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AND GOLDEN RULE.

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NO WRONG INTENTION.

BY THE EDITOR.

A good intention is not a valid reason for violating a plain command of God. His authority is supreme. When He speaks so that willing ears hear, and willing hearts understand, we have nothing to do but to obey. To choose our own way, for reasons satisfactory to us, is to set up our own authority as higher than the authority of God. It is the very essence of rebellion.

God gave some plain commands to Saul, after he had made him King of Israel. The king obeyed only in part. When Samuel reprov- ed him, he stoutly justified himself. "And Saul said unto Samuel, "Yea I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the King of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the things which should have been ut- terly destroyed, to sacrifice unto the Lord, thy God, in Gilgal." 1. Sam. xv : 20, 21. How complete the vindication ! "*I have obeyed.*" What little failure there was, if any, was

the fault of others. "*The people took of the spoil.*" The King's authority was ample, but to vindicate himself he blames the people. Yet he tries to justify them, by assigning a holy motive for an act of wanton dis- obedience. The object of their do- ing contrary to the requirement of the Almighty was "*To sacrifice unto the Lord.*" And to silence Samuel, the King added, "*thy God.*"

But the covering of guilt is easily swept away. The Prophet, with a few words, penetrates the armor of the King, and fastens conviction on his conscience. "Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is bet- ter than sacrifice, and to hearken, than the fat of rams. For rebellion is as the sin of witchcraft, and stub- bornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."

Saul was alarmed, but he was not truly penitent; for he still laid the blame on the people.

"And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the Lord, and thy words; because I feared the

people and obeyed their voice." Repentance is never genuine until we take the blame of our misdoings upon ourselves. Others may be more guilty. That we must leave with the Lord. To obtain forgiveness we must confess our sins, and not the sins of others. A child of God must not go with the multitude to do evil.

In the fall of 1849 we were stationed at Pike, Wyoming Co., N. Y., as pastor of the M. E. Church. It was our second year in the ministry. The preceding year at Caryville had been a prosperous one. There was a gracious revival, a large increase in the membership, and a general quickening among the people. The church edifice was enlarged, and filled with an attentive congregation. The people expected us to return, and we expected to be returned. But there was a flourishing Seminary in the place, to which an older preacher wished to send his children, and we were removed to make place for him.

At our new place we were not expected nor wanted. But the people received us, though coldly, and we went to work to try to do them good. Many were converted and added to the church. The parsonage was repaired and rendered habitable, and the fence which had fallen down, rebuilt. At the end of the second year we left, regretting the necessity of having our relations severed with so kind and godly a people.

But it is of the leading member of this church that we designed more

particularly to speak. His career affords a vivid illustration of our leading proposition, that a good intention does not justify a wrong act. He was a strong man by nature, and was own cousin of one of the most illustrious of Methodist college presidents, one of the great men of his day.

N. N. — was a man of good business ability, quiet and unobtrusive in his manners. He had two large manufacturing establishments and many men in his employ. He enjoyed the confidence of the community, and had several times been elected supervisor of the town. He was a devoted member of the M. E. Church, liberal in giving to its support, and faithful in his attendance upon the means of grace. He generally took part in the social meetings, always in a quiet, serious way. He was chiefly instrumental in building a Seminary in his place, under the control and patronage of his denomination.

Things went on this way for years, and he seemed to prosper. At last, he was taken sick with the typhoid fever. During the days that he was delirious some bank notes that had been discounted for him became due. He had managed his own financial affairs, and there was no one to look after them. The indorsers were called upon; and then it was found out that the indorsements were forgeries! Years ago, the men whose names were on the notes had signed for him. From time to time, for years, he continued to indorse their names, as he had need and al-

ways met the notes at their maturity. There is no doubt but that he intended to pay these notes, and would have done so but for the unforeseen sickness. He had no intention of injuring any one. He was able to pay these notes and designed to do so. But men who had secretly envied and hated him, saw their opportunity, and pushed their advantage. The most was made of his criminal conduct, and he was sent for a term of years to State's Prison. His property was scattered.

We visited him in prison. He tried to bear up bravely, but the confinement and disgrace told upon him, and he came out of prison an old man, very much broken down in mind and body.

His wife, a woman of a noble soul, but frail body, remained faithful to him to the last. Friends helped him to a few dollars with which to start a little business. They struggled on with poverty, until death came to their release.

The lesson which his sad history teaches should not be lost. It is not alone in acts that men call crimes that there is danger in disobeying God, even from a good intention.

That preacher who goes beyond his strength in his earnest efforts to save men, is certain to suffer, and perhaps go prematurely to his grave. Many indolent preachers may use his example as a vindication of their indolence.

That preacher who ties himself up, by horrid oaths, with ungodly

men violates a plain command. "Come ye out from among them, and be ye separate" certainly applies to such cases, whatever else it may apply to. One who voluntarily places himself in close communion and strict fellowship with unbelievers and infidels, wantonly violates this command. It does not help the matter to say that he does it to gain an influence over ungodly men. Suppose he should, that does not justify him in entering into relations forbidden by God.

Protestants cry out against the Jesuits for teaching that, "The end sanctifies the means." But do not Protestants act upon this nefarious principle when they affirm, that it is to win the world, that they conform to the world? All must admit that the Bible plainly forbids Christians to 'adorn themselves in gold, and pearls, and costly array.' 1 Tim. ii : 9. 1 Pet. iii : 3. Why do professed Christians so generally do what God forbids? The answer is, in substance, to make religion attractive to the unconverted. Very few church members who wear jewelry, will admit that they care anything for it. They wear it so as not to appear singular. They would have it understood that one can be a Christian and not be unlike others around them.

It is generally admitted that gambling and theatre going are wrong. Yet many take their first lessons in gambling at entertainments provided by popular churches. The taste for theatre going and novel reading is often awakened and cultivated in



the Sunday School.

Pews are rented, and the right to worship God in edifices dedicated to him, is sold by auction to the highest bidder. The devotee of Mammon, however ungodly he may be, is given the exclusive right to occupy the best seat in the church in time of worship, simply because he is able, and willing to pay the highest price for it. This is justified on the ground that it is necessary in order to get people of aristocratic pretensions to attend church. Thus churches which profess that their mission is "To spread Scriptural holiness over these lands" go largely into the show business, and into the lottery business, and their papers boast of their success on this line, as if it were the success of the Gospel!

Will not the people awake to the fact that all these efforts to entertain the ungodly, who ought to be convicted of sin are an abomination in the sight of God? The religion that is consistent with these practices, whatever may be its written creed, is not the religion of the Bible. God says: "Your new moons and your appointed feasts, my soul hateth: they are a trouble unto me; I am weary to bear them."—Isa. 1: 14.

Things that God requires, are right in themselves. To do anything which God forbids is wrong in itself. To allege that it was done from good motives will be no vindication when we stand before the bar of God. To try to make the people believe that God does not mean what he says in his written Word, is a fearful work.

Such preachers are not to be envied, no matter how large their salaries, or how sumptuously they fare every day.

Let us stand by the truth as it is clearly revealed in the Bible. "And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just."—Rom. iii: 8.

### TWO GREAT EVILS.

The two worst evils of our time, inside the domain of Christendom, are probably *luxurious living* among church members, and *loose thinking* among religious teachers. And when the two go together we have a religious club instead of a church; a club, in which, of course, it would be uncourteous to suppose there are any sinners, a club that has forgotten that all men are brethren, and that the business of the church is to stand between the living and the dead. When we have a number of such churches connected by close social ties, and perhaps giving direction to great central currents in the religious life of a city, the time then has come to waken all the powers of the pulpit and press and the platform, against the choking of God's most holy truth by purse-strings and ribbons, and by dashes of the lavender waters of liberalism. I am speaking very frankly; but the truth is that the case needs stern surgery. Our population is a fifth in large cities; and under the voluntary system in the United States, it is likely to be our prevailing trouble that, when Judas carries the bag and betrays his Lord, he will not always have the grace to go and hang himself, and you will not have the grace to hang him.—*Joseph Cook.*



## COMMON SALVATION.

BY REV. A. B. BURDICK.

Jude 3. Salvation is called common, not because it is generally enjoyed; but because there is so much to be enjoyed.

There is nothing so common as air, and there is nothing more essential to life: yet multitudes die with the life-sustaining element all around them. While men breathe they live. When respiration ceases they die. There is atmospheric air enough to sustain the most dense population, without diminution or waste. Like running water, it purifies itself.

Things of superior excellence are sometimes esteemed as very common, because of their abundance.

Iron is more abundant than gold, and far more useful: If the reverse were true of the supply, a common knife would cost more than a gold watch. But it pleased the all-wise Creator to provide bountifully those things which are most needful to man.

The common blessings of God are of the greatest value to us.

Would he lavish upon us light, and air, and water to sustain physical life; and stint poor suffering souls with a limited provision for salvation? "*He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?*" Wesley sang:

"Lord, I believe were sinners more  
Than sands upon the ocean's shore,  
Thou hast for all a ransom paid,  
For all a full atonement made."

Common as salvation is, it combines superior excellence with the common. Thus, it is just adapted to the wants and conditions of all, and becomes a *common salvation* to Jew and Gentile.

But it does not necessarily follow that all will be saved, because

ample provision has been made for the salvation of all.

As men die for want of air and water, so they must perish if they "*neglect so great salvation.*"

Like as men are destroyed by cyclones and maelstroms, so "*He that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy.*"

That which by a right use would save life: by neglect or abuse will destroy it.

"*For we are unto God a sweet savor of Christ in them that are saved, and in them that perish.*

*To the one we are the savor of death unto death, and to the other of life unto life.*"

Salvation is a term which implies evil or danger to be saved from. In a gospel sense it implies both. There is no evil so great as sin. There is no danger so great as eternal punishment.

To inherit some physical infirmity or natural deformity, is a light misfortune compared with the inheritance of a totally depraved heart. How much greater the sin of actual transgression! To be born impotent is sad; but to suffer amputation, adds great pain to infirmity. Guilt brings remorse of conscience. It would be better to lose a hand, a foot, or an eye; than to commit sin, or cause others to sin. But what is sin? Here we may pause,—and sigh, and tremble; as we contemplate this monster evil; for well nigh, it had destroyed us! Who has considered it in all its bearings? Is it *this*, with which men trifle? Can it be that this ponderous, leaden, orb is esteemed a light thing. "*a sweet morsel?*" Yes sweet with "*the poison of asps.*" It is the very seed and root of all the thorns that pierce us, and curse the earth. What language can fitly portray the object which requires "*the blackness of darkness*" in its shadings? Inspiration locates sin in the heart, out of

which "Proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness."

When sin is fully developed "there is no soundness in man, but he is covered with wounds and bruises and putrefying sores." It is blood poison, mental poison, spirit poison. "The whole head is sick, the whole heart faint." "When sin is finished it bringeth forth death."

The worst of all diseases,  
There's none compared to sin;  
On every part it seizes,  
But rages most within.  
Tis palsy, plague and fever,  
And madness all combined;  
And none but a believer,  
The least relief can find.

Such is sin, and sin is common;  
"For all have sinned."

But, thank God for a remedy which is more than adequate to the disease. Common salvation is a great salvation.

Great in the outlay of cost. Men value their possessions in proportion to their cost. "Ye were not redeemed with corruptible things as silver and gold; but with the precious blood of Christ."

Great in the abundance of its provisions. The man who would reap a bountiful harvest, must sow bountifully. "But we see Jesus who was made a little lower than the angels, for the suffering of death crowned with glory and honor; that he by the grace of God should taste death for every man."

Common salvation is great in its effects. A man who can build a good house of good material, is called a good workman. But he that can build a better house out of the ruins of an old one, must be a master mechanic. Common salvation will do that, and do it quick. "If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." Salvation is great in the extent of its duration.

Durability gives value to possession. "And being made perfect, he became the author of eternal salvation unto all them that obey him." Common salvation saves from all sin, and cleanses from all unrighteousness.

Useful discoveries and inventions of men, may be patented, improved and monopolized. But, thank God, salvation is free! It was devised in infinite wisdom, and consummated in boundless love, hence it cannot be improved.

"Salvation! O thou bleeding Lamb!  
To thee the praise belongs:  
Salvation shall inspire our hearts,  
And dwell upon our tongues."

Chili N. Y. Dec. 22, '83

#### GIVE OF YOUR BEST.

In giving to the Lord of our substance, it is of the utmost importance that we offer willingly and of our best. It was a charge brought against Israel in Malachi's day: "Ye brought that which was torn, and the lame, and the sick; thus ye brought an offering; should I accept this of your hand, saith the Lord?" There are many ways in which we may prove the fullness or otherwise of our consecration to God in connection with giving for His cause, not only in gifts of money, but in acts of service and of kindness to others. Rarely does giving reach the point of real sacrifice or self-denial. Too often that which is little cared for is given, rather than that which self desires to retain. Let us remember to give your best unto the Lord; even then we fall far short of His worth and of our indebtedness. In showing kindness to the poor of His flock, we do well to act upon this principle, seeing Him in them. It is not patronage or bare charity they want, but the brotherly kindness and Christ-like compassion and sympathy He loved to show.—*Words of Faith.*

## LOSS OF THE SPIRIT.

BY W. K. LADUE.

The Holy Ghost is as necessary to spiritual life as the natural spirit is to physical life. We can in no sense live as we ought without his indwelling. When the Spirit departs, he takes from us everlasting life, and we receive "The spirit of the world" with its reward—everlasting death. We may lose the Spirit:

1. By refusing to obey God. It is a moral impossibility for the Holy Ghost to dwell in a heart that is closed against him. What would be the result if a man should cut the belt that connected his machinery with the power?

The machinery would stop of course; so it is in this case; by disobedience we sever all connection with God. The moment a person transgresses the law, he becomes a servant to the devil. How merciful God was to the Jews! What clear light shone upon them! "But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought against them." Is. lxiii:10. What a fearful thing to have the Lord fight against us! Such is the case with every one that refuses to walk in the light. Rebellion turned Satan and his angels out of heaven into hell; and those who are, at heart, like Satan, will share his punishment.

2. By neglecting to obey God. There are many who will not deliberately commit sin that will shun the light, and with little concern neglect to follow the leading of the Spirit. But if the conditions to a promise must be met, in order to obtain it, what matters it whether I refuse, or neglect to meet them, do they not remain unmet? There is more mercy for the negligent than for the wilful, but the action of law is the same with each. To illustrate:

A man, through lack of thought, discharges a gun and kills his neighbor. Another man, with murder in his heart, takes deliberate aim and kills his neighbor. The first man would probably be acquitted, and the second hung; but in each case a person is killed. It is no light matter to trifle with the conviction of the Spirit. "To him that knoweth to do good, and doeth it not, to him it is sin." James iv: 17.

3. By unbelief. Unbelief is one of the worst forms of selfishness.

It is a very common way of sinning; but God will not suffer it to go unpunished. "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone." Rev. xxi:8.

To illustrate one form of unbelief. How many pray for things which they know God has promised to give if they have faith, who do not expect an answer, do not will to receive an answer, and say over the words as a mere form. This is insulting God. "Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few." Eccl. v:2.

When we know, we are responsible for not acting on that knowledge. "He that doubteth is damned — for whatsoever is not of faith is sin." Rom. xiv:23.

These points are distinct, but proceed from the same cause to write an unwillingness to be led by the Spirit of God. Some indications of the loss of the Spirit are.

1. Uneasiness and loss of clearness. When a person that has been clear begins to feel uneasy in the presence of the power of the Holy Ghost, something is wrong. A certain degree of guilt is felt in the heart, and this causes the person to



shrink from the pure light. One that is thoroughly saved knows it and is so conscious of honesty of soul that he is prepared at any moment to stand before the Judgment throne where the eye of Jehovah will search his entire being. He has always "A conscience void of offence toward God and toward man." The condition of his soul is "As the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." ii Sam. xxiii: 4.

Another result of this condition is the loss of spiritual perception. A tendency to call darkness light and to excuse sin in false professors shows itself; for as persons become less thorough with themselves, they become less thorough with others.

2 Loss of love. One who disobeys God, no matter in what way, does not love God. A willingness to obey brings the indwelling of divine love; but an unwillingness to obey brings narrowness of soul. "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us;" so the loss of love is an evidence that the Spirit has departed. Persons in this condition feel a loss of the Christian spirit which they once had. Their hearts that were once as springs of living water, become barren and unfruitful. They do not enter into the reading of the Word and into private and family prayer with the whole soul. The prayer and class-meetings become uninteresting, and a trifling excuse will keep them at home. At heart they would rather attend a good rousing lecture, or gratify self in some other way than to worship God. The unutterable yearnings for souls has gone, and in place of the fullness of God is an aching void.

3 Loss of freedom and power. "Where the Spirit of the Lord is

there is liberty" ii Cor. iii:17. The only way to retain freedom is by obedience to the law of liberty: "For of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning." II Pet. ii 19, 20. Where one loses the light of life his way becomes dark, and he is perplexed and bowed down by the things of time.

Loss of power results from the loss, by destruction or interruption, of the agent that produces power. All spiritual power comes through the Holy Ghost; and when you find that your power to work for God; and to prevail with him in prayer has gone, you may know that the Holy Ghost has gone. "He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." John xv:5,6.

4. Reasoning and doubting.

Those who are unwilling to follow God soon substitute the light of intellect for the light of the Spirit. This is the starting point of skepticism and infidelity. When one comes to the conclusion that he can know the things of God without the aid of the Spirit, he denies the very essence of salvation, and become a skeptic, or speculator in divine revelations. Such a one will question the leadings of the Spirit in himself and in others, ascribing them to natural causes. The churches contain the worst class of infidels—those who have had clear light and reasoned around it. If you try to climb up some other way, God writes you down as a thief and a robber.

Reasoning necessarily includes doubting; for saving faith always brings immediate, unquestioning obedience.

5. Pride. Those who have this within them, show by their actions and in their countenances that they are no longer "as little children." They are not willing to be taught in any way that God sees fit. If some spiritual person sees their condition and deals faithfully with them, they will be likely to show outwardly that they do not receive it, or at least, at heart will think, "Who made thee ruler or judge over us?" They will wrest to their own gratification such Scriptures as these. "Judge not that ye be not judged." "Ye need not that any man should teach you." etc. Evil thoughts will be cherished, and some times evil words will be spoken, especially of those who are deeply spiritual.

Reader, if you are not willing to be led even by a little child, you need to humble yourself before God and get saved. "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without hypocrisy." James iii:17.

There never was a deceived person that did not of himself, enter the gate that leadeth to destruction. This gate hinges on the will; and once opened, the downward course is rapid. "Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despisers, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers without natural affection, implacable, unmerciful: who knowing the judg-

ment of God, that they which commit such things are worthy of death not only do the same, but have pleasure in them that do them." Rom. i: 28, 32. You shudder and draw back, at the fearful depths of wickedness revealed in this picture; but are you not traveling in the same way? Have you the Spirit of Christ? If not, you are none of his.

### FOSTERING VICES.

By carefully tabulated reports of the department of Internal Revenue it is shown that the citizens of the United States use, annually, not less than \$600,000,000 worth of alcoholic beverages, and \$500,000,000 worth of tobacco. As yet no national statistics relative to the use of opium have been published. But that it is a widespread and growing evil is abundantly evident from the testimony of druggists as to the amount sold, and the number of opium-smoking dens in the large cities.

The annual cost of the manufacture of alcoholic beverages in the United States is not far from \$65,000,000. To carry on this branch of business, including retail dealers, requires a force of more than 130,000 persons. The growth, manufacture, and sale of the tobacco used, require about 75,000 persons. Thus more than 200,000 citizens are engaged in these two departments of business, whose whole tendency is to ruin man in purse, body, and soul.

Yet the government protects and fosters these with scrupulous care; and that she fosters the trade in strong drink is evident from the fact that she would not ratify the reciprocity treaty with the Hawaiian government till the article prohibiting the export of alcoholic beverages from the United States to those islands was stricken out.—S. T. Anderson, in *Broadaxe*.

## THE STORY OF TITHES.

Many years ago a lad of sixteen years left home to seek his fortune. All his worldly possessions were tied up in a bundle, which he carried in his hand. As he trudged along he met an old neighbor, the captain of a canal boat, and the following conversation took place, which changed the whole current of the boy's life:

"Well, William, where are you going?"

"I don't know," he answered, "father is too poor to keep me at home any longer, and says I must now make a living myself."

"There's no trouble about that," said the captain. "Be sure you start right, and you'll get along finely."

William told his friend that the only trade he knew anything about was soap and candle making, at which he had helped his father while at home.

"Well," said the old man, "let me pray with you once more, and give you a little advice, and then I will let you go."

They both kneeled upon the tow-path (the path along which the horses which drew the canal boat, walked), the dear old man prayed earnestly for William, and then this advice was given: "Some one will soon be the leading soap maker in New York. It can be you as well as any one. I hope it may. Be a good man; give your heart to Christ; give the Lord all that he longs to him of every dollar you earn; make an honest soap; give a full pound and I am certain you will yet be a great, good and rich man."

When the boy arrived in the city he found it hard to get work. Lonesome and far from home, he remembered his mother's words and the last words of the canal boat captain. He was then and there led to "seek first the kingdom of God and his righteousness." He united with the Church. He remembered his prom-

ise to the old captain. The first dollar he earned brought up the question of the Lord's part. He looked into the Bible, and found the Jews were commanded to give one-tenth, so he said: "If the Lord will take one-tenth, I will give that," and so he did. Ten cents of every dollar was sacred to the Lord.

After a few years both partners died, and William came to be the sole owner of the business.

He now resolved to keep his promise to the old captain; he made an honest soap, gave a full pound, and instructed his book-keeper to open an account with the Lord, and carry one-tenth of all his income to that account. He was prosperous; his family was blessed; his soap sold, and he grew rich faster than he had ever hoped. He then decided to give the Lord two-tenths, he prospered more than ever; then three-tenths, then four-tenths, then five-tenths. He then educated his family, settled all his plans for life, and told the Lord he would give him all his income. He prospered more than ever.

This is the true story of Mr. Colgate, who has given millions of dollars to the Lord's cause, and left a name that will never die.

Are there not boys and girls who will now begin to give the Lord one-tenth of all the money they receive, and continue to do so throughout life.—*Sel.*

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—To retain the grace of God is much more than to gain it; hardly one in three does this; And this should be strongly and explicitly urged on all who have tasted of perfect love.—*Wesley.*

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—I am more and more inclined to think, that there are none living so established in grace, but that they may possibly fall.—*Wesley,*



## STUDIES IN WESLEY'S JOURNAL.—No. II.

BY REV. J. G. TERRILL.

*His Analysis of the Experience of Entire Sanctification. His Pleasure from the Progress of the Work.*

*Thursday, May 21, 1761.*—"Among the believers who met in the evening, God had kindled a vehement desire of his full salvation. Inquiring how it was that in all these parts we have scarce one living witness of this, I constantly received from every person, one and the same answer:—"We see now we sought it by our works; we thought it was to come gradually: we never expected to receive it in a moment, by faith, as we did justification." "What wonder is it, then," he asks, "that you have been fighting all these years as one that beateth the air."

*Friday, 22.*—"I earnestly exhorted all who were sensible of their wants, and athirst for holiness, to look to Jesus, to come to him just as they were, and receive all his promises. And surely it will not be long before some of these also are fully saved by simple faith."—P. 100.

*Tuesday, June 23.*—"After meeting the Society, I talked with a sensible woman whose experience seemed peculiar. She said: 'A few days before Easter last, I was deeply convinced of sin; and in Easter week, I knew my sins were forgiven, and was filled with joy and peace in believing. But in about eighteen days I was convinced, in a dream, of the necessity of a higher salvation; and I mourned day and night in agony of desire to be thoroughly sanctified; till on the twenty-third day after my justification, I found a total change, together with a clear witness that the blood of Jesus had cleansed me from all unrighteousness.'"

*Sunday, August 26.*—"While I was praying that God would give us a token for good, James Eastwood was set at full liberty; as, before, were William Wilson and Elizabeth his wife and Martha his daughter, with Agnes Gooddel on the Wednesday after. To these were added Joseph Newsam and Richard Hellewell, sixteen years of age. So that the oldest of our believers now cry out, 'We never saw it before on this fashion.'"—P. 108.

*Sunday, November 28.*—"We had a comfortable love-feast, at which several declared the blessings they had found lately. We need not be careful by what name to call them while the thing is beyond dispute. Many have, and many do daily experience an unspeakable change. After being deeply convinced of inbred sin, particularly of pride, anger, self-will and unbelief, in a moment they feel all faith and love; no pride, no self-will nor anger: and from that moment they have continual fellowship with God, always rejoicing, praying and giving thanks. Whoever ascribes such a change to the Devil, I ascribe it to the Spirit of God: and I say, Let whoever feels it wrought, cry to God that it may continue, which it will if he walks closely with God: otherwise it will not."—P. 111.

*Wednesday, June 30, 1762.*—"At the love-feast in the evening, it appeared that God had now visited Limerick also. Five persons desired to return thanks to God for a clear sense of his pardoning love; several others, for an increase of faith, and for a deliverance from doubts and fears. And two gave a plain, simple account of the manner wherein God had cleansed their hearts, so that they now felt no anger, pride nor self-will, but continual love, and prayer, and praise."—P. 128.

*Friday, June 23.*—"At Edinderry. Here I found some who had been long laboring in the fire, and toiling

to work themselves into holiness. To show them a more excellent way, I preached on Rom. x:6-8. They found this was the very thing they wanted; and at the meeting of the Society, God confirmed the word of his grace in so powerful a manner, that many wondered how they could help believing."

*Monday, June 26.* — "At Dublin. At 5 in the morning the congregation was larger than it used to be in the evening. And in these two days and a half, four persons gave thanks for a sense of God's pardoning mercy; and seven, among whom were a mother and her daughter, for being perfected in love."

"The person by whom chiefly it pleased God to work this wonderful work, was John Manners, a plain man, of middling sense and not eloquent, but rather rude in speech; one who had never before been remarkably useful, but seemed to be raised up for this single work. And as soon as it was done he fell into a consumption, languished awhile, and died. I now found he had not at all exceeded the truth in the accounts he had sent me from time to time. In one of his first letters after I left the town, he says: 'The work here is such as I never expected to see. Some are justified or sanctified almost every day. This week three or four were justified, and as many, if not more, renewed in love. The people are all on fire. Such a day as last Sunday I never saw. While I was at prayer in the Society, the power of the Lord overshadowed us, and some cried out, Lord, I *can* believe! The cry soon became general, with strong prayers. Twice I tried to sing, but my voice could not be heard. I then desired them to restrain themselves, and in stillness and composure, wait for the blessing; on which all but two or three who could not refrain, came into a solemn silence. I prayed again, and the softening power of grace was

felt in many hearts. Four days after, he writes: 'The work of God increases every day. There is hardly a day but some are justified or sanctified, or both. On Thursday three came and told me that the blood of Jesus Christ had cleansed them from all sin. One of them told me she had been justified seven years, and had been five years convinced of the necessity of sanctification. But this easy conviction availed not. A fortnight since, she was seized with so keen a conviction as gave her no rest till God had sanctified her and witnessed it to her heart.'—P. 130.

#### OBSERVE:

1. Mr. Wesley did not believe and teach that sanctification was to be obtained by works: but on the contrary, he taught that it was by faith, in a moment.

2. He exhorted believers to seek for it.

3. He accepted of extraordinary testimonies to the experience, when they bore the marks of candor, and stood the test of the Scriptures, in their ordinary features, as in the case of the woman who was sanctified on the twenty-third day after her conversion.

4. He entered heartily into the work himself, and believers were sanctified while he led in prayer in the public congregation.

5. He bears testimony to children having entered into the experience.

6. He speaks without condemnation of persons plainly testifying to the experience, and seeks to allay their scruples about what names they should use for the experience.

7. He carefully analyzes their testimonies, bringing out and admitting the leading points: such as, their being clearly convicted for the experience; their seeking for it first in a wrong manner, and finally obtaining it by faith; their experiencing a great change in themselves, and that change from the conscious-

ness of pride, self will and anger, to that of being all faith and love, and the absence of those evils.

8. He philosophically ascribes the work to the Spirit of God, though others may ascribe it to the Devil.

9. He joyfully seizes upon the facts he has witnessed at Limerick and Dublin, and the news that he heard from them afterwards, and records them, thus testifying that this was the work which delighted his heart.

10. Mark the Christian spirit, the godly sincerity, the calm philosophy, and the Apostolical Superintendency of the Church in all this.

11. This agrees, point by point, with the experience of Bramwell, Hester A. Rogers, Bishop Hamline, and thousands more, living and dead, of modern times.

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### DO A LITTLE.

BY EDIE M. DEAN.

How often we make the remark, how I wish I could do something for the Master—could be the means of bringing some one to Jesus. How many times we think, I am so weak and unworthy and have so little influence. Well we are weak and unworthy, but Jesus died to make us strong, to make us worthy, and to save us fully.

We *all* have *some* influence and we can do *something* be it ever so little; and if done out of love for Jesus it will surely be accepted, though we may think it is nothing. Has he not said, "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you he shall in no wise lose his reward." Every one of us can do as much as *that*.

Though we may not each have the God-given talent of saying just the right thing at the right time, or the

power of stirring up people; showing their condition and persuading them to turn to the Lord, yet we can, by God's grace, do something, drop a kind word here and there, speak kindly to the erring. Who knows but by the blessing of God, it may touch some tender chord and help them back to the foot of the cross. Try and encourage those who are struggling along the rugged pathway of life, help them to look beyond the cloud that may hang so heavily over them.

But you say I can not talk as I would like—I have not the command of language that I wish; well we are not to talk as we would like, but as God wants us to, and He has promised that if we open our mouths He will fill them, and He surely will.

If we go forth trusting in him, he will help us and give us just the words he would have us say.

Oh let us watch then little opportunities of giving a cup of cold water; let us do every thing we can though it is small, for the love of Jesus and leave the result with him.

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—Why should you be content with being half a Christian, devoted partly to God, and partly to the world, or more properly to the devil? Nay, but let us be all for God. He has created the whole, our whole body, soul and spirit. He hath bought us, hath redeemed the whole; and let him take the purchase of his blood. Let him sanctify the whole, that all we have and are, may be a sacrifice of praise and thanksgiving.

—Wesley.

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—Use now all the grace you have; this is certainly right; but also now expect all the grace you want. This is the secret of heart religion; at the present to work and to believe.

—Wesley.



## SEPARATION.

BY REV. A. V. LEONARDSON.

As Christ hath no concord with Belial, and he that believeth hath no part with an infidel, and the temple of God hath no agreement with idols; because of this moral disagreement, "Wherefore, come out from among them and be ye separate."

Separation means, 1st: divided from the rest; parted from another.

God commands, entreats, admonishes, the sinner to separate himself in order that His grace may be brought to work for his salvation. God's people anciently were a separate, holy, a peculiar people. They not only were chosen of God, but in this last dispensation they choose Him. God chose the Israelites out from all other nations; chose them for His own people. "For Thou shalt separate them from among all people of the earth, to be Thine inheritance, as Thou spakest by the hand of Moses Thy servant, when Thou broughtest our fathers out of Egypt O Lord our God."—1 K. viii, 53.

1st. We are to be separate from sin and sinners.

2nd. Separate in *spirit* and *practice*. That man who possesses a Scriptural *desire* for *salvation*, abhors his sin, abhors all sin; and his great fear is, that God will not have mercy upon him and wash his guilt away. The burnt child is afraid of the fire. That same individual as naturally withdraws himself from the company of the sinner and from wrong-doing, as gravitation attracts bodies to the earth. He is separate in *spirit* and *practice*. He who is changed, renovated by grace divine, becomes a "new creature in Christ." He possesses another spirit; he has now the spirit of Christ. "If any man have not the spirit of Christ, he is none of his." This "spirit of Christ" leads men who are truly and Scripturally justified. "As many as are led by

the Spirit of God, they are the *sons* of God." The man who chooses Christ for his Saviour, "chooses all those conditions of self-denial, persecutions, labor—and also the company of the saints." This state does not render man unsociable, but it makes him kind, gentle and long-suffering towards the unsaved. He may walk with the sinner to the house of God; he may labor with him upon the farm; he may buy and sell, borrow and lend; he may visit his unsaved friends and relatives, provided he always bears his cross, and lets his light shine. In the social relations of life even, he always chooses the company of the saints. In his business relations he follows the same line of separation, and there is no business copartnership with the unsaved. In choosing a partner or companion, he or she never marries with, or joins himself or herself to the unsaved, to his or her soul's detriment, in breaking the command of God: "Be not unequally yoked together with unbelievers." Many a woman has lost her religion, her happiness, her soul, and put in a life of misery, because of an unholy alliance with an unsaved man.

Again: he not only separates himself from all *unholiness*, but he is joined to all *Holiness*. He is separate from the *dead*, and is "joined to all the living," and saved to righteousness. He touches not the "unclean thing;" and that *unclean* thing is *Sin*, no difference what form or guise it may assume. He is obedient to the "heavenly vision." He brings forth fruit unto holiness, and the end is everlasting life. He then joins himself to the company of the blood-washed in Heaven, and takes his place naturally hard by the Throne.

None are or can be saved but those who are by faith made inwardly and outwardly holy.—Wesley.

## THOROUGH CONVERSIONS.

BY B. T. ROBERTS.

One great reason why there are so few preachers of the power to move men that was common fifty years ago is, because there are so few thorough conversions. There is no deep conviction of sin, no lively sense of its exceeding sinfulness, and of the displeasure of God in consequence of it, and of the everlasting misery to which the sinner is exposed. The whole process of conversion is easy, deliberate, unfeeling. The change often called conversion does not differ widely from the change that takes place when a person leaves one political party for another. These so called converts do but little for the cause of Christ, except to give the influence of their names, and to contribute of their means for the support of the Church.

But when one is really converted to God, he makes a stir among men. His old associates know that there is a marked change in him.

Leonidas L. Hamline was one of the most godly and gifted of the bishops of the M. E. Church. He was born May 10th 1797 in Burlington Vt. He was brought up in the Congregational church. He was studious, moral, pious, after the ordinary standard, and was educated for the ministry. But becoming convinced that he was not born again, he studied law, and was admitted to the bar in 1827, at Lancaster O.

Not long after, he removed to Chautauqua Co., N. Y. His prejudice against Methodists was strong and his aversion to Camp meetings, from what he had heard of them, was so great that no ordinary inducement could lead him to attend one. But as one was held in the neighborhood where he was stop-

ping he was persuaded by an infidel doctor of his acquaintance to attend, in order to assist in maintaining order, as they were seriously threatened with disturbance. The account of this visit we copy from the Life of Bishop Hamline by Dr. Walter C. Palmer. Page 31.

"Mr. H. made a hasty preparation, took a seat in the doctor's carriage, and in one hour was, for the first time, in full audience of a campground. He had lived thirty one years, much of the time in proximity to such meetings; yet though often urged, he had never before approached such a scene. As he neared the encampment his curiosity became intense. He leaned forward in a listening attitude to catch the sound of many voices which struck his ear. He expected to witness the wildest disorder and the most incoherent ravings; but the distant voices which greeted him were all in concert and harmony. It was the sound of praise swelling out from the midst of the congregation in slow and well distinguished measure, like pealing anthems from the groves of paradise.

They stopped in the midst of straggling parties of profane, vulgar men, whose appearance almost justified Mr. H's preconceived notion of a camp meeting. But alighting, and leaving the horse and carriage to other hands, in a few minutes the "outer court" was passed, and the doctor and his friend entered the area consecrated to the worship of Jehovah.

In this was a very large assembly, standing in graceful order, and singing a hymn which, after the manner of Methodists, was "lined" by a minister, who occupied the sheltered platform before them. The two thousand voices which made the music seemed like the spontaneous gushing forth of superabounding joy. Prayer followed, and then these words:

"Content with beholding His face,  
My all to His pleasure resigned,  
No changes of season or place,  
Can make any change in my mind,"

were poured out upon the depths around, and creation seemed hymning its thanksgivings to the great Author of Life and its beatitudes. The hymn closed. The congregation finally settled down into their seats, and the preacher—a devoted man of God whom he had met—arose to address them. He named a familiar text, which, in its exposition and discussion, brought to view the depravity of the heart and the necessity of an incarnate and crucified Savior. He set forth man, in all his attributes, fair and repulsive; in his guilt, shame and misery, and in one other feature, which was almost new to Mr. H. He represented this guilty being as absolutely *helpless*, unable to turn and to do good works "without the grace of God by Christ preventing him, that he may have a good will, and working with him when he has that will."

The discourse was not perfect. It had not that exact unity which is displayed in the sermons of Wesley, nor the inimitable simplicity which graces his masterly productions. Yet it was manly and convincing in thought and delivery, and so superior to Mr. H.'s ideas of "Methodist preaching," that he was taken wholly by surprise. He was compelled to acknowledge that not one written sermon in fifty, from the trained theologians of the day, possessed half the merit of this, what seemed to be, extempore discourse.

The preacher closed with a pathetic appeal to saints and sinners, endeavoring to arouse the zeal of the former and the fears of the latter. He was successful. Amens, blessings and hallelujahs, were intermixed with sighs, groans and tears, until the voice of the preacher was drowned. Unable any longer to be heard, he fell back from his station,

and standing in the midst of ten or twelve of his brethren who had now risen to their feet, he remained statue-like, with his streaming eyes and supplicating hands uplifted to heaven, and all the deep fervor of his soul beaming forth in his expressive features. In this posture there was nothing dramatic. It was evidently unpremeditated and spontaneous. Mr. H. felt it to be so. He had looked for greater extravagances, but he expected to detect a fraud where he now plainly perceived the convincing evidence of deep sincerity.

He had never before witnessed a spectacle so pure and movingly sublime. The holy man before him seemed gradually to be transformed in every shape and lineament, till Mr. H. could scarcely realize that the great Intercessor himself had not suddenly reappeared to pour his healing benedictions on the vast multitude.

At this instant there was a stir in the midst of the assembly. Mr. H. cast his eyes in its direction and saw a man, in the meridian of life, of remarkably athletic appearance, rushing through the crowd toward the stand. His hands were clenched and raised toward heaven, and his features were distorted with agony. He reached what was called the altar, and falling upon his face, gave one shriek which sounded like a note of despair, and lay helpless and silent, a spectacle to the gazing multitude. "Come forward!" exclaimed the minister, from the stand, repeating the invitation with pressing earnestness. In a minute his words were responded to by groans, shouts, shrieks and hallelujahs.

The voices of the preachers were no longer heard, but they continued to wave their hands, and by gestures, invite the people forward. A rush commenced for the altar, and scores were soon kneeling or falling within it, while others in masses were pressing around them, mingling



their loud expressions of triumph with the wailings of their unconverted, but heart-stricken friends. The preachers descended from their stations, and mingling with the people, pointed sinners to the Cross, and urged the devout to plead in prayer for their conversion.

Mr. H. watched the scene with emotions which he could scarcely endure, yet could by no effort suppress. He had heard just such scenes described. He supposed that a view of them would provoke in his bosom no other feeling than disgust. But it was otherwise. He felt a solemnity, an awe so great, that a faintness came over him; and unwittingly he leaned, pale and trembling, against a tree; and every now and then his hand was upon his heart, as though, it were uneasy and pained within him. Nor did he observe that his friend, with a *sang froid* peculiar to himself, eyed him closely, and read in his manner the perturbations of his mind. At length the Doctor said, "Mr. H., suppose we step forward, and see what is going on?"

"Doctor, I am sick of it. This is a singular scene, and I am at a loss what to think. I believe we had better return."

"Tut! we must stay long enough to speak with these ministers, and hear one or two more of them preach."

So saying, he seized Mr. H. by the arm, and casting at him a significant glance, as much as to say, "Are you frightened?" drew him along to a position where more than a hundred sin-sick sinners were crying for mercy.

The sight was wholly new to Mr. H. He had never until then seen a sinner convicted to the point of crying aloud in the presence of others for the pardon of sin. Now to behold so many writhing in unsupportable agony, though he strove to be a stoic, nearly overwhelmed him. But

he endeavored to rally himself, and at last resolved to examine one convict after another more minutely. He thought to detect in them some token of affectation or hypocrisy, which would relieve his mind of the growing apprehension that this was a divine power moving on the hearts of the people.

The first upon whom he fixed his attention was a young man kneeling before him, with his face in his handkerchief, uttering suppressed cries for mercy; and though not the loudest in his grief, apparently one of the most earnest in petition. With the right hand he pressed the handkerchief to his face, and with the left alternately clutched the railing and smote his breast. "I will watch him," thought Mr. H., "until I see the result." He fastened his eyes upon the youth, as resolved to detect in him the cause of his real, or the proof of his pretended distress. For half an hour the struggle increased in violence, and then from exhaustion, grew more and more feeble. At last the young man became motionless and silent. Mr. H. was about to relinquish his position, but had not yet turned away his eyes, when the young man began to say, in undertone, "Blessed Saviour!" with frequent yet solemn repetitions; his voice meanwhile waxing louder, and his manner more and more confident and joyful, till at last, springing to his feet, he uttered in loud accents the raptures of his soul.

What was Mr. H.'s surprise to find from his features, till now concealed, that this was a youth of his acquaintance, in whose good sense and sincerity he had unbounded confidence. The suspicion of fraud was quickly banished, and it remained to inquire for the cause of so great sorrow, succeeded by such joy.

At this moment Mr. H.'s attention was drawn another way. The leader of this *melee* — the rude, athletic

man who first approached the altar — had risen from the ground, and with loud cries for mercy, was plunging this way and that way, to the detriment of those around, and not without danger to himself.

A glance or two satisfied Mr. H. that he also was an acquaintance. In a civil suit, involving petty interest, he had applied for counsel; and this had revealed his character to Mr. H. in a most repulsive light. He was a sinner extraordinary. But his appearance did not indicate that he meant to continue such. He was repenting. They who knew him did not doubt it. His lips were compressed, and unequivocally bespoke the horror of unconcealed contrition. Mr. H. grew dizzy as he gazed, and like the tones of the last trumpet, these words of Jesus fell upon his heart: "Verily I say unto you, the publicans and harlots go into the kingdom of heaven before you."

The word of God is "quick and powerful," but the Spirit makes it so. Its blow was heavy then on the conscience of Mr. H. He became sick and faint. His friend saw it, and though an infidel, he was for a moment moved.

They drew back from a scene so uncongenial to their taste, and took a seat where they could not see, yet might hear the continued expressions of grief and joy.

Mr. H. was invited to go forward to the altar, but would not consent to do so. He remained at the meeting until its close, and his mind grew more and more perplexed; his rest was broken, and he seemed careworn. To all who knew him there was in his countenance unequivocal tokens of deep, inward disquiet. When he returned, his wife met him at the door; but her eye no sooner fell upon his features, as she was advancing with great cordiality to welcome him, than she uttered an exclamation of concern, and said,

"Husband, what ails you? Surely you have been sick!" On his assuring her that he was well, she exchanged her look of alarm for an expression of humor, and said, "Then you must have got the power." The reply was embarrassed, and in a manner so serious that both soon fell into a grave and silent frame, attended with reflections, on the part of Mrs. H., which were probably more or less connected with the religious habits of her after life.

For the two following months Mr. H.'s mind was in a restless state. He proved the truth of the saying, "There is no peace to the wicked;" and of that also, "The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt." Yet, unhappy as he was under the lashings of conscience, he did not seek religion.

A lovely, promising child — the idol of its parents — was taken away. When she was taken sick, the father said, "It is a deeply wrought impression in my bosom that she will be taken from us *on my account*."

After the funeral he began earnestly to seek the Lord. For three months he prayed in secret. But it seemed to him that his heart grew harder all the while. Then he made a *business* of seeking the Lord. But still his agony of soul increased. He found no peace, and almost resolved to give up the struggle. But at family prayer his heart was softened.

Hope in an instant recovered its lost dominion, and Mr. H. said within himself, "Perhaps I am not lost: I will go to meeting once more, and make one more effort to find a reconciled God." He accordingly went that very evening to a prayer-meeting. It was a small assembly of twelve praying souls met to plead in Christ's name. The minister was there, and having given out a hymn, he said, "If our afflicted friends," meaning Mr. and Mrs. H., "will come forward and kneel down, we will all

pray for them." It was the first proposition of the kind that had been made, and probably Mr. H. had never until then been in a state of mind to act upon it; but the words were no sooner uttered than he hastened forward and fell upon his knees.

Earnest pleading now arose on his behalf from as many believing hearts as were in that little assembly. The voluntary outward humiliation of Mr. H. as a mourner, greatly moved them. Their strong desires in his behalf were unrestrained, and in a few minutes every tongue seemed to be employed in loud invocations for God's mercy upon him.

Such a scene, a few weeks previous, would have been unspeakably disgusting to Mr. H. He would have discerned in it the tokens of frenzy as irrational and degrading as the wildest excesses of bacchanalian indulgence. Instead of this he now felt like turning to one and another and beseeching each in turn to *plead more earnestly*.

Soon after this outburst of feeling occurred, Mr. H. began to say in an undertone, "God be merciful to me a sinner!" He repeated it continually, but with great deliberation, feeling in some degree, and increasingly as he reiterated it, the pressure of the truth upon his conscience and its quickenings in his heart. In a word, he felt as he never had before, and hope produced a struggle in him. He thought it possible that God would save him, and that the finger of his power was now gently rousing his soul to life.

Amid these incipient struggles he was most unexpectedly disquieted by a change in his bodily state. He began to feel a sense of numbness, first in his feet, it gradually spread upwards till his limbs seemed almost paralyzed. He sought in several ways to escape the sensation, or the *fancy*; for he could scarcely determine whether it was this or that. Not used to kneeling, he deemed

it might result from his posture, and by moving this way and that around the chair on which he leaned, he hoped to recover; but the embarrassment increased. His attention was now diverted from his spiritual to his physical state. "Is it possible," thought he, "that I am going to have the power!"

The concern, or rather alarm that now arose in his mind checked his cry for mercy, and in a few minutes his numbness, his struggles and his tenderness of spirit, gave place to his usual obduracy; and he found himself stupid, impenitent, unconscious of inward contrition and insensible of his ailment. And now having lost what he coveted, as well as escaped what he eschewed, he felt keen regret. "Better," thought he, "that I should have endured an outward than have retained this inward paralysis. My body has escaped at the expense of the soul. I should have forgotten the former in my struggles for the latter." He felt assured that his mental and moral exercises for some minutes had been perfectly new to him, and that they had in them a higher promise than any former states of mind. He recollected that, among other reflections which had doubtless contributed to his present obduracy, was the dread that he might be prostrated by the power of the Spirit, and some of his ungodly acquaintances come in and gaze upon him. This he feared was a suggestion of the Devil, or at least the apprehension of pride, and well calculated to grieve the Spirit and turn him from the heart.

Soon after Mr. H. had ceased to struggle, the same spirit of stupidity seemed to fall on all around him, and at last an awkward stillness succeeded to the many and loud prayers in his behalf.

All, one by one, except Mr. H., arose from their knees, and an hour or more passed in formal devotions, after the manner of a cold Method-



ist prayer meeting. A young man, now in heaven, came at length and kneeled by his side, and whispered, "Mr. H., I fear you are not anxious for salvation."

"No, sir," said Mr. H., "I am not anxious at all."

"I feel," said the other, "that if you do not embrace religion to night, you never will."

"So I think," replied Mr. H.

The young man paused a little, and then exclaimed, "I can not give you up;" and turning aside, commenced praying aloud.

He had uttered but a few words when a divine influence was shed upon the little assembly. Again all fell upon their knees, and in a few minutes every voice was once more pleading in prayer. Mr. H. felt the descending power. For a minute or two he retained his kneeling posture, but his desire for salvation grew more and more vehement, till at last, forgetful of everything but the wants of a soul making its last effort for eternal life, with one unrestrained outcry for mercy, he threw himself on the floor.

Mrs. H. flew to him in great consternation, and others gathered round, ready, if there were need or opportunity, to do what might be done to soften the features of a scene so bold and rugged. But God was also there, and Mr. H. had nought to do with any other. He did not know, until afterward informed, that his wife had hung over him so long in silent agony.

The witnesses say that for one hour and a half Mr. H. continued in this prone posture. Such was the violence of his struggle for salvation that his hands and arms were in constant agitation, reaching up with violent efforts, as if to grasp something above him and beyond his reach. His states of mind during the struggle were as follows:

Always, till that evening, when he attempted to pray it seemed to him

that no one heard him. He felt like an atheist, though he thought as a believer. When he threw himself on the floor the movement was induced by the sudden consciousness that Jesus was near and listening to his prayer. As he fell backwards with his face toward the ceiling, Christ seemed to be just above him. He felt that he could almost reach Him, and the unwearied motion of his hands was sympathetic with the struggle of the heart to lay hold on Him. The time that he lay prostrate in this manner was spent, with two or three momentary interruptions, in exclaiming, with the utmost effort of the voice, "Come, Jesus!" or "Help me, Jesus!" without any important variations of language. The interruptions were as follows:—In the midst of his struggles it came suddenly to his mind, as though whispered by the lips of the Saviour, "Will you now give up your child?" and instantly his whole heart, with a new, strange outflow of consenting emotions, said, "Yes, yes; I do, I do." After a little time it was again suggested, "Can you now forgive your enemies?" and in the same, full, hearty manner, he responded, "Yes," feeling at the moment that he would fain have all his worst enemies in his arms at once, that he might press them to his bosom. After a little it was again suggested, "Can you now give up yourself, and all you have, forever to Christ, to do with you and with it as shall please him?" and again, with an unspeakable fullness and freeness, his heart replied, "Yes, all—all—I give up all forever!"

But he did not even suspect that he was converted. He thought that the peace which he felt resulted from stupidity.

He returned again, therefore, from these specific exercises of submission, self-consecration and charity, to pleading with Jesus. This he continued until, his strength gradually failing, he could no more than

whisper, and at last, from physical exhaustion, became silent.

Mr. H. had returned to his lodgings. It was late; but he said to his wife before they retired, "Let us try once more to pray."

So soon as they had kneeled down, a gentle melting came upon his soul, which quite took him by surprise. "Possibly," thought he, "all is not lost. There may be hope that I shall yet obtain religion." Musing in this wise he lay down and slept. In the morning he arose without the sense of any peculiar tenderness, and as soon as he was dressed, desired Mrs. H. to leave him alone. As she retired he turned toward the table on which the Bible lay. The sight of this book caused his heart to throb with unexpected emotions. He stepped quickly across the room, opened the book, and his eye first lighted on these words: "Let not your heart be troubled: ye believe in God, believe also in me." — Jno. 14: 1.

His whole soul seemed in a moment absorbed in meditating the force of this language. "Why am I troubled?" thought he. "Does not *Jesus* utter these words? Why did I not think and feel that it was his own language addressed to a wretch like me? Yes, I believe in God the Creator, the Judge, the Avenger, and my heart is 'troubled.' Why have I not believed also in *Jesus* the Saviour, the Bearer of my sin and punishment, and thus eased my troubled conscience?"

While he thus mused on the words of his Lord, they seemed to go down into the very depths of his soul, and spread through all its parched wastes.

He laid the Bible open on the side of the bed, dropped on his knees, still pondering the words which had so deeply affected him. In the midst of these exercises it occurred to him, "Pray." Raising his eyes upward to do so, *Jesus* again

seemed, as on the previous evening, to be just above him. He saw nothing at this or any other time, but was conscious rather of the presence of the Saviour. His first words were, "Jesus, I can not let thee go!" These he deliberately repeated; and in the meantime, a struggle within corresponded with these outward expressions. He was like a man who, fallen in deep waters, seizes with thumb and finger the edge of a plank. Afraid to let go in order to attempt a firmer hold, and unable without great effort to retain his present grasp, he can do no more than exert all his energies to hold on. So with Mr. H. A little faith had grasped the Saviour slightly, as it were by the hem of the garment, and the struggle was to retain that slender hold. Each repetition of the words seemed to increase his confidence and bring the Saviour nearer to him, until at last he changed the former language for this: "Jesus, thou canst not cast me off!" This he also repeated slowly, feeling as he did so, that Christ approached nearer and nearer, until at last He seemed to come down into his soul, and in all the fullness of his presence take up his abode within.

All was now changed. Mr. H. exclaimed, "O *Jesus*, thou art *within* me!" and that Scripture was borne to his heart, "Christ in you the hope of glory." He continued but a moment on his knees, for a divine power seemed to raise him to his feet. He hurried this way and that through the chamber, looking at his hands and pressing his own flesh, as though he would be convinced that he was himself, and not another.

*Jesus* had so fully possessed his whole soul that he seemed to have lost his own being, and to have become merged or swallowed up in Christ. He was born again. He knew it. As the living are conscious of life, so Mr. H. was conscious that he had been raised to newness of

life. Oh, how he exulted in the fullness of that life! What weeks and months of holy rapture he enjoyed, and how replete with "joy unspeakable and full of glory" were his days and nights, as he still pressed onward to the higher beatific states!

### A CHRIST-SENT MESSAGE.

BY REV. J. OLNEY.

Paul was truly converted to God. After Paul's conversion, Jesus spoke to him, saying I "send thee to open their eyes, to turn them from darkness to light, from the power of Satan unto God." Notwithstanding Paul's great learning, Jesus had to specify the nature of his work and what the result of preaching his Gospel would be. And O what a moral hero he was! The result of his unflinching zeal will never be known in this world. Paul said he was not disobedient to the heavenly vision. He consented not only to go and preach the Gospel, but to suffer and die for the Gospel's sake. What a life of suffering he led! He bore the loss of all things.

Paul never published but once, the salary he got for preaching the gospel, and this I suppose he did to magnify the grace of God, that was all sufficient. This report you will find in II. Cor. xi:24, 27. "Of the Jews five times received I forty stripes save one, thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep. In journeyings often, in perils of waters, in perils of robbers, In perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren."

If all the preachers in our land had to fare like this, get such a salary as Paul got, how many would be preaching the Gospel to day? I

think there would be no need of an Annual Conference to station preachers, for not many would feel called to preach. And yet I think there are those now in the holy war that did hear Jesus say, "I send thee," and would, if required, lay down their lives for Jesus' sake. God has always had a few in the world that were true to his divine calling. But if perilous times should come, such as the Bible tells us will come, and which I think are approaching fast, it will take men that have the baptism they received at Jerusalem, the endowment of power; men God sent, and God kept. For the lack of this endowment of power but very little is being done in these days of awful apostacy. The old martyrs and saints of gone by days used to glory in the cross even unto death, but how is it to day? Many will not preach at all unless they can get a large salary and be satisfied, and no sacrifice to make, settled down over a single congregation of small circuit, and complaining of hard work to do that.

What the world most needs to-day in every church in the land is Christ sent preachers that keep baptized with the Holy Ghost, to go from their knees to the pulpit eyeing the glory of God and the salvation of dying souls alone. And not only into the pulpit but into all the world, into every house, in the street, highways, and hedges, as the Master told them to do and as he set them the example. My prayer is; O Lord send out more of this kind, in these last days for Jesus' sake.

— The quickened spirit disdains to pluck the flowers of carnal knowledge; he is not ambitious to reach the tempting beauties blooming on the edge of the cliffs which skirt the sea of the unrevealed; but he anxiously looks around for the Rose of Sharon, the Lily of the Valley. — *Spurgeon.*



## SOMETHING YOU CAN DO.

BY ELD. M. N. DOWNING.

Reader, God would have you be useful, yea, perhaps eminently useful. Useful as a Christian. There are degrees of usefulness. Precisely to what degree you may attain, is not for you to know. But to a degree of usefulness you may attain. You have a capacity for it. Would you like to know what you can do that will make you useful in the world? Then read carefully and attentively.

1. You can love God with all your heart. Hold here! Read slowly. The great qualification for doing good, is to be good. An unrenewed person may do things which are right in themselves and which may result in good to others, while the heart is wrong.—A bored log will conduct water for a time, but it will rot in the process. Alexander conquered empires, but finally was conquered by his unsanctified nature. "He that ruleth his spirit is greater than he that taketh a city."

When you love God with *all* your heart, you will not only love him supremely, that is, more than any creature, person, or thing, but there will be nothing in your heart that will be contrary to love. You will have holy affections. Thus you will hate all that God hates, and you will love all that God loves. You will have holy desires. Thus you will not covet that which should not be coveted. "Thou shalt not covet." You will have holy motives. Thus you will seek to please God in all things. "Whether ye eat or drink or whatsoever ye do, do all to the glory of God." Your will will be completely subordinated to the Divine will. Thus you will be able to pray: "Thy will be done." Your whole "spirit, soul, and body" will be consecrated to God. Thus you

will live a new life—a life of holy, humble love. Your spirit will be pure; no bad temper existing toward God or man. Your soul will be happy in times of trial and bereavement, even while you *feel* your afflictions. Your body will be "the temple of the Holy Ghost." You will not want to defile it with opiates, narcotics, nor with alcoholic beverages. Neither will you want to adorn your body, as a dandy adorns his, or as a vile woman adorns hers. Then love God with all your heart, and you will be useful, useful to *yourself*, and useful to *others*.

2. You can love your neighbor as yourself. This, the loving God with all the heart leads to. If it is not practiced, love to God will cease, "For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen."

When you love your neighbor as yourself, you will not want to speak evil of him. You would not want him to speak evil of you. You will not slander him, for you would not want him to slander you; you will not take up a reproach against him; you will not intentionally misrepresent him. You will not try to undermine him in any legitimate business; you will not take advantage of him in buying and selling; you will pay what you owe him when it is in your power to do so; you will not hate him; you will not try to tantalize and make things unpleasant for him; you will not envy him because of his popularity, position qualifications, or success.—None of these things will you do to your neighbor, when you love your neighbor as yourself.

Again, when you love your neighbor as yourself, you will endeavor to return what you borrow of him, and in as good a condition as when you borrowed it. You will be kind and obliging. You will want to help

feed the hungry and clothe the naked.

You can love God with all your heart and your neighbor as yourself. On these two commandments "hang all the law and the prophets." Obedience to these "is more than all burnt offerings and sacrifices." You will then keep the ten commandments, in the Spirit. You will be a walking "Decalogue." You will be a walking "Sermon on the Mount," a "living epistle." You will be clear of "Adultery, fornication,, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like," "the works of the flesh;" and you will possess "the fruit of the Spirit," which "is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."—You will not want to "bite and devour" any one, but you will possess a forgiving spirit. You will want to help on the cause of God, according to your ability. It will not be hard work for you to give for the benefit of those whom you seldom or may never see, for love to God will *prompt* you to love his cause, words, and works.

Reader, if you do not "love God with all your heart, and your neighbor as yourself," you should. It is your duty, and it is a privilege. It is a luxury you are depriving yourself the enjoyment of. Do you say you have not the ability to thus love God and man? I reply that the command to do a thing implies that the ability to do the thing commanded is either possessed or is available.—God commands you to love him, and your neighbor. He is "the God of all grace." "Ask and ye shall receive" grace to love him with all your heart and your neighbor as yourself. Then you will be *specially* useful. Then you will be a light in the world. Then you will

be "a city set on a hill that cannot be hid." Then you will be fitted for life, fitted for death, and fitted for heaven.

## HOUSE TO HOUSE VISITS.

BY SARAH A. COOKE.

"And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ," were the words at family worship this morning, that stirred my soul.

While it is storming without, I will pen a few lines to the beloved in the Lord, on this subject.

The very chief of the apostles says: "Ye know that by the space of three years I ceased not to warn every one, night and day, with tears." Can not you see him, as he walks the streets of Ephesus? There is much to attract the passer-by; but all the works of art, all its buildings and splendid temples are little heeded by Paul. He has heard the voice of Jesus; he has been translated from darkness into marvelous light; he has received the glorious commission from the lips of the risen Saviour, to go into all the world and preach the Gospel to every creature. He sees in all that city souls hastening on to endless misery, and he has the message of Salvation, knows the way of Eternal Life, and lifts up everywhere the voice of warning. His very earnestness could not but arrest sinners. Oh! how he would weep and plead, when all the city was hushed in repose at the midnight hour. The scene in the Philippian jail is repeated again and a gain.

"And the angels echo around the Throne, 'Rejoice, for the Lord brings back his own.'"

And are not souls just as precious to-day? How can we get our own souls all stirred with Divine love, as his was? Verily, by following in his footsteps. "By works is faith made

perfect." The more we do for souls, the more will the desire increase, and the joy in the work.

Last Summer out at a camp-meeting, congregations were quite small and laborers were plenty. So, day by day, two or three of us would start to visit from house to house. When out one day, the brother visiting with me told an incident in his life, so bearing on this "house to house" visiting, that I will narrate it here.

"I was," he said, "very, very poor: my home most miserable; in debt: for we had had much sickness. I had parted with my team of horses, and thus with wife and a family of little children, the prospect seemed most gloomy. One day a Methodist minister, a stranger, called to see us. His heart was deeply touched for us. He knelt in prayer, laid our case before the Lord, and took hold of Him by mighty faith to help and prosper us. From that day a change came: God heard and answered. Soon all the comforts of life were ours."

He seemed to so enjoy himself as we traveled on in his wagon, calling at every house on the wayside; and when we alighted on the camp-ground towards evening, he said he thought it had been one of the happiest days in all his life. Glory to our God! who has said that our labor shall not be in vain in the Lord. "In due time we shall reap, if we faint not." Words of the holy Wesley come to us:

"The love of Christ doth me constrain,  
To seek the wandering sons of men."

And also of Richard Cecil of sacred memory: "Hell is before me, and thousands of souls are shut up there in everlasting agonies. Jesus Christ stands forth to save men from rushing into this bottomless abyss. He sends me to proclaim his ability and love. I want no fourth idea."

I have been out helping a dear Pastor in the country during the past

month, and we have been doing a great deal of this work. How often he has exclaimed, "I never saw so much the importance of this work before: how blessed it is." How near he has got to the hearts of the people, has explained what they did not understand; and how has prejudice melted while he talked with them: and ere the visit closed, we have spread their whole case before the Lord. The tearful eye, the hearty grasp of the hand, and earnest "Come again," have made us to know that the Lord was with us of a truth to bless. Then when the time came for the evening service, almost always some would be there who had been interested enough by our visit of the day, to follow us.

God is working by his Holy Spirit. Oh! how my heart wells up in grateful love, this morning, that I have an inheritance amongst my brethren in the glorious privilege of pointing sinners to the Lamb of God who taketh away the sins of the world. Glory to His holy Name forever and ever. Amen and amen.

## A WORK OF THE SPIRIT.

BY

Quite as noticeable as any instance of the working of the Holy Spirit, that ever came under my observation was the recent conversion of one whom we will call A. B. He was a young man who was steeped in sin, and had experienced the power of evil to lead astray, beyond what is the ordinary lot of youth. His father, not a Christian man, realizing his inability to restrain him from evil associates and ways, sent him to one of our Christian schools, in the hope that he might be converted.

For some weeks his son attended the usual exercises of the school, and mingled with his schoolmates, of whom, some were indifferent to religious matters, and others devoted followers of Christ, yet he evinc-



ed no concern for his soul. But little was said to him personally on the subject. One, on remarking his appearance, said, "He looks like a hardened sinner."

Very little do we know of God's ways. One afternoon, soon after my return from a few hours absence, I was surprised to learn that A. B. was under concern for his soul, and had been praying. It was even so. From subsequent conversation with him, I learned that he, tired of the books he had been reading, took up a Bible, and opening it at a passage concerning the fate of the wicked, he read. The truth went to his heart. He began to reflect upon his past life, and the record he must meet, if called to another world. Thoughts of his Christian mother, her prayers and tears, the thought that even then she might be weeping and praying for him came to his mind. His sins came before him. A young man, not a Christian, said, "He acted just as if the Bible account of the portion of the wicked was meant for him."

He began to pray, to repent of his sins, and to seek pardon. In relating this circumstance to me, he said, "I know I am changed. I was a slave to tobacco. I could not see another use it without an intense yearning for it; but since I began to seek God, I have not desired it."

Thus can the Holy Spirit work where there is an open heart. More and more do I believe it to be true, that argument, persuasion and eloquence, are vain and futile unless they are accompanied by the Holy Spirit. We need *His* presence more than aught else. Christ has warned us: "Without me ye can do nothing."

Speaking of a preacher, a hearer said: "He can speak fluently; and his discourse is easy, flowing and graceful."

I could but reply: "There are thousands who can speak eloquently. Has he the Holy Spirit? With-

out His aid the preaching is fruitless."

*"No man cometh unto me except the Father draw him."*

### HID TREASURES.

BY MATTIE CAMPBELL.

NEAR to the city's hum and heat,  
Down where the shores and waters meet,  
An unkempt child with bare, brown feet,  
Gathered the shells and pebbles white,  
From out the sand that met her sight,  
Gathered them all, and clasped them tight.  
Steepled of Churches looked grandly down,  
With shining spires within the town,  
And shadows cast o'er waters brown.

"Dost know who made the earth and sea,  
My child?" said I. She looked at me:  
"It must have been the mans," said she.

Then as the waters backward drew,  
And brought the white shells to her view,  
To gather them, away she flew.

Oh, Christian heart! are wealth and ease,  
And stores on land, and ships on seas,  
Dearer to you than souls like these?

Read ye aright what the Master said?  
Was it "Steepled Churches," the Christ-Book  
read?

Pride, and honor, and lofty head?

A Gospel speaks in the passing breeze,  
And, "Not for Me,"—the sounding seas—  
"Except ye did it to one of these."

Ah! who will gather the treasures meet  
For the Master's use, and a kingly seat,  
The great Life-Tide flings at our feet?

Gather, and wash, and clasp them tight,  
From out the sand ere they sink from sight;  
And, gathering, win a crown of Life.

—One day in the week your people come to you; the other six days go you to them. Never lose sight of them. If they move, follow them up. It seems to me I have for twenty-five years been pastor of a flock of pigeons; but I have kept my eye on them.—*Dr. Cuyler.*

—The only way of conquering sin is to fall wounded and bleeding at the Redeemer's feet.

—Act well at the moment and you have performed a good action to all eternity.—*Lavater.*

## EDITORIAL.

## QUENCHING THE SPIRIT.

Revivals are superficial and short-lived in their influence, because there is in them so little of the work of the Spirit. With many, conversion implies little more than uniting with the Church. They are pleased with the preacher, and for this reason, put themselves under his spiritual guidance. They live and die—if moral, in the church—without ever being born of the Spirit. They give their contributions to the church, and their heart and lives to the world.

A church may be popular, but the work of the Holy Ghost is never popular. Whoever promotes the work of the Spirit is subjected to reproach, even though he be as learned and as philosophical, as was President Edwards.

Even those who believe in the Holy Spirit do not always recognize his work, when seen in its effects. They think it is fanaticism or wild-fire. They can bear with almost any degree, or manifestation of excitement, if it apparently results from their own labors. But if they themselves have nothing to do with causing it, then they are ready to conclude that it is wrong, and must be suppressed. They appear to think that no work of grace carried on while they are around, can be genuine, unless they have a hand in it.

How much of self there may be about us and yet we not be aware of it! But self is the great obstacle to the work of the Spirit. The water in the boiler of a steam engine never does any execution until it loses its identity, and is ready to fly away. While it maintains its consistency it is powerless. It does no harm; but it does no good. So as long as it is evident that *we* are doing the talking or writing, but little is accomplished. But when self dies, and we allow the Spirit to take us beyond the proprieties, some may

call us names, but others will be convicted and converted.

The rulers of the church and many of its intelligent members really supposed that the hundred and twenty were drunken when the Holy Ghost was poured out upon them. They judged from the appearance. But thousands were converted, and an impetus given to the Christian religion which it has never wholly lost.

Then let us be careful how we quench the Spirit in ourselves, and in others by joining in with those who oppose it. Let us be extremely cautious how we take sides against those who are meek and lowly and patient in their spirit, and godly in their lives, because they exhibit some manifestations that we do not like. Let us see to it that we have enough of the Spirit to bear with the work of the Spirit.

## RESPECTABILITY.

A church that aims to be respectable will fail to do the work that Christ requires his disciples to do. It is very desirable to get respectable people saved. All proper efforts should be made to secure this object. But any effort that flatters and pampers their pride and their vanity is not a proper effort. There is no respect of persons with God. There should be none with those who profess to do the work of God. In our country, the man who will not vote at the place, and on the conditions that the poorest and the worst vote, loses his ballot. In God's Kingdom, the man who will not be saved on precisely the same terms that the beggar and the outcast are saved, cannot be saved at all. There is not one Gospel for the poor and another for the rich. Christ came to call, not the righteous, but sinners to repentance. The worst people in the community need the Gospel most. A humane doctor, in a hospital full of patients, gives his attention

first to those whose cases are the most critical. In a church, special consideration should be shown to those who are considered the hardest cases. They should be made welcome. If they do not behave themselves with propriety they should be borne with in patience. A little kindness will do more good than the sharpest irony. Gentle, loving words will cut them to the heart more than the keenest sarcasm. There is no estimating the amount of good they will do if they get truly saved.

Christ can make a great saint out of a great sinner. He did so in the case of Saul of Tarsus. John Newton was one of the most wicked sailors that ever trod the deck of a ship. Hardened sailors fled in terror from his horrible oaths. Yet he became one of the most devout Christians, one of the most useful of ministers. Open the church wide for hard cases.

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### VANITY.

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The love of being admired is not confined to those who wear fine clothes. It manifests itself in other ways than in putting on ornamental attire. Many fail to grow in grace as they would if they did not fear the disparaging remarks that might be made if they followed the Lord fully.

Some not only receive, but seek honor from men. They are not full of faith and of the Holy Ghost; and they cannot be until they give up this desire to be admired. The cross of Christ can never become popular. The disciple is not above his Master. You must be content to have reproaches for your earthly lot if you would gain admittance to the Heavenly Kingdom. "If we suffer we shall also reign with him." Then be content to be misunderstood and misrepresented so long as you have a good understanding with the Lord.

### TREASURES ABOVE.

Our Lord's command, "Lay up for yourselves treasures in Heaven," is entitled to more consideration than it generally receives. By "treasures" he means the usual accumulation of material wealth. He teaches us very plainly that we cannot lay them up here and there too at the same time. We must make our choice. If we do the one we decide practically not to do the other. Doing is choosing.

Many who preach the gospel are unconsciously and incessantly laying up for themselves treasures in Heaven. They have a natural talent for business—a gift for making money. They could at something else honestly earn much more than they receive for preaching. Men make no account of this—but in God's sight it is reckoned as giving so much for his cause. To make sacrifices for Christ, out of love for Him, is to lay up treasures in Heaven.

Those who give to God a broken and contrite heart, and use their money as he directs in doing good lay up for themselves treasures in Heaven. This is far better than to spend it in sensual indulgences or in gratifying pride. This is greatly to be preferred to leaving it for lawyers to divide among themselves after they are gone.

If you feel a conviction upon you to give of your means to the cause of God, do it while you have the inclination and the means. You may lose the one or the other. The devil often gets money that is withheld from God. A brother had a thousand dollars which he felt he ought to give to one of our salvation schools. He was dissuaded from it and lost the money. It neither did him, nor his family, nor the cause of God any good. It is not the first case of the kind and is not likely to be the last.

Let time, talent, influence, property and all be fully consecrated to God to be



promptly and faithfully used as He directs.

### PERSEVERANCE.

Next to principle is perseverance. In the race of life endurance wins. One may distance all competitors at the start, but if he gives out before the end is reached, he loses the prize.

The youth who, on entering our schools, appear the brightest and most promising, are seldom the best scholars when they go out. The ridiculed freshman often becomes the honored senior. The plodders carry off the honors.

In business affairs, by small and steady gains, a competence is finally acquired. He who earns one dollar a day three hundred and twelve days in a year will have more money at the end of ten years than he who works only a hundred and fifty days in a year at three dollars a day. Many men who have made great profits, or had large salaries have come to want. Others whose wages were low and profits small, have died in homes of their own, surrounded by comforts. The polyp is a very insignificant animal, living in the depths of the ocean, with but little sense, intelligence, or strength, and is classed among the lowest of the animal creation; yet the polypi build coral reefs, and lay the foundation of great islands which are as permanent as the earth itself; while monster whales and sagacious elephants leave no memorials of their existence but their bones.

In spiritual matters, perseverance is of the utmost importance. Many whose conversion was as clear as that of Saul of Tarsus have gone back; while others whose beginnings of spiritual life were exceedingly feeble, have become eminently useful in life, and have held out to the end.

Every one who sets out to follow Christ has trials and temptations. Those

who give way to discouragements go back; those who pray through, walk in the light and stand true for God. In Pilgrims Progress, Christian fell as deep into the slough of despond as Pliable did. The latter struggled to get out the easiest way; but Christian determined to get out only the right way. Christian went on his journey rejoicing, to the Celestial City; while Pliable went back to the City of Destruction.

If you are led to see that you need a deeper experience in the grace of God, seek until you obtain it. As you fast and pray, and watch, and try to believe, you may *feel* that you are losing instead of gaining. Pay no attention to this. So the farmer feels while feeding the ground; but a bountiful harvest at last repays him for all his toil. So your importunate prayers will be answered in a fullness of grace. What God has promised God will bestow. This is the will of God even your sanctification. Be intent on having his will done in you and it will be done.

So, if you feel that God lays it on you to do any work for Him, persevere until it is done. If it is of God you will meet opposition. Every Moses is withstood by courtly magicians; every Nehemiah is encountered by a Sanballat with his hordes; every Mordecai has his Haman. But you will prevail over all your enemies if you resolutely refuse to yield. You may have to build the walls with a trowel in one hand and a sword in the other; but the walls will go up. Difficulties, like ghosts, vanish when you embrace them. Men instinctively give way to one who is resolute and determined. Often will they fall into line and help where they were resolved to hinder.

But not only does your happiness and usefulness in this life, but your eternal salvation depends upon your holding out true to God to the end. Be thou faithful unto death and I will give thee a crown

of life." Rev. ii : 10. This implies not only fidelity at the risk of life, but fidelity to the end of life. It is to them who by patient continuance in well doing seek for glory and honor and immortality, that God will render eternal life. Rom. ii : 7.

The doctrine that if one has been truly converted he will finally be saved, may sound well in song, but it is not scriptural, and it serves as an anodyne to lull awakened professors who have lost their first love, into sleep that ends in eternal death. Never was there a clearer conversion than that of Saul of Tarsus—yet after years of successful labor as an Apostle we hear him say, "I keep under my body, and bring it into subjection; lest, after having preached to others, I myself should become a castaway." I Cor. ix : 27.

### UNION.

It is desirable that a church be united; but it should be in *Christ*. Division is bad; but there are many things worse. It is better that some be saved, than that all be lost. Sin and holiness have no affinity. They had none in Heaven when the angels fell from their first estate. They have none in the church. Christ has no concord with Belial, even though he believe, and be baptized, and unite with the church. So we must not be united with that which is sinful. Yet we must be careful and not condemn too hastily where we cannot feel united.

Where there are divisions, it is evident some must be wrong—but unity is not conclusive proof that all are right.

Unity may result from spirituality or it may result from indifference. People who feel no interest in religion do not contend about religion. They may quarrel about preachers and choirs and festivals—but where all are content to be sinners, there is seldom contention about holiness. Where there is no spiritual

life none get offended at the manifestations of spiritual life.

People who care nothing about religion can have a good time together at a church festival. Every thing may move on in harmony. Worldlings, Universalists, Atheists and church members may be perfectly agreed in a carnival of fun. They may unite in admiring music, and wit, and eloquence.

Such a union is no evidence that the church is in a good religious state—but it is evidence that it is in a bad religious state. In an arctic winter, water and earth and rock may freeze together in one solid mass. As it moves with the wind and current the iceberg is a power. It can crush any ship with which it comes in collision. The staunchest vessel is ground to pieces when it becomes wedged between these frozen masses.

So, great, backslidden churches, moving about in worldly currents, have a terrible power to crush out spiritual life. Little life-boats, freighted with living souls, should steer clear of towering icebergs though they may sparkle in the sun like mountains of diamonds.

### WENDELL PHILLIPS.

No man was ever so abused by the press of this country for nearly half a century as Wendell Phillips. But now that his voice is hushed in death, all unite in paying tribute to his memory. He died at his home in Boston, the 3d of Feb., after an illness of about a week, in the 73d year of his age. His death was calm and peaceful. He was a member of the Old, South Congregational Church.

We first heard Wendell Phillips in Broadway tabernacle, New York, in May 1845, at the anniversary of the Anti-Slavery Society. Opposition to the anti-slavery movement was, at that time general and intense. It was common for anti-slavery men to be mobbed.

But his boldness and eloquence silenced all opposition. We shall never forget some of his telling utterances. In meeting the objection that the Constitution protected slavery, he said; "No matter how honored may be that conspiracy against human rights which men denominate a constitution, I trample it under my feet and I call upon you to do the same."

The N. Y. Evening Post says of him: "We do not readily part with so rare a gift of speech, such charm of personal presence, so historic a name and figure.

As his audiences would always gladly have lingered beyond the term of his enchanting discourse, so his departure now seems like the rude breaking of a spell that should have had no end. It is this fact which makes the paradox of his life, especially in the city of his nativity, where his seclusion was extreme. He had hardly any society beyond the sick-chamber of his wife; he saw few visitors; he did not mingle in the pursuits of men of letters; he was not a political "worker." His occasional platform utterances, especially of late years, his occasional letters on party contests, were calculated still further to detach him from the sympathies of his townsmen, and, above all, of his class, which represented the best blood, the highest respectability, and the best culture of Boston.

In the beginning, at least, this isolation was honorable to him in a degree which cannot be overestimated. We must conceive a youth with all the prestige of family, wealth, breeding, with peculiar graces of his own, a Harvard graduate, a budding lawyer—that profession which is the surest path to fame and preferment in this country—to whom no ambition would be wild, and who yet flings it to the winds and allies himself with a small, hated, ostracised, persecuted band of "fanatics" on the slavery question.

No sacrifice of prospects and reputation that our day has seen is comparable

to that, and the choice between the fashionable indifference to the wrongs of three millions of his countrymen, and a dedication of life and soul to their restitution is the unfading laurel on the brow of Wendell Phillips. The determination was brief; the sacrifice was life-long; for the strife grew too intense and the differences too profound to permit a reconciliation between him and his natural associates, even if the Boston of 1836 had remained unchanged till now. As the war drew near and appeared inevitable, the last brandishings of the pro-slavery mob of that city, in 1861, were directed against him rather than against more veteran abolitionists, and the mob consisted of the descendants of the "gentlemen of property and standing" who aided and abetted the attack on the editor of the *Liberator* in 1835.

Mr. Phillips' impromptu speech at the Lovejoy meeting in Faneuil Hall in December, 1837, remains the most famous he ever made. From that time it was felt that a new planet had swum into the galaxy of orators who had given distinction to Boston. The advent of the shorthand reporter, and the growth of a daily press ready to reprint the sayings of abolitionists, even if only to disclaim and denounce them, made his oratory an engine of tremendous efficacy. More and more he spoke, and prepared himself to speak, not to the few thousands grouped before him, but to a whole continent of listeners and disseminators."

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#### DEDICATION AT HERKIMER.

On the 2d inst., we dedicated to the worship of God a Free Methodist Church at Herkimer, N. Y. The building is thirty by forty, and will hold an audience of about two hundred persons. It is plain, neat, and convenient. The Lord was with his people in all the meetings. Some over three hundred dollars were



pledged to meet the indebtedness on the house.

There was such a spirit of conviction on the people that the Chairman, REV. A. F. CURRY, remained to continue the meetings. We trust that many will be saved.

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## CORRESPONDENCE.

### OBITUARY.

CYRUS RILEY, died Dec 31st, 1883, in his 68th year, at his residence, Brad-docksfield, Pa., after a severe and lingering illness from a complication of painful diseases. He departed this life in holy triumph.

The deceased was born in Stoyestown, Somerset Co., Pa., January 4th, 1816. He was united in marriage to Miss Nancy Fuller, his now bereaved wife, in the year 1841. Ten children were given them, six of whom preceded him to the eternal world, leaving two sons and two daughters, who have families of their own.

Brother and Sister Riley were converted, and united with the M. E. Church under the labors of Rev. McGrath, before they were married, in the year 1839, and remained members of the same until the first Free Methodist class was organized here, by Brother E. P. Hart, in the fall of 1874, under whose preaching they were awakened to the fact that while their names were on the church record, they were in a dead, formal, backslidden state, living upon their recollection of "the blessedness they knew when first they sought the Lord." Under the awakening influence that followed Brother Hart's preaching and Sister Hart's soul-stirring testimonies, Brother Riley exclaimed, that was the kind of preaching he was converted under nearly forty years before. When Brother Hart invited sinners (in and out of Zion) to come forward, and seek the Lord, Brother and

Sister Riley were among the first to present themselves at the altar, and were again graciously restored to God's favor, since which time they have walked, not after the flesh, but after the Spirit.

Brother Riley, being of a naturally despondent disposition, would at times, under the pressure of the enemy and the affliction of his body, seemingly yield to discouragements, at which times he would rely almost solely on the prayers and encouragements of his wife. He was much comforted by the visits and labors of Brother and Sister Hart at this place in October last, which occasion was his last attendance upon public worship.

His death was peaceful and calm, after several days of unconsciousness. On Sabbath previous to his decease, his consciousness returned. His triumph over death, his affection for his dear wife, and his gratitude for her loving and faithful care of himself, were his themes. In the hours of extreme agony he requested them to read the Bible to him, and sing the songs of Zion. Then would he become calm. Revs. Miller and Morrow, in absence of one of our preachers, and being old friends of the family, officiated on the occasion to a large congregation in the Wesley Chapel. His body was then laid in Monongahela cemetery, to await the morning of the resurrection.

Sister Riley, in this sore affliction, is supported by the unfailing grace of the Almighty and loving God.

J. B. COREY.

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## LOVE FEAST.

CHARLOTTE R. WESTHALL.—O how I love my blessed Jesus to day. Glory to his blessed name I am on my way to glory. Hallelujah to God and the Lamb forever! I am saved through the precious blood of Jesus, going through with the resolute few. O glory to God forever! Amen.