetus Owen, of the Susquehanna Conference of the Free Methodist Church, died at Utica, March 18th, in the 68th year of her age. Next to the last Sabbath before her death she was at church, but was taken sick in the night with pneumonia, from which she never recovered.

During the most of her life she was an invalid, but in spite of her poor health, was an active worker in the cause of God. She was converted in early life, and remained a faithful Christian all her days.

Though brought up in affluence, she chose the lot of the itinerant's wife, from the trials and hardships of which she never shrank. She was an efficient helper of her husband in all his work, and died as she had lived, on the field of battle.

Sister Owen was a woman of sound judgment, and engaging manners. Her husband always felt safe in following her advice. The Lord gave her two sons, whom she brought up in his fear, one of whom is a useful member of the Susquehanna Conference of the Free Methodist Church.

She was respected and beloved by all. Acquaintances, in speaking of her, instinctively say, "She was a saint."

When the Free Methodist Church was organized, she, with her husband, who was then a preacher in high standing in the Wyoming Conference of the M. E. Church, and an author of note, believing that the Christian principles to which they were devoted, were better carried out by this small, persecuted body, united with it. Wherever they went, they labored successfully.

The death of sister Owen was, like her life, peaceful and quiet. She loved her husband, and loved her children, with all the devotion of her earnest nature, and for their sakes, would have been glad to have lived; but of

ten said, as she approached the end:
 "The will of the Lord be done."

MRS. CATHARINE A. JACKSON entered into rest on 10th day of Jan., 1880, at Nickerson, Kan., after a short attack of pleuropneumonia.

Sister Jackson was born January 26th, 1828, at Windsor, Broome Co., N. Y., where her father, the late Stoddard Stowe, lived until she was eighteen or twenty years of age, when the family moved to Boone Co., Ill.

When a girl she gave her heart to God, but did not retain the clear experience which marked her conversion and which she enjoyed in the last years of her life. In 1849 she was married to Bro. Amos Jackson, and most of the time since lived at Chicago, where she and her husband united with the Free Methodist society, toward which she felt and expressed the warmest attachment. Brother and Sister Jackson removed to Kansas about a year before her death on account of her husband's ill health.

When the fatal attack came upon her, she felt it was to be her last sickness, and so expressed herself to all who visited her. Her letters during the last year of her life were marked by an unusual confidence of statement regarding her religious experience. She requested her husband to sing and pray with her when sick, especially to sing,

"Though unseen I love the Saviour,
 He has brought salvation near."

Her husband writes of her, "She was a good Christian, a noble woman, a faithful wife, a mother true to her duties as the needle to the pole. She leaves a daughter, Mrs. Filora Hiney. Of her father's family there are but two members left, her brother, Mr. Chas. Stowe of Belvidere, Ill., and her sister, Mrs. E. L. Roberts, of North Chili, N. Y.

"Blessed are the dead that die in the Lord."

EDITH O. SELLEW, daughter of Edwin P. and Virginia C. Sellw, passed from this life to the life above on the 29th of February last, after a short sickness of ma-

lignant diphtheria. The little child of nine years of age was endeared to all who knew her, by a tender, lovable, and rarely intellectual nature. She served the Lord in her youth with faithfulness and intelligence, remarkable in any, but much more so in a child. A letter from one who was near her says, "Edith was very sick just one week, from one Sunday to another. I was glad she went home to Heaven on Sabbath day if she must go. Two weeks before she died, she was at church and spoke in class-meeting. She always testified when there, but this day she spoke in an exceedingly clear tone, testifying that the blood of Jesus cleansed her heart from all sin; and while she spoke the tears rolled down her cheeks, and she looked heavenly. Her face fairly shone with God's presence. Very many were moved to tears, to see so much of God's blessing on a child nine years old. She was a great sufferer for a week. It seemed as though it would kill her to swallow her medicine, her throat was so sore; but she was always patient and would say, 'Now Jesus, help me to take this medicine;' and after taking it, a number of times she said to her Grandmother Sellw, who nursed her during her sickness, 'Grandma I am a soldier—a soldier of the cross.'

She was very happy and blessed all through her sickness. Very many times a day she would say 'Praise Jesus.' The day before she died she felt so much better that she began to talk of some things she would do when she was well. Her mother, feeling that she ought to warn her that she might not live, said to her, 'Edith dear, you know we must say "Thy will be done" about getting well.' That afternoon they could hear her repeating 'Thy will be done,' and she was very happy and cheerful in saying it. The last distinct words she uttered were heard by her father. She aroused up and said, 'I love you very much, but Jesus saves me just now.' Then afterwards, 'He's coming! He's coming!' Thus did the dear child leave loving parents and friends for the home above, with

a heart filled with love for the Saviour who has called her to Himself. The parting from one possessed of such rare traits of gentleness, love and wisdom, is very hard to endure, but it is a parting, filled with the greatest and brightest hopes.

Surely the parents who mourn can but rejoice in the comforting assurance of the Holy Spirit that "He doeth all things well" who said "of such are the Kingdom of Heaven."

CORRESPONDENCE.

Mrs. Susana Fohl, was born in Adams Co., Penna. (her maiden name was Gilbert) May 20th, 1784, and reared in the vicinity of Gettysburg, entered the marriage relation with John Fohl, Sen. in 1804, and in the spring of 1809, with her companion removed to Franklin Co. Pa., and located in the vicinity of Greencastle, where she was extensively known. During the year 1842, her venerable husband died, and in 1855, she emigrated to the west, and for a time located at Dublin, Wayne Co., Ind.; thence, to Marian, Grant Co., in the same State, where she departed this life Feb. 24th, 1880, retaining her speech and mental powers to the very last, having a clear sky—a bright ray of hope and great peace, she closed her eyes in death, at the advanced age of 95 years, 9 mos. and 26 days, being an acceptable member of the U. B. Church, until her death.

From early life my dear mother was well versed in the Holy Scriptures, which she read diligently in both languages, and in the year 1827, through the instrumentality of several of the first U. B. preachers who visited that neighborhood, she was awakened to a sense of her danger, having been lulled asleep in the cradle of formality. For two years she mourned as the dove, drinking the wormwood and gall of repentance, no one, not even her minister caring for her soul; but, thank God, deliverance came; her evidence was clear as a sunbeam. It was a period in the history of that community, of moral darkness, and those who professed to know

Christ in the pardon of their sins, were "few and far between," and were denounced as fanatics, deceivers, and false prophets, and it cost something to live a Christian life. But all these things did not move her, she stood up boldly as a witness for Jesus, reared a family altar, and zealously recommended Christ among her friends and neighbors. Through her instrumentality scores were awakened and hopefully converted to God, many of whom have gone to their reward. Those still living both East and West, in view of her exemplary life and her many kind acts, will readily join in saying: "surely a mother in Israel has fallen."

With her advanced age her memory seemed unimpaired, speaking intelligently on all subjects; yet her whole delight was in the "Law of the Lord." My dear mother was a very close reader of the EARNEST CHRISTIAN for many years and highly appreciated its uncompromising truths. Prayer was her vital breath—her native air. To her, death had lost its venomous sting, and was hailed as a welcome messenger. She expressed a desire to depart and to be with Christ, which she knew was far better. She was noted for traveling; when upwards of fourscore years, all alone she traveled in the cars, thousands of miles, East and West, recommending Christ and his Holy religion among all classes. But her tongue is now paralyzed in death, and yet her godly example speaketh. Her descendants number between one and two hundred. She left five daughters, and one son, together with a large circle of acquaintances, in hope of hailing her at the resurrection morn. Peace to her memory—forever rest to her soul.

Her only son,

JOHN FOHL.

BENJAMIN FRANKLIN WITHERSPOON was born November 2nd, 1856. He died January 12th, 1880. His disease was deep seated cold in his head, which caused inflammation of the brain. He was sick only eighteen days. He suffered greatly from the very start. When he was taken sick, he was not a professor of religion,

but had been under conviction ever since his father died, about three years ago. He saw his condition before God, and asked us to pray for him, and he prayed for himself, and professed a hope in the merits of Christ, and said his trust was in Jesus Christ our Lord. I asked him a short time before he became speechless, about three hours before he died, how he felt in his soul, he said, "I feel happy, I love God, and everybody," and he was not afraid to die; soon after, he called his sister, and she went to him, and he said to her, "I want you to be a Christian." Benjamin was a dutiful son to me, and he never would read a novel, he would say he could not read lies. He attended the Sabbath-school and read Clark's Commentary, the Bible, and other good books, such as "Nelson on Infidelity," and, "The Finger of God." If it was not for the hope I have of his being saved, I could not stand it; but my trust is in God, who knows what is best for us.

CAROLINE F. WITHERSPOON.

LOVE FEAST.

D. W. HART.—We have had a revival of religion—nearly a dozen saved—seven very promising converts, recently united with us as a result of the meeting—some more will do so shortly. The church here has not lowered her standard, so the Lord can and does do thorough work among us. I want to get the EARNEST CHRISTIAN in just as many houses as possible.

SETH WILSON.—"The past is under the blood." Jesus saves me now. I have the fruits of the Spirit dwelling richly in my heart. Bless God, I have been traveling this way three years, and every day it is a glorious way to my soul. God has blessed me in making wrongs right that have been standing for years. I am going straight for God. O how the waves of glory go over my soul while writing. My little cup is full and running over. Praise God forever! Jesus gently leads me by his hand. Glory be to God for salvation to the uttermost!

East Bethany, N. Y.

M. CHAPMAN.—The EARNEST CHRISTIAN has been a great comfort to me, when I have not been able to go to church, it has beguiled many a lonely hour and caused me to look up to the Rock that is higher than I; O! how precious it has been to me, next to my Bible. I have been unable to attend church for nearly four years, my doctor tells me there is no help, sooner or later I expect to go. I know in whom I trust. When fourteen years old I gave my heart to God. When I sought the Lord with my whole heart light broke in upon my soul, all was peace, every thing seemed to praise the Lord, even the trees and all my eyes could see, it seemed like a heaven below. I feel some of that love this morning, praise the Lord for His goodness to me thus far; I am now in my fifty-ninth year, he has wiped many a bitter tear away, and borne me up under many afflictions, and now it seems that I am almost on that blessed shore where the inhabitants do not say I am sick. I praise the dear Saviour for the mansion He has gone to prepare for those that love him, praise His Holy name! pray for your unworthy friend that I may have grace to die by, and meet you in heaven.

MRS. E. WRIGHT.—I gave my heart to God quite early in life, ran well for a season, but received great opposition from my husband, he being an infidel. I soon compromised for the sake of peace, and as the Bible nowhere recognizes any half-way work, I incurred the displeasure of my God; consequently I lost my first love and grew cold. I was not an open backslider. I was a member of the M. E. Church; could like many others say, "I am on the Lord's side; it is my desire to be a Christian. I have made many crooked paths, and so on. Pray for me that I may be faithful." Faithful to what, you say, when all I had to do to be lost was to die. Yet there were times when the good Lord let me see myself, and I would repent and receive a blessing from God. Thus the conflict went on for twenty-five years. I had never, to my knowledge, heard a sermon preached on sanctification,

and knew nothing of it or how to obtain it, until I was taught by the Free Methodist people, who, through the providence of God, came here; and as the light shone I gladly walked in it, and went in for this state of grace with all my ransomed powers. I was some time seeking, for I was ignorant, and the way of the Lord had to be prepared and his paths made straight. I could not quite understand how I was to receive the blessing instantaneously, but when the consecration was complete and faith exercised, the blessing came. Glory to God! To him be all praise. Then could I sing with all my heart

"Jesus comes, he fills my soul,
Perfected in him I am,
I am every whit made whole,
Glory, Glory to the Lamb!"

Do not for once think persecution has ceased. No, it has increased a thousand-fold; but I am ready to go to prison, or death, rather than compromise or disobey my Master. And the God whom I serve is able to deliver me. He has fought many battles for me and opened my way, and enabled me to gain many victories. Praise the name of our God!

JOHN Q. ADAMS.—I can say from the depth of my heart, that I enjoy salvation through the blood of the Lamb; I have been growing in grace ever since the 17th day of December. The Lord is with me, Glory be to His name forever! I mean to go through on the uncompromising track, and make heaven my home. I ask the prayers of God's children that I may ever be found faithful.

EVA J. CHAPMAN.—I am rejoicing in the Lord. Glory be to Jesus! I find it pays better than ever to serve the Lord. Pray for me, that I may live better each day, till I shall receive the word, "Its enough, come up higher." Glory! Glory! Glory! I expect to meet you dear brothers and sisters, in the world that will be all Glory. The pay here makes up for all the trials, and much beside, but oh! how glorious it will be up there.

J. M. PHELPS.—I still find THE EARNEST CHRISTIAN teaching the high way of holiness and the way of salvation as I believe the word of God teaches it, I would like some shining light to pass this way and proclaim full salvation in all its power to the formal and benighted. We have sermons read regularly, but sad to say many are living without the Spirit and power of godliness feeding on the forms of church organizations and attending to ordinances, and our Sabbaths are all occupied in reading, preaching and Sabbath-school work. More sermons are read than preached. Our Methodist Episcopal preachers are now nearly all readers of sermons, not doing as much good as they would if they read the Scriptures to the people.

Sylean, Pa.

A. H. LATHROP.—I am wondrously saved through the power of God, my heart is cleansed from all sin, and I am free in Jesus, by whom also, I have access into this grace wherein I can rejoice under all circumstances, "Because the love of God is shed abroad in my heart by the Holy Ghost which is given unto me."

Hampshire, Ill.

M. M. Finney.—I am still running up the shining way, stripped for the race and harnessed for the battle. These are good days to my soul. I can say this is Heaven's border-land. The Lord so wonderfully blesses me at times that I feel just ready to step over on the other shore, glory to his name! but I will wait with patience till Jesus says come home.

Cedar Falls, Iowa.

WM. THRONE.—My testimony is that God is my sanctifier. I am walking in white with him, praise His holy name! I am continually drawing water from the wells of salvation. I never realized so much of a nearness with God as I do at present; my song is Lord bind me closer, and closer to Thee. I can glory in nothing but Jesus. Praise the Lord! He saves me now.

JANE SPRY.—My testimony is, that Jesus saves me from desiring anything but the will of the Lord. I can say with all my heart "Thy will be done (by me) in earth as it is done in heaven." Amen. Good is the will of the Lord. I not only suffer it, but I enjoy it. Praise the Lord!

Beech Pond, Pa.

ADDIE DAVEY.—I love the Lord in a way that makes me feel as though He is all mine. Praise his name! The cross-bearing, self-denying way brings union between the Master and my soul, a union that grows and gives me to feel that I am a branch of the living vine. My will is the will of my Father. Amen. I choose rather to suffer affliction with the people of God. I feel this morning that I am joined to all the living.

Beech Pond, Pa.

BITHIAH BALDWIN.—I am the Lord's, —soul and body. I can truly say, good is the will of the Lord. I am perfectly satisfied with the way. I find real joy, peace and contentment in Christ, which I never found in the world. Although I am sometimes severely tempted and tried, the Lord does not suffer me to be tempted above what I am able to bear, but with the temptation makes a way for my escape. Praise his holy name! I deeply regret having wasted so much of my life, but the remainder, be it long or short, is to be used for my blessed Master, who has done so much for me. I don't see much worth living for, out of Christ. We do not learn to live until we learn to love Jesus. I see new beauty in religion every day.

Beech Pond, Pa.

EYA E. OLIVER.—I am glad that the Lord did follow me until I gave my heart to Him. I find such solid comfort in following Jesus. There is a salvation that saves. My soul cries out for more of God. I pray that He may clothe me with humility, and give me more of his Spirit. Glory be to God! I will go through in the name of Jesus.

LUCY E. LAMB.—Here in South Western Michigan are a few who are trying to "hold the fort" for Jesus. Our class leader has been sent to another portion of the Master's vineyard. Amen. God bless him! The preacher who was appointed to this circuit came once, but as we could not promise him ample support he did not come any more, and so we are without leader or preacher. We have THE EARNEST CHRISTIAN and *Free Methodist*, and know how to appreciate them, and better still we have Christ and His salvation. I find in Him a satisfying portion and do not feel one bit discouraged. I feel the inkindling of His love in my heart. We will all get home by-and-by. I get an earnest of my inheritance once in a while, and if the foretaste is so precious what will the fruition be? I'll press on until I obtain the crown,

B. L. ARMSTRONG.—I praise God for free and full salvation. Though deprived of the society of the pilgrims and of going to our meetings, I feel that Jesus is more than ever a satisfying portion. I bless Him for a grace to stand straight before the enemy without compromising. Yes, praise his name forever.

Dodge City, Kan.

MARTIN E. LEWIS.—I find it good to work for Jesus. Though down here in Indiana where it is all flooded with mud, I find that Jesus saves and sanctifies all who will make a full consecration to him. I do love Jesus and all who are really living for God, and all the literature that treats of holiness, but I do detest this light trashy stuff that is full of deadly poison to the soul. My faith now looks up to God.

Angola, Ind.

M. A. E.—I am out in the wilderness, among ungodly people, but I am trusting in God, and letting my light shine, for Christ. I enjoy his smiles every day praise God! I cannot give up the EARNEST CHRISTIAN, it is all I have to read except my Bible.

Mrs. S. BRADFORD.—At the age of eighteen, I gave my heart to Jesus, and my name to the Methodist Episcopal Church. For some time after my conversion, I was very happy in the love of my Saviour; but was soon convinced of the need of a deeper work of grace.

But Jesus knew my heart, and its desires, and did not forsake me, but often cheered my drooping spirit.

After living in this way for some time I ascertained that, what I had so long been needing, was the blessing of entire sanctification. How many times did I retire to some secret spot, and there wrestle before God for deliverance. But not knowing the way of faith, I did not receive the blessing that I so much desired; but I would feel that God owned and blessed me as his child. Years passed on in this way, until God, in mercy placed me among the dear Free Methodists, where I could hear this blessed truth preached. I then resolved to know of the doctrine of holiness, experimentally, and brought it to God's time now; considering the past, present, and future, I concluded that it was impossible to be satisfied without the blessing; It appeared to me but reasonable, that I should consecrate all to God, and believe for purity of heart. They explained this doctrine so clearly, and pointedly, that I was enabled through grace to consecrate myself, and and all I had to Christ. I took him for my Saviour, from the power of sin, with as naked a faith, as I once took him for my Saviour from its guilt; I trusted him utterly and entirely; I believed the truth that he was my sanctification, as well as my justification. Jesus became my present Saviour, and my soul found rest at last, such a rest, no words can describe it; the secret of holiness was revealed to me, and that secret was Jesus. I felt I had given all to Christ, and according to his word "whatsoever toucheth the altar shall be holy,"—Exod. xxix, 37. I could say by faith in Jesus I am sanctified. Glory be to his name! it does not take him a lifetime to sanctify a soul that is willing to yield.

Let us go on lifting up Jesus; present-

ing him as a perfect Saviour, from the power and dominion of sin, and God will bless your testimony.

ELIZA ROSIER.—During the winter of 1873, Bro. Wm. Cusick held a protracted meeting at the Earl school-house, in the vicinity where I lived. Quite a number experienced religion, while others made a profession. I went forward as a seeker, but neither experienced religion, nor made a profession. Between this period and 1874, the Lord took from me a loving, little sister, which left a deep impression on my mind. There was no protracted meeting (or excitement) as the world calls it, in the winter of 1874, yet there was a great deal of interest on the part of God's children. Tuesday evening, the 22d of Dec., 1874, a prayer-meeting was held at my father's house. One young man experienced the blessing of holiness. I felt impressed to pray, but did not. I also felt it my duty to ask the prayers of God's people, but felt too timid to do so. Meeting closed, and the family retired for the night, (except mother). I could not rest, my grief became so great that I began to weep. Mother asked the cause; but I refused to tell her in hearing of my brothers and sisters, being young, at the age of thirteen years. At last mother came to me, and I told her the cause. She told me I could rise and go down stairs to be prayed for, if I wished. I did so; mother made two or three prayers, when I began to pray, we held on to the Lord until one o'clock at night, when the Lord set my soul at liberty, and I felt at peace. I have enjoyed religion ever since, and am still endeavoring to do the will of Master. I have not at all times, felt that nearness to him I would like, but I am getting nearer the Lord at the present time. I still feel a great need of getting much nearer. I think this should be the plea of the church in general. Christians pray for me.

M. C. PAINE.—I have got salvation. Blessed be God's name forever! I am resolved to go through on the Bible track, with the glory in my soul.