

THE EARNEST CHRISTIAN AND GOLDEN RULE.

VOL. XXV.

JANUARY, 1873.

No. 6.

HOLINESS NOT UNDERSTOOD.

BY REV. B. T. ROBERTS.

We purpose, the Lord willing, to write a series of articles on the subject of holiness. Our aim shall be to set forth the teachings of Scripture in their true meaning, and with such clearness as to carry conviction to the mind of every intelligent and candid reader. In this number we shall show that the true nature of holiness is often misunderstood.

The Bible has much to say about holiness. It is an attribute of God.—Ps. lx: 6. Rev. iv: 8, et al. We are commanded to follow it.—Heb. xii: 14. To worship God in the beauty of holiness.—Ps. xxix: 2. Without it we cannot see the Lord.—Heb. xii: 14. It is the one thing needful. There are many things which are convenient and useful; but this alone is indispensable to our welfare both in this world and in the world to come.

It is important, then, that we have correct ideas of its nature. If we would hit a mark we must know where to aim. If we would attain an excellence we must know what it is. He who would search for diamonds, must know diamonds when he finds them.

Upon first view, it may seem that men are pretty well agreed as to what constitutes holiness. But, on reflec-

tion this will be seen to be a mistake. Upon this point there is a wide diversity of opinion. Such is the imperfection of language and such the constitution of particular minds that the same words often fail to express the same idea to different persons, even when they are equally candid. But take holiness in its most tangible form—take it as exemplified in the lives of holy persons, and it is not generally acknowledged to be holiness. It is usually called by almost any other name than holiness. In God's sight, Job was a holy person. He says, *Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil?*—Job i: 8. But even his friends labored to convince him that he was a wicked man. Eliphaz says to him, *They that plough iniquity and sow wickedness, reap the same.*—Job iv: 8. Bildad takes up the accusation and reminds him that *The hypocrite's hope shall perish.*—Job viii: 13. Zophar asks him, *Should thy lies make men hold their peace?*—Job xi: 3. And even Elihu exclaims, *What man is like Job, who drinketh up scorning like water? Which goeth in company with the workers of iniquity, and walketh with wicked men.*—Job xxxiv: 7-8. This was the opinion which his friends had of him, as expressed to his face. Of course the

judgment of his enemies was much more unfavorable.

Our Saviour exemplified holiness in its most perfect form. In his life, his conversation, his spirit, and in all his actions he was holiness personified. He gave the most unmistakable proofs of disinterested love to all mankind. Yet the popular verdict concerning Him was, *Behold a man gluttonous, and a winebibber, a friend of publicans and sinners.*—Mat. xi: 19.

Christ told his disciples that they must not expect to be appreciated any better than he was. *If they have called the Master of the house Beelzebub, how much more shall they call them of his household?*—Mat. x: 25. From that day down to the present, holiness in the disciples of Christ has been recognized by but few, even of those who call themselves Christians. John Wesley stated clearly, defended ably, and exemplified in his life the doctrine of holiness.—Whitefield for burning zeal, and simple devotion to the cause of Christ, has not had a superior since the days of St. Paul. Yet the Rev. Sidney Smith, a clergyman of the same church as that to which Wesley and Whitefield belonged, and a writer of great celebrity, but expressed the estimate in which they were held by their fellow clergymen, when he said: "They were men of considerable talent; they observed the common decorums of life; they did not run naked into the streets or pretend to the prophetic character;—and therefore they were not committed to Newgate. They preached with great energy to weak people, who first stared, then listened—then believed—then felt the inward feeling of grace, and became as foolish as their teachers could possibly wish them to be;—in

short folly ran its ancient course;—and human nature evinced itself to be what it always has been, under similar circumstances. The great and permanent cause, therefore, of Methodism, is the cause which has given birth to fanaticism in all ages—the *facility of mingling human errors with the fundamental truths of religion.*"

In our day we see that which we deem essential to holiness purposely omitted in instructions upon this subject. Popular sins, are, to say the least, silently tolerated. During the war of the rebellion, in a popular meeting for the promotion of holiness, in the city of New York, Bro. D. F. Newton, thanked the Lord for President Lincoln's Emancipation Proclamation. He was at once called to order for introducing a topic calculated to disturb the harmony of the meeting. There are many works on the subject of holiness, written in the days of slave-holding to circulate among slave-holders, and not a word to be found in them condemning the practice. The same spirit which led to silence respecting the sin of slave-holding in the days when all the popular churches welcomed slave-holders to their communion, to-day utterly ignores the existence of sins which God's word plainly condemns, but which the leading churches openly tolerate. That which encourages what God forbids is not holiness. The name of a thing does not give it its nature.

There is a powerful secret society, spreading itself throughout the country, composed largely of unbelievers, to which however, many ministers and church-members belong. This society is thoroughly anti-christian in its character. To pray in the lodge in the name of Christ is declared by the high-

est Masonic authority, to be a violation of the fundamental principles of Masonry. The members bind themselves by the most horrid oaths to submit to be murdered, and to conceal, and even commit murder under certain circumstances. Of these facts any intelligent person can easily satisfy himself beyond the shadow of a doubt. Yet in many meetings held for the promotion of holiness, to point out these hindrances to the work of holiness would be considered impertinent and fanatical.

Again the persecution to which the saints of God have always been subjected shows that holiness is not recognized when seen. The word declares *yea, and all that will live godly in Christ Jesus shall suffer persecution*—2 Tim. iii: 12. This persecution varies in its form with the prevailing spirit of the age. But whatever shape it assumes, persecution never assigns as its reason, the godliness of its victims. Their obstinacy, or contumacy, or disloyalty, or heresy is assigned as the cause of their sufferings. Christ was put to death as an impostor. Luther was excommunicated as a heretic, and Wesley and Whitefield were hunted as fanatics. Their persecutors were the professed children of God, and they believed it to be a zeal for holiness which instigated their opposition to those who furnished bright examples of holiness in their lives.

On the other hand, there are those who make holiness comprise attributes which are entirely beyond the reach of a human being in our present condition. They give a meaning to the term which the Scriptures do not warrant. According to their standard, a holy person cannot make a mistake in judgment, either through ignorance or mis-

apprehension. He must not only do right, *as he understands it*, but do right as they understand it, under all circumstances. They measure others by their own infallibility. They make no allowances for lack of judgment or for imperfect training. He who professes holiness, must be, according to their views, beyond the reach of unfriendly criticism. In addition to all this, he must never fall. Should he ever afterward manifest any disposition contrary to his profession, it is then assumed that all along he was either deceived or hypocritical. If he lost holiness, the conclusion is not only that he never had holiness, but that no one ever did or ever will! In short, holiness is pronounced unattainable because some who appeared once to have attained it did not persevere to the end.

Thus a false standard of holiness is raised, and then holiness is declared to be an impossibility, because no one is found to come up to this imaginary standard. We are told to aim our arrow at the sun, and then are ridiculed because we fall short of the mark. The moral perfections of God are presented as our standard, and then we are gravely told that we cannot attain it.

But we will not pursue this subject farther at present.

We have, we think clearly shown that the nature of holiness is not generally understood.

In our next we shall call your attention to some of the teachings of Scripture upon the nature of holiness.

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Mistrust of self is good, so long as it is the ground-work of confidence in God; but if it should ever lead you to being discouraged, disturbed, vexed or melancholy, then reject it as the greatest possible temptation.

THE HOLY OIL.

BY REV. T. S. LA DUE.

Under the Levitical services, God directed Moses to prepare an oil. It was compounded of precious gums and spices and olive oil, and called "a holy oil."

The Tabernacle with all its parts was anointed with this, and by it sanctified. So were Aaron and his sons and successors, and thus consecrated to the priesthood,

This Oil evidently symbolizes the Holy Ghost, and the anointing with it the baptism of the Spirit. As when Jesus said, "He hath anointed me to preach." He was never anointed with the oil of priestly consecration, consequently the anointing here mentioned must be that of the Spirit received at His baptism, by which He was consecrated our Great High Priest. Messiah, in Hebrew, and Christ, in Greek, mean "the anointed of God."

Every saint is a priest. And even if the least in the kingdom, he is greater than John, who was greater than any before him; therefore he is greater than any Levitical priest. And as that priest was anointed with oil and consecrated to his priesthood, so is this priest of the Kingdom anointed with the Holy Ghost symbolized by the oil, and consecrated to his priesthood. "For ye have an unction from the Holy One," "Who hath made us priests."

Oil is an antidote for poison.

A dog came along staggering, quivering, whirling, and falling. A cup of oil was poured down him, when he arose and went away cured of the poison. So we have seen mortals go staggering along the way of mortal life, under the poison of error. And a goodly number thus poisoned, have we seen speedily and wholly cured by copious draughts of the Holy Oil. And relieved from all staggerings at the promises through unbelief, and from the gripings of an evil conscience, and the pangs of a faint heart, and from deathly weakness to withstand the flesh, the world and the devil, and from all falling under con-

demnation, ever after they walked and did not faint, and ran and were not even weary.

How quickly this oil cured Saul of Tarsus; and that guerrilla who went armed to a meeting in Kansas, cursing, and swearing that he would break it up. But the Great Physician stood at the door, with the cup of salvation in his hand, and poured a portion of this oil into him as soon as he entered. He fell under the potent medicine, writhed in awful agony, cast up in the shape of confession the pestilential stuff cankering within him, and went home cured, and praising the Physician.

Oil is beautifying. It is used as a cosmetic in oriental lands, where the intense heat parches the skin. David sings the praise of "oil which makes the face to shine."

The moral lineaments of man have become hard through the fever of sin. The beautiful traces of the image of God once reflected in him are all erased. But the Holy Spirit poured upon him, the Divine Oil, softens every repulsive feature, and makes the complexion of the soul to shine.

The promise that the ransomed of the Lord shall come along the Great Highway with "songs and everlasting joy upon their heads," seems to refer to the Eastern custom of anointing the head as a token of joy. "Thou anointest my head with oil," says the Psalmist, speaking of the many favors God had conferred upon him. "The oil of joy for mourning,"—the heavenly chrisom.

Oil is illuminating.

The illuminating property of most substances, depends mainly on the oil they contain. Oil, then, very aptly symbolizes the Holy Spirit, because the great source of moral light is this Spirit.

The day of the baptism of Jesus, when the Holy Ghost was shed upon Him, was called by the ancients "the light-bringing day." Then the Sun of Righteousness fairly arose above the horizon of His earthly being, and brought Light to a benighted world.

And the light which emanated from

Him during His incarnation, was wonderfully increased after His ascent to glory, by the descent of the Spirit to earth, in so large measure, that a new dispensation of Light was opened.

The holy men of old who witnessed such remarkable exhibitions of Deity, had extraordinary light but they were inferior in spiritual illumination to us, because we live under the dispensation pre-eminently of light. The subjects of the dispensation of the lesser glory, had oil, the lamp light; we have Him whom the oil faintly typified, the Suh Himself.

The measure of illumination enjoyed by any one depends on the measure of oil in their vessels. Then let us have them filled, and lamps trimmed and burning.

Nothing can take the place of the oil. A man may be crammed with theologic lore, and compass the universe of learning, but without this he is all dark. And he may be of slender mind, but if replenished with this, touched by the fire, he is light in the Lord.

My brethren let us be filled then. God pour it upon us, till it runs down as with Aaron to the very skirts of our white robes!

Oil is one of the principal elements of heat. There may be light without heat. There may be much spiritual light without the warmth of love. Our love should be equal to our light, that while we see the moral corruption and hatefulness of sinners, we may not despise them; but yearn over them, as Jesus over Jerusalem, and as the Father when He gave His Son to die.

We need the fire, to speak words which burn and melt. We need the unction to give richness to the truths we speak. One man is dry, although full of light; another is fresh and powerful, although, like the preacher of old, pronouncing the scripture words "austere man," oyster man, while six or eight are converted under his sermon.

Oil among the Jews was one of the chief elements in purification.

This is vividly illustrated in the case of the Leper; the Scripture representation of the sinner. The effects of the

disease upon the victim himself, were pain, loathing of self, morbid sensitiveness at one time, and stupor at another, despair and then indifference. It constantly diffused itself through the body, and was incurable. The effects in regard to others were, that it could be inherited and was most loathsome and contagious. It made the victim so hideous that he had to be expelled from society and his family, and deprived of civil rights.

The leper could not be cleansed by any human agency, but God provided a way, as shown in Leviticus XIV. He was first sprinkled with blood of the offering he brought, seven times by the priest. Then he was to thoroughly wash his clothes and shave and wash himself. After seven days he brought other offerings, preceded by more particular shaving and ablation. Then the priest put some of the blood of the trespass offering brought by the man, upon the tip of his right ear, and the thumb of his right hand, and the great toe of his right foot,—and was this all? No. Then the priest poured oil into the palm of his own left hand, and with the fingers of his right sprinkled the oil seven times before the Lord. Then he put of the oil on the tip of the leper's right ear, and the thumb of his right hand, and the toe of his right foot, over the blood, and the remnant of the oil he poured on his head.

First—the blood, the foundation of all. Then the human works of effort and consecration, implied in the shaving and washing. Then the specific consecration of each member of the being: the ear to hear, the hand to labor, the foot to move, for God; and last, the holy anointing, sanctifying the whole, and the man is clean.

There were two stages; first the sprinkling with blood and washing of water; second, the anointing. The first symbolizes pardon, purchased by the blood; the second purity wrought by the Spirit. The blood changed his relation, the oil his nature.

No long time was required from the first step to the second, from the pardon to the purity, only eight days. And if

so under the patterns of the heavenly things, how much more under the heavenly things themselves.

If the leper after taking the first step neglected the second, his first work was vain. Let us learn.

Oil is one of the chief elements of elasticity in nature.

The lofty tree while immensely stiff and strong, has also much elasticity. If it seems rigid before the blast, place your head against the huge trunk, and you may feel it swaying seemingly in every fibre; and mount to its higher branches, and you will feel it bending to the passing zephyr. This elasticity is largely due to the oil permeating its tissues.

So with the saint, while strong and stiff for the truth, he is pliable to all the influences of charity and forbearance. He has a back-bone in him, but not a crow-bar. This enables him to be in the true sense, "all things to all men."

The elasticity imparted by the divine oil, imparts beauty to Christian character. It removes that which is rigid and repulsive, and makes it graceful.

It also insures strength. How much stronger the tree for it. Now it stands securely a century, when, if destitute, it would be snapped by the first gale. The hickory, while tough as a sinew, is full of spring, because containing much oil.

The teamster whittles out the lithe stalk; he bores a hole in its end, and fills it with oil; then he hangs it up, and in a few days it has percolated through every fibre to the very tip, and how much more elastic than before and stronger too. So the Master fills us with the sacred oil. He may have to bore a hole into the very head of our spiritual being to get at us; but then He fills the wound with the oil, and how it flows to every part.

Worms are full of oil. An angle worm put in a vial and hung in the sun will dissolve almost entirely into oil. Now Jehovah proposes to thresh mountains with worms. How full of the oil we must be then to be worms,

so elastic and pliable in the hand of Omnipotence that He can whip and whip us like a lash right around any mountain of sin, and thresh it to dust.

The American razor company advertise that they manufacture the best razor in the world. It is made after the manner of the Damascus blade, being boiled in oil for days. So the Lord finds us—what shall we say?—pig-iron, in our grossness and coarseness. And He melts and works us by fire into wrought-iron. Then he puts us in the furnace and on his great anvil, and hammers and tempers us into steel. And then by processes which are most trying, yea frying, if we may be allowed the expression, he fills us with the oil; and oh how strong, how elastic, how keen His saint becomes. What an edge he bears, how he pierces and divides. Strike him on the iron of this world, and he cuts great notches in it, yea cuts it in twain, while his edge is unturned. Sometimes the great Captain, to test his temper, throws him with a terrible fling on the rock of trial, but he only rings out like a bell of heaven. Then He siezes him and presses him with his mighty hand on the rock until saint and hilt meet, but he bears it all without a snap; and why all this? because the oil has been boiled into him, and he is filled with it, and therefore while of invincible strength, he is as elastic as refined steel.

Oil is one of the chief elements of the protection of life.

It keeps the joints in working order. Without it the animal machinery would soon wear out with friction; and not only the joints, but also the countless fibres of every muscle, which are incessantly crossing and re-crossing one another when the body is in motion, run in oil; without this all animals would soon become mummies.

So with our spiritual being. Oh, how quickly should we dry up and chafe under the friction from the world, flesh and devil, from fightings without and fears within, were it not for the blessed Spirit. When all goes heavily, when the axles grate, and the wheels

begin to smoke, how often the oil of gladness has flown in and all lightened up. How easy to work when soul and body are thoroughly anointed. And as machinery and our frames need oiling frequently, so do our souls. And the heavier the strain the greater and more frequent the need of the gracious application.

Oil constitutes a vehicle for carrying the various juices through plants and animals. Without it these juices would move sluggishly and congeal. The tissues of old people grow dry and crisp, and sometimes harden to bone, because oil is lacking.

Jesus said to some, "Oh slow of heart to believe." Their spiritual being was sluggish, the life currents moved torpidly, because the oil was wanting. Oil carries and mollifies juices of a caustic nature, which otherwise would corrode and eat up the delicate tissues which hold them.

The Holy Ghost, the oil of grace, takes the acrid juices of life, the trials and temptations, the disappointments, vexations, and persecutions, and so carries them through our spiritual being, that they do not canker, but conduce to our best health. Oil is a medium by which the blood is carried smoothly and freely through the arteries and veins to every part. The Holy Ghost carries the blood of Jesus to every part of the spiritual being. And along with the blood He carries also the law, which by itself is a biting, consuming caustic to the man of sin; but when conveyed by the oil along with the blood, it becomes a very balm of life. And then these three together form the beautiful trinity expressed in the words: "The LAW of the SPIRIT OF LIFE in CHRIST JESUS."

It cannot be too often repeated, line upon line, precept upon precept, until it comes into the currency of a proverb, *to innovate is not to reform.*

To be always repining and complaining is unworthy a man; but he who is endued with virtue, and satisfied with his lot, is truly rich and really good.

ALL IN CHRIST.

Man, or woman, or child! Do you want any thing? Are you anxious about the matters of your soul? Are you disturbed, are you ignorant? Do you feel, "It is wisdom I want," or "It is righteousness I want," or "It is peace I want," or "It is power I want," or "It is heaven I want?" Well, it is all in Christ. In the knowledge of him is eternal life. And do you understand, it is all with Christ? You do not receive it from Christ; you receive it with Christ. "He that hath the Son hath life." There is no salvation out of him. We become bound up with him by faith, and then all that belongs to him is ours. As it is all in him, it is all with him. Once more, it is all for Christ. Do you understand that every thing we receive is to go back to him?—it is given to us that we may glorify his holy name. Are we justified? Are we sanctified? Are we blood-bought? Are we temples of the Holy Ghost, heirs of God, and joint heirs with Christ? It is that we may have liberty to serve God, and glorify the name of our Redeemer. Thus, all that salvation implies is in him, all that salvation implies is with him, and all that salvation implies is for him, in time and eternity. My brethren, Christ is a root, Christ is a rock. He is a root out of which flows the sap of grace through the branches; and the soul that is united to him as a branch, receiveth it. He is the rock of ages; and the soul that is based on him, the gates of hell cannot prevail against; it shall rise up a mighty tower unto the skies, a building that shall manifest the wisdom, the power, the grace and the glory of God throughout eternity.—*Rev. C. Molyneux.*

He who can maintain meekness amid pain and weariness, and peace amid worry and overwhelming cares, is well nigh perfect.

Repent to-day, lest there be no to-morrow.

A "WORLDLY SANCTUARY"
ACCEPTED.

BY R. GILBERT.

I have been for some years, looking hopefully upon the holiness reformation in the M. E. Church; but the moral heavens are still lowering and the clouds seem more gloomy.

Two great general difficulties prevent the renovation of this great "worldly sanctuary." The first difficulty is the opposition of the influence and press of the M. E. Church. Zinzendorfism, Masonry, and kindred affinities in coalition, cast "out of the finities in co-founders of the Free Methodist Church. The same unholy coalition in the General Conference sanctioned the expulsion. The dominant elements to-day persecute the holiness movement in the church. The friends of holiness are obliged to use as organs, the "Advocate of Holiness," "Guide to Holiness," and "Methodist Home Journal"—periodicals not authorized by the General Conference, and warmly opposed by it. The official press opposes, and represents the movement as tending to divide the Church. The General Conference, three years since, issued a new re-written edition of Bishop Foster's "Christian Purity." This new edition was evidently prepared as an ecclesiastical bomb-shell, to be exploded in the camp of the holiness army. The objections of Bishop Foster are a mere echo of the official press, and of the controlling influence of the Church generally.

Speaking of the holiness movement, Dr. Foster says: "What are called schools are formed: a class of Christians have separated themselves from their brethren. The portion claiming to have attained the largest experience, appear to be forming into a separate body. God has not thus separated his Church. It is a human, if not a Satanic device." According to these official objections, men should not profess holiness, because it separates them from the merely justified; and, of course,

men should not profess justification because it separates them from "seekers," and worldly-conformed members generally. Mr. Inskip, chairman of the National Camp-meeting committee, recently complained bitterly of the opposition of the ministers, laymen and press of the M. E. Church. This opposition is not against any worldliness connected with the movement. But this official persecution could all be overcome; and would be, if God's sacramental host would thoroughly abandon the "golden wedge" and "Babylonish garment." Here is the intrinsic trouble. This holiness army is predoomed to defeat, unless it will, like Moses, annihilate their "golden calves," and like Joshua, drag to light all its "Achans," and consume them. This indispensable work fully consummated, the merely human opposition of the Church authorities, and its press, would yield as frost to the warm rays of a vertical sun.

A recent writer in the Methodist Home Journal, looks mournfully, yet hopefully, at what he deems inevitable things, but "accepts the situation" as a foregone conclusion. He remarks:

The Church we all love, has been, and still is doing a vast work for this nation, in building churches and educational institutions all over the land. In this we all rejoice. But her piety must be kept strong and vigorous, as well as her educational and material interests, if we would fulfill our mission. How is this to be done most successfully? Band meetings organized by Mr. Wesley have been long since laid aside, and class-meetings are no longer a test of church membership. Churches with free sittings are giving way to fine buildings with pews. The old way of singing in our public assemblies is gradually passing away, and instruments of music are supplanting the rousing songs of praise heard in our former days. But few now object to these changes. Perhaps it is well they do not, as it could do no good. And croaking is the least useful of any service a good man can ren-

der to the Church, or himself. What the Church—what we all most need, is holiness in heart and life, communion and fellowship with God, with the joyous piety that dwelt in the fathers. All of us will agree in this. There is no dissent here. But how can we bring the Church to so hunger after God, as to lead to this deep, fervent, glowing, joyful piety."

This writer, if I mistake not, presents the general view of the holiness movement in the M. E. Church. He looks at the overflowing flood of worldliness, "the abomination that maketh desolate," and with the calmness of a philosopher, virtually says—"Well yes—let it alone. It is mere 'croaking' to resist. Let class-meetings cease to be a test of membership; let soft-cushioned pews crowd out free seats from aristocratic churches; let bellowing organs and hired operatic music perform proxy worship for dozing church members; let the soul-rousing and thrilling vocal music of by-gone days be forgotten—'but few now object to these changes'—none but croakers would. Let the glittering 'Babylonish garment,' and the 'golden wedge' remain, not hid, but in bold view in the 'stuff' found in the showy tents of Zion; let the world pour in its floods of tinsel and gewgaws—we can stand it all. All we ask is, that we be allowed to marry holiness to this mass of moral death—be allowed to apply our feebly burning matches to the mountains of solid ice and glittering glaciers."

How does this spiritual union of Christ and Belial—this marrying death to life, suit the enlightened views of the thoughtful reader? Does not such a conglomeration of sacrificial objects seem more like a hecatomb in honor of Mammon, or even Bacchus, than a Bible-prescribed holocaust to Him who has said, "Be ye holy," or to Him who has spoken as man never spake, "If any man will be my disciple, let him deny himself and take up his cross. (not his worldly tinsel of 'will-worship.) and follow me!"

More, and still more, the ecclesiasti-

cal or moral heavens exhibit unmistakable "signs," that our little Gideon band, the *Free Methodist Church*, has not outlived its commission, "come out from among them, and be ye separate, saith the Lord." If other churches insist upon following Christ, not for his cross, but for his "loaves and fishes," let us with quenchless ardor, and tireless zeal, "follow him through the regeneration"—a baptism of holy "fire," that shall consume all our "idols."

LIVING ON GOD.

Whosoever surveys the state of the church in this day of alternate elevation and depression, must be convinced that there is something wanting to give a more stable character to the faith of Christians—a greater uniformity to their devotion and practice. Religion in the heart is a deep stream, unaffected by the temporary rains, always flowing and always full; rising from its great fountain God, and partaking, in some degree at least, of his purity and unchangeableness. It is not at one time a torrent, noisy and destructive in its course; and anon a brook almost stagnant and dry. It is permanent life.

If we inspect the hearts of men, we shall find there are two sources from which they derive their active impulses. There are some who derive all their motions from within; they act from the individuality of their own character. Like a steam-boat, they carry the impelling power in their own bosoms, and, through oceans and winds, from whatever quarter they blow and roll, they make their way to the point of destination. Others receive all their incitement from external causes. Like ships, which are dependent on the wind, they advance only when the wind is propitious. Their passive hearts reflect the image of the world around them.

Among the followers of Christ, too, some live directly on God; they seem to have a constant vision of the Holy one. The promise of Christ is verified in them—Whosoever drinketh of the

water that I shall give him, shall never thirst; but the water that I shall give him shall be a well of water springing up unto everlasting life. As the dews and showers descending from the sky support vegetable life, so the Spirit of God, descending from above, supports spiritual life. It is the source of all the practical holiness and secret joys that spring up in the heart of a proficient Christian. Drinking into this Spirit, without depending on impulses, is what we mean by living on God.

Religion in the Bible is frequently called life. There is appropriateness in the term. For, as natural life is the source of all bodily sensation and activity, so religion is a principle in the heart, which is the source of spiritual activity and holiness. It is life, *par excellence*; without it, morality is but a dead principle, and our best actions but specious sins. It is a quickening power planted amidst the sensibilities of our nature, by the Holy Spirit. It is the divine nature with us; and makes us one with God and Christ. It gives meaning to certain passages of Scripture not before understood. It is the root of holiness in our inmost souls, and the tree, sprouting from it, will blossom and bear fruit forever.

Christians, in this age, are in great danger of substituting other principles for this vital religion, and living on other objects than on God.

The love of God is the soul of religion. It is the central grace, around which the others cluster. It arises at first from a spiritual discovery of God's real existence and character. No more viewing him afar, the believer realizes that he is, and is the rewarder of all such as diligently seek him. In the heavens, the earth, the sea, the stars, he sees nothing but the slender curtain drawn before his eternal throne. God is everywhere; in all, supporting all, controlling all, blessing all. His "incorruptible Spirit is in all things;" and every wind speaks his power, and every star twinkles to his praise.—Whether the Christian walks abroad in the early dawn, or to watch the last

rays of the receding sun, he walks with God. In the thunder he hears his Father's voice; in the flowers he sees his beauty. He is never less alone than when, retired from the world, and buried in the deepest solitude, he feels his Father's presence. As then he muses, the fire burns.

The Christian who thus lives on God, has not only deeper views of his presence, but also more consistent views of his character. He takes him as he proclaims himself, and overlooks no attribute. He rejoices that he is holy; he is willing that he should be just. It is not from nature alone, or from speculation, that a spiritual man derives his conception of God. He reads his word; he hears him speak in his own inspired pages. He bows before the proclamation of his own authority. But he does not stop at the naked letter of Scripture. To him the words spoken by Christ are spirit and life, because the Eternal Spirit has stamped them on his heart. All is real, because all is deeply felt.

Living on God implies the habit of daily meditation on divine things. The want of this is the principal defect of the present day. The manuals of meditative devotion are becoming so much obsolete lumber; and magazines, miscellanies, biographies, religious novels and narratives, half fiction at least, are supplying their place. We live on the husks of piety, and throw away the substantial corn. Who now reads Kempis? Who tries his heart over Edwards on the Religious affections? Who imbibes the spirit of Leighton, of Howe and Mead, of Owen and Flavel? Especially, who drinks in the spirit of the blessed Bible? This has been styled an active age; but let it be remembered, that the river without the fountain will soon flow away and leave its channel empty and dry. Is it not possible for a man to bustle in religion, without any principle? Have not some rushed to the work of God without knowing what spirit they were of? It needs principle to fortify the heart against the rockings and agitations of

this mutable age; and deep principle is fostered in deep retirement. A man always moving with a crowd, though it be a religious crowd, will have a very superficial religion. He will be spattered by the foam, blown from the restless, noisy wave, which rolls and breaks around him; but will never bathe in the deep calm sea, that drenches and purifies the inward frame. The habit of meditation is enjoined by the precepts of God, and the example of inspired saints. "Meditate on these things. When thou prayest, enter thy closet and shut thy door." This is the voice of him, who recommended his precepts by the example of going into the mountains, and spending whole nights in prayer. Jesus Christ began his ministry by spending forty days in a wilderness; and holy David says, "At midnight I will arise and give thanks unto thee, because of thy righteous judgments." Blessed men! it was your sweet prerogative to live on God.

We need something certainly, to resist the superficial tendencies of this superficial age. We may say of some of our revivals of religion, what King Pyrrhus said of his victories,—“A few more such victories, and I am undone.” A few more such revivals, and religion will decline to a state from which we shall not soon see it revived again. Some good men seem to be stifled if they are not breathing the atmosphere of a volcano: they are asleep and retrograde, if they are not riding at the swiftest speed of the whirlwind. They depend on the news of the day for all their animation in religion.—They live on the circumstances of religion, not its essence; like caterpillars, they chew the leaves of the tree, not taste its fruit. Thus they go through life. Like a vessel, now riding on the summit of a mountainous wave, then driving into the yawning gulf, they are always above the proper level, or below it. Such men have no healthful life. Their whole moral existence is a fever or a sleep.

Living on God implies that we have a deep sense of our dependence on

him, and no dependence on any other source of activity or consolation. To exalt God, and depress men, is the very genius of the gospel.

“I find,” says President Edwards, in one of the pages of his private diary, “by experience, that, let me make resolutions, and do what I will, with never so many inventions, it is all nothing, and to no purpose at all, without the motions of the Spirit of God; for if the Spirit of God should be as much withdrawn from me always, as for the week past, notwithstanding all I do, should not grow, but should languish and miserably fall away. There is no dependence on myself.” But this truth rests on higher authority. “Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.” Blessed Jesus! How sweet are thy promises! On these, my weak and helpless soul, beset by dangers, and almost sinking in the strife of its foes, can rest, and will rest, with undivided trust!

I have said we must have no other dependence; for why should a man trust to a floating rush, when he can stand on an unmovable rock? We must learn to go direct to God; and, confessing our sins before him, derive from him pardon, peace and the entire support of our spiritual life. The child of God has a spring in his own garden, which never fails; why then, when pressed by thirst, should he resort to the cisterns of an arid wilderness? There is a God who giveth songs in the night, and his true children can live on him in the darkest times.

Some Christians move only on the rising and falling waves of social emotion. If the church is engaged, they walk on the scaffolding of piety, not on its solid dome: they are impressed by the picture, not by the substance. But if a man lives on God, his heart will be the same, while God is the same. He

moves by a deeper power than other men. This is part of what the apostle means, when he says, "We walk by faith, not by sight."

The truth is, to the deep-seated piety of the Christian who lives on God and God alone, a time of general religious declension is precisely the time of his highest diligence in duty. So it was with Paul at Athens; his spirit was stirred within him, when he saw the city wholly given to idolatry. And the holy Psalmist gives us the essence of his deep religion, when he says, "Rivers of water run down my eyes because they keep not thy law." When night settles over the sea, then are the guiding beams of the light house most necessary and cheering to the voyager over the dark and trembling billows.

But we will not attempt farther to describe the life in God, which, after all, can be understood only by being possessed. Reader, if your religion is founded in humility, and a deep acquaintance with your own heart: if your own piety is meditative as well as active; constant, and not periodical and fluctuating; a deep principle, and not a sudden impulse; characterized by love to God and an abiding sense of dependence on him: if your warmest affections arise in the closet; if your purest joys flow directly from the divine presence—if, in times of darkness and disappointment, as well as seasons of light and mercy, you maintain an unwavering faith; then do you know, by the best of all teachers, your own sweet consciousness, what it is to live on God.—*Leonard Withington.*

It is said of God's people that they are like stars which shine brightest in the dark; like gold that is purer for the furnace; like incense that becomes more fragrant from burning; like the camomile that grows faster for being trampled on.

It is ordained in the eternal constitution of things, that men of intemperate minds cannot be free. Their passions forge their fetters.

HYPOCRISY.

Hypocrisy is one of the most abominable of iniquities. It is a sin that dares it with God. It is a sin that saith God is ignorant, or that he delighteth in iniquity. It is a sin that flattereth, that dissembleth, that offereth to hold God, as it were, fair in hand, about that which is neither purposed nor intended. It is also a sin that puts a man upon studying and contriving to beguile and deceive his neighbor as to the bent and intent of the heart, and also as to the cause and end of actions. It is a sin that persuadeth a man to make a show of civility, morality, or religion, as a cloak, a pretence, a guise to deceive withal. It will make a man preach for a place and praise, rather than to glorify God and save souls; it will put a man upon talking, that he may be commended; it will make a man, when he is at prayer in his closet, strive to be heard without door; it will make a man ask for that he desireth not, and show zeal in duties when his heart is as cold, as senseless, and as much without savor as a clod; it will make a man pray to be seen and heard of men, rather than to be heard of God; it will make a man strive to weep when he repenteth not, and to pretend much friendship when he doth not love; it will make a man pretend to experience and sanctification when he has none, and to faith and sincerity when he knows not what they are. There is opposed to this sin, simplicity, innocence, and godly sincerity, without which three graces thou wilt be a hypocrite. Believe that a hypocrite, with the cunning and shrouds for his hypocrisy, can go unseen no further than the grave; nor can he longer flatter himself with thoughts of life.

Strong instances of self-denial operate powerfully upon our minds; and a man who has no wants, has obtained great freedom and firmness, and even dignity.

Nothing is so edifying as a loving, good temper.—*St. Francis De Sales.*

TIME UNKNOWN.

Paul says, "It is good to be zealously affected always in a good thing." The great supreme Author of all good has taught us nothing bad. Christ's second coming is a good thing, because he has taught it himself. "Behold, I come quickly." And he told them they should see him "coming in the clouds of heaven." And to "watch and pray; for ye know not when the time is." "Watch ye, therefore; for ye know not when the master of the house cometh."

We believe this coming does not mean simply death in the above passages. It was his second coming in the clouds, about which he was talking. He "shall so come, in like manner as ye have seen him go into heaven." It was one thing which the disciples wished to know,— "And what shall be the sign of thy coming and of the end of the world?" Had it been proper for the disciples to have known the date of Christ's coming, he would have told them what year they might expect him, or have referred them to Daniel, if it were possible to decide the point by such means. And if the assumed argument were true, that the "brethren were 'not in darkness' in respect to the date," why did they not give us the figures, and save all this host of false and miscellaneous investigations? But if, by reading Daniel or any of the ancient histories, the true time could not *then* be found, there is no reason that it can now be shown from the same sources.

In answer to their inquiries, he never told them to cipher up the time, or that they or any future generation should ever know beforehand the precise time, year, or date. They were only to know that it was near by the visible signs. No instructions were given to compute the time by any figuring process of investigations; but the point of inquiry was always illustrated or answered in a manner to show that the time of his coming would be suddenly, like the lightning. All that was enjoined upon man to do in relation to time, was to "watch," and "be ye also ready." The

wise virgins got ready, and watched or waited. They never spent their time, talents, and energies in ciphering up dates, eclipses, or Ptolemy's canon. We think watching does not imply such business.

According to most of the publications and arguments in respect to time, so far as we have observed them, they appear to comprise a host of miscellaneous dates, investigations, and explanations, altogether too confused, confounded, and complicated for "the wayfaring men." It cannot be the path of duty, or "the way of holiness;" for this is represented to be so easy to understand, that "The wayfaring men, though fools, shall not err therein." If fools shall not err, how is it that the wise have erred? It has been fully proved that those *calling* themselves the *wise* have failed in their calculations, they have erred in times that have gone by; therefore such investigations cannot be "the way of holiness."

We think it best for us to beware of professing that kind of supposed wisdom which lies in the mere fact of our fixing upon some particular date in the future when we think Christ will certainly come.

It is said, "But ye, brethren, are not in darkness, that that day should overtake you as a thief" (1 Thess. v. 4). "*Not in darkness*" does not mean that the brethren possessed a knowledge of figures, dates, or chronology, more than others. We think it has a more important meaning. It was because they had "the light of life," salvation, the Christian hope, a title to the heavenly inheritance. Therefore they would not be overtaken, like thieves, with guilt, shame, and confusion, but as good children, very agreeably surprised to meet their heavenly Father. Again: it is said, "The wise shall understand the particular date of Christ's second coming." This cannot be the meaning; for it would prove that Miller, and all who have relied or fixed on particular dates in the past, were among the fools; for they certainly did not understand the time of the end. This conclusion can

not be evaded. But what, then, are the wise to understand? We think they will understand how to "fear God, and keep his commandments," which is said to be "*the whole duty of man.*" Then, surely, a figuring of the time would not be a *part*. It would be wisdom to "*watch and wait* until God reveals the time. But to believe in some particular date, and continually leaping from one date to another, as each becomes among the past, has long since become truly disgusting to every sensible mind, and does not, in our view, constitute true wisdom: it does not complete "*the whole duty of man.*" It is the duty of all persons to love God supremely. If they do this, they will love to obey his precepts, and earnestly recommend to others their vigilant and hearty observance. And they will anxiously desire and love to contemplate his coming, as near at hand.

We have no doubt there may have been much *apparent* evidence to many minds, relating to periods that have gone by; but substantial evidence could not have failed. It is probable that the signs of the times can alone produce it. We do not wish to reject any such evidence. There are signs already visible that indicate the end very near. One strong evidence is, that nearly the whole human family, church and all, appear to be led captive by the Devil, at his will. "Evil men and seducers shall wax worse and worse" (2 Tim. iii. 13). They delight more and more in all sorts of vice and crime. But we verily hope the end of Satan's kingdom and government is near, and that the kingdom of God will very soon be fully established on the earth, and evil flee away from among the sons of peace, and the whole earth be purified from all its black and bloody stains, and fitted to receive the new Jerusalem, the happy abode of the righteous.

But in the mean time, while we remain in the present state, numerous duties are to be attended to. The fact should always be borne in mind, that nothing ever becomes our duty that conflicts with God's law. Man may com-

mand; but this will never make it duty to obey when contrary to any of God's laws. It will accord with his law that we seek a preparation for the event of Christ's coming by striving to do his commands ourselves; and be encouraging others to pursue the same object by applying them in harmony with all the duties of life. It is then, only, that we can have any good reason to expect the approval of our Creator or the future everlasting reward.—*Sukesbury.*

FORSAKING SIN.

He that will depart from iniquity must be well fortified with faith and patience and the love of God; for iniquity has its beauty-spots and its advantages attending on it: hence it is compared to a woman, Zech. 2: 7, for it allureth greatly. Therefore I say, he that will depart therefrom had need have faith; that being it which will help him to see beyond it, and that will show him more in things that are invisible, than can be found in sin, were it ten thousand times more entangling than it is. 5 Cor. iv. 18. He has need of patience also to hold out in this work of departing from iniquity. For indeed, to depart from that is to draw my mind off from that which will follow me with continual solicitations. Samson withstood his Delilah for a while, but she got the mastery of him at last. Why so? because he wanted patience; he grew angry and was vexed, and could withstand her solicitations no longer. Judges xvi: 15-17. Many there be, also, that can well enough be contented to shut sin out of doors for a while; but because sin has much fair speech, therefore it overcomes at last. Prov. vii: 21. For sin and iniquity will not be easily said nay. Wherefore, departing from iniquity is a work of length, as long as life shall last. A work, did I say? It is a war, a continual combat; wherefore, he that will adventure to set upon this work, must needs be armed with faith and patience, adaily exercise he will find himself put to by the continual attempts of iniquity to be putting forth itself.—Mat. xxiv. 13; Rev. iii. 10

KEEPING THE HEART.

Call your hearts frequently to an account, if ever you mean to keep them with God. Those that put a stock into the hands of unfaithful or suspicious servants, will be sure to make short reckonings with them. The heart is deceitful above all things, and desperately wicked." O it is as necessary as sweet, that we and our reins, that is, we and our secret thoughts should confer together every night. We should call our hearts to account every evening, and say O my heart, where hast thou been to-day; where have thy thoughts been wandering to-day; what account canst thou give of them? O perverse heart, vain heart, couldst thou not abide by the Fountain of delights? Is there better entertainment-with the creature than with God? The oftener the heart meets with rebukes and checks for wandering, the less it will wander. If every vain thought were retracted with a sigh, every excursion of the heart from God with a severe check, it would not dare so boldly and frequently to turn aside. Those actions which are committed with reluctance, are not committed with frequency.

He that will keep his heart, must take heed of plunging into such a multiplicity of earthly business as he cannot manage without neglecting his main business. It cannot be imagined he should keep his heart with God, that hath lost himself in a labyrinth of earthly business. Take heed you do not famish your soul by gratifying the immoderate desires of your flesh. I wish many Christians could truly say, what a heathen once did, "I do not give, but only lend myself to my business." It is said that Germanicus reigned in the hearts of the Romans, Tiberius only in their provinces. Though the world be in your hands, let it not jostle Christ out of your hearts. Take heed, Christian, lest thy shop steal away thy heart from thy closet. God never intended earthly employments for a hindrance, but rather for a help to heavenly ones. O let no Aristippus, the

heathen arise in judgment against thee, who said he would rather neglect his means than his mind—his farm than his soul. If thy ship be overladen, thou must cast some overboard: more business than thou canst well manage, is like more meat than thou canst well digest; it will quickly make a sickly soul.

He that means to keep his heart, must carefully observe its first declinings from God; and stop it there. He that will find his house in good repair, must stop every chink as soon as discovered; and he that will keep his heart, must not let a vain thought be long neglected. The serpent of heart apostasy is best killed in the egg of a small remissness. O, if many backslidden Christians had looked to their heart in time, they had never come to the sad state they now are in. We may say of heart-neglects as the apostle doth of vain babblings, that they increase to more and more ungodliness. *Nemo repente fit turpissimus*—Little sins neglected will quickly become great and uncontrollable. The greatest crocodile once lay in an egg, the greatest oak was once but an acorn. The firing of a small train of powder may blow up a whole fort. Men little think what a proud, vain, wanton, or worldly thought may grow to. "Behold, how great a matter a little fire kindleth."

Take heed of losing the liveliness and sweetness of your communion with God, lest thereby your hearts be loosed off from God. The heart is a hungry and restless thing; it will have something to feed upon. If it enjoy nothing from God, it will hunt for something among creatures; and there it often loses itself, as well as its end. There is nothing more engages the heart to a constancy and evenness in walking with God, than the sweetness which it tastes therein: as the Gauls, when once they had tasted the sweet wine of Italy, could never be satisfied till they conquered the country where it grew. It is true, conscience of duty may keep the heart from neglecting it; but when there is

no higher motive, it drags on lifelessly, and is filled with distractions. That which we delight in we are never weary of; as is evident in the motions of the heart to earthly things, where the wheels run freely, and have often need of checking. The motions of the heart upward would be as free, if its delight of heavenly things were as great.

Habituate thy heart to spiritual meditations, if thou wouldst have it freed from those burdensome distractions. By this means you will get a facility and dexterity in heart-work. It is a pity those smaller portions of our time between solemn duties should lie upon our hands, and be rendered useless to us. To this purpose Boyle remarks, "These parentheses, which happen to come between the more solemn passages of human life, are wont to be lost by most men, for want of a due value of them; and even by good men, for want of skill to preserve them. For though they do not properly despise them, yet they neglect or lose them, for want of knowing how to rescue them, or what to do with them. But although grains of sand and ashes be, apart, but of a despicable smallness, and liable to be scattered and blown away, yet the skilful artificer by a vehement fire brings numbers of those to afford him that noble substance, glass, by whose help we may both see ourselves and our blemishes truly represented, as in looking-glasses; and discern celestial objects, as with telescopes; and with the sunbeams kindle disposed materials, as with burning-glasses. So, when these little fragments or parcels of time, which if not carefully looked to would be dissipated and lost, come to be managed by a skilful contemplator, and to be improved by the celestial fire of devotion, they may be so ordered as to afford us both looking-glasses to dress our souls by, and prospectives to discover heavenly wonders, and incentives to inflame our hearts with zeal." Certainly this is a great advantage for the keeping of the heart with God.—*Flavel*.

Lord, teach us to pray.

A SKETCH OF PAST EXPERIENCE.

BY MRS. LORETTA MOORE.

Twelve months had passed that were freighted with great and sore afflictions. It seemed at times the enemy would harass me into the belief that I was having a hard time; but at this point where it was either yield or resist, the Lord helped me to say, "I can and will smile at pain," for thou Lord art good to me. I will hold on to my integrity, for all things work together for my good, because I love the Lord. Glory be to his name.

It seemed when I could not walk, nor even stand upon my feet for many months, that I should be left without comfort; but praise the Lord! He gave me grace to feel "In whatsoever state I am therewith to be content." I was comforted and felt happy. Being thus shut out from the means of grace, which were my delight, it seemed like shutting down the gate to a mill pond when full. But His love in my soul, kept me from complaining. I could feel "Thus far his power prolongs my days." He answered the prayers of the saints, and kept me day by day. I feel now like breathing out this prayer for the pilgrims of Gowanda and Collins, especially the young converts, "Lord bless them every day with more of thy love; may the Holy Ghost lead them into all truth, and help them to walk in all the light as God lets it shine on their pathway," then they will ever be found a peculiar people, zealous of good works. "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me," Jesus said, and so it is.

At one time, the first of May, it seemed that "all his waves and billows go over me;" but one of God's servants while visiting me remarked, and I found it true, that if it was so, God's hand did not let loose of me but held me. My mind was staid on Him. I could trust Him until these calamities were overpast. The Lord gave me at this time,

help to exercise faith, that my body, from this hour, would continue to gain, and yet be well, and it has been so. "According to thy faith be it done unto thee." All glory be to Jesus. He is a great physician for soul and body. The enemy would say, you will curse God and lose your soul; but praise His holy name, God helped me to show the Devil that His children could suffer most intense pain and great agony, to the extent that reason would be dethroned at times, and still never murmur nor complain beneath the chastening rod, but in the hour of grief and pain still lean upon its God. God's precious word was rock for my feet. I could feel, I'll endure the pain, supported by thy word. This was all I could understand when moments of reason were given. This I think was in the month of January.

As my dear friends would read the sacred pages of the Bible, again and again repeating the same passages, I could rest upon the precious promises and feel they held me up firm. Jesus helped me to claim them all as mine. O how sweet they were to my ear,— God talking and soothing me, saying "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." Although the conflict has been severe, I feel I have only endured hardness as a good soldier of the Lord Jesus Christ, feeling that the past will prove a lesson to my soul. God has blessed the means that have been used, and they have helped me. Yet it is His power that hath prolonged my days. He has given the faith to ask Him to bless this body, and to His glory I say to all afflicted in body, go to Jesus with all your diseases of the body, and ask Him for His will to be done; and if it is His will to give health, he will give you like faith, so you will not fear to say, Jesus, strengthen this poor body and make it well for thy glory.

I feel a great love for poor sinners. God help us as Christians to snatch them from the eternal burning. Lord give us wisdom to do it, is my prayer.

THE SPIRIT OF A CHRISTIAN.

BY J. E. BRISTOL.

The distinguishing characteristic of those who truly love God is their possession of a spirit and manner different from those who do not. This spirit is known wherever manifested. It is contrary to the spirit that actuates the carnal heart, and being so contradictory, is not comprehended by those who have never submitted themselves to the will of God. "The carnal mind is enmity with God." God never manifests himself to a heart that is in rebellion to him and his requirements. The spirit that Christians exhibit is so unnatural, in the conception of the world, that it is apparent that they have received help and power from some source outside of themselves. Or else, were it something that all might naturally acquire, almost every one would possess it. The fact that those who walk with God, now love that which they once abhorred, and are completely transformed in their likes and dislikes, proves conclusively, that the work wrought in them has been accomplished by a power above the human—a power divine. Where anger once ruled, peace now rules.— Where once a cross disposition made them odious, in the eyes of God and man, smoothness of temper and gentleness or manner, is now apparent. Their conversation, once foolish and filthy, is now chaste and seasoned with grace. Their delight, once in the fashionable appearance and the gay trappings of the proud, is now in God. They desire to be plain, honest and Godlike in all their ways. Their hearts, once like a cage of unclean birds, sending out a stench of filth and corruption, are now clean and pure, and giving out a healthy and life-like fragrance to all. Once they breathed out revenge and bitterness against real or imagined foes, now they send up a prayer for those who despitefully use them, and seek in some way to assist and relieve them. Their associations once sinful and depraved, leading down to death, are now the fel-

lowship of a higher life leading up to the right hand of God.

These are some of the marked features that contrast the influences that govern human hearts and actions.—There is nothing in a course of sin in any of its channels that gives satisfaction to the soul. The hearts of the wicked are like the troubled sea that casts up mire and dirt. Indulge our natural tempers and desires as much as we may, and the naked reality to which we are brought, reveals that, what appeared to be substance, is nothing but vapor. Could we see ourselves as God sees us, we should witness a mockery in the spirit of the world as exhibited in the hearts of men by its controlling power, from which we would turn away in sorrow and in shame. Were it not that hope ever beckons the heart away from present fruitless realizations to other objects apparently more real, the mind of man would sink in dark and suicidal despair. Hope, when fixed upon divine things never betrays us. We are eternally secure, anchored to the immovable "Rock of Ages." The realizations of a hope that leads to God are heavenly and still more glorious in each successive fruition reached. Every thing in nature undergoes change and decay. In the visible and the material there is nothing stable. To place our hopes upon what we see, hear and feel, is to partake of that spirit of change that controls by physical law, and leads to decay and death. The soul is a living spirit—the breath of the Almighty,—given as a spark for human energy to blow into a flame of life. The spiritual seed of divinity is planted in the soul that it may grow more and more into the image of its Creator, as the tillage of the heart's soil by our faith and obedience, shall make it thrifty and fruitful. To cherish and partake of the Spirit and aim of the material as it comes to the soul through the sin perverted channels of sense, to the neglect of those higher cravings which God implanted there for its eternal well-being, is to be, and forever remain unsatisfied and restless; and out

of harmony with God and his creatures. "There is no peace saith my God to the wicked." To remain in conscious sin, is to accept a false position as a being in the universe of Jehovah, with an influence subversive of all good. It places us in an attitude of defiance against that Supreme Ruler who sitteth in the heavens. The devil's work is to destroy the harmony of God's economy. The more effectually to do this he attacks, with his subterfuges, man, as the crowning work of creation. How he has succeeded, the annals of the human family tell. Still his awful work goes on, sweeping into darkness eternal, an innumerable company of disobedient and sin-loving souls.

God, in his mercy has opened the gates of an Eden more glorious than the first, and in it, the Tree of Life, heavily laden with immortal fruit, invitingly beckons us to satiate the soul's hungering, and rejoice under the shadow of its branches. What the soul lost by disobedience, it can now regain. Disobedience sets the angel with his flaming sword to keep us from the holy, blood-bought fruit of eternal life. Christ has opened the "new and living way, consecrated for us," and we can eat of the Tree of Life and live forever. Glory be to Jesus the Mediator of the New Covenant. Amen! and Amen!

The knowledge of evil we have fully gained by walking contrary to God in our own ways. Thorns and thistles only have been the growth of our heart's soil. In sorrow we have labored and lived, and cursed our lot.

But now, by faith and obedience, we begin to regain a knowledge of God and all its attendant happiness, and we now see golden grain instead of thorns "every tree bearing fruit after its kind;" instead of barrenness, holy joy crowning the brow in place of the sweat of the labor of sorrow. Now in love to the Spirit of life that leads us, we put our hands in the Saviour's hand, and yearningly cry, tread on thou Mighty Conqueror, till over the conquests of sin and death, we wave palms of victory, and shout hosannas to the Son of

David, the Prince of Peace. "Hereby know we that we dwell in him, and he, in us, because he hath given us of his Spirit." His Spirit is a Spirit of perfect love. It not only reaches our friends, and those who love us, but it twines around the hearts of our enemies and draws them up to God for his blessing to rest upon them. His Spirit is one of meekness and of peace. It leads us to learn of Him, and to pass through severest storms of wrath and trials, as placid in our souls, as a lake hid among the hills. His Spirit is one of labor for the good of others, regardless of self—self-denying, "in honor preferring one another." His Spirit is a humble one, "vaunteth not itself, is not puffed up, taketh no honor to itself, giveth God all the praise." His Spirit is a Spirit of power and glory. It wields the sword of truth regardless of the opinions of men, or the influence of sin. It fears not what man can do, but rather fears to sin against or offend Him, who is able to destroy both soul and body in Hell. It gloriously leads through spiritual conflicts, and brings nigh the pearly gates of eternal glory, by its enduring faith and unyielding patience.

Dear reader, will you not now renounce the power that leads your soul into darkness and trouble, and come over on the Lord's side and get a peace that triumphs through life over every foe, and carries you in a life-boat over the river of death? Sin brings death, but the Spirit of God gives life.

TROUBLES IN CLUSTERS.

It is a characteristic of our discipline under troubles, that they come in clusters; they move like the stars in constellations. They sweep upon us like the waves of the sea: one goes over our head, and we lift our faces dripping, and another buries us, and we gasp and choke, and begin to breath again, and a third and fourth deluge us, and drowning seems inevitable. So true is this, that we have made a proverb of it, and say, "Misfortunes seldom come alone,"

or in more general language, "It never rains but it pours."

The patriarch of Uz is a notable instance of this style of providential dealing. There he sits in his princedom, in honor, ease and prosperity, when a boding mesenger rushed in to tell the fate of "the oxen" and "the asses." Scarce are his tidings delivered when another announces the destruction of the flocks. Before he can fairly finish, the third brings news of the robbery of the camels; and upon his heels comes a fourth with the tragedy that has bereft him of sons and daughters. There is no time to gather strength between the strokes. Job might have originated the proverb, "Misfortunes never come single," or opened his mouth with the complaint, "It never rains but it pours." But he had something better to say, "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord."

Our own experience will have been exceptional, if it do not attest this frequent peculiarity of trial. There are days in which everything seems to go wrong with us. Disappointment succeeds to disappointment, failure to failure, wave to wave, till we have no strength nor hope left.

Now, it is just this specialty of discipline that works its happiest effects. It calls our attention to the divine dealing. We are walking safely on our road, when a buffet is administered, and we go down. Well, we get upon our feet again, brush off the dust, and, if that's all, stride along, with the comment, "Time and chance happen to all." But it isn't all. Before we are fairly erect, another comes and beats us down a second time, and, struggling to our knees, a third prostrates us, and while we are down we get a fourth. The treatment begins to look rather special. It demands recognition, and thought, and inquiry. It puts us upon asking what is meant, studying into the lesson that has such emphasis and cogency.

The same process empties us of self-confidence and self-reliance. We could bear one stroke and go on with a stout

heart. But the many strokes make us sore all over, disable us, floor us, and we have to cry out for help. It is the accumulation of troubles that wrings from our lips the prayer, "Save, Lord, or I perish!"

This is the dealing that shows God's thoroughness and faithfulness. He has taken us "in hand." He means effective treatment. Our hurts are not to be "healed slightly." Such discipline perfects patience and resignation.—After this, trifling ills will have no smart. We shall not mind the stinging of a gnat after we have been crushed in the coil of serpents. And only great deliverances can come to great sorrows.—*Rev. A. Stone, D. D.*

PRACTICE WHAT YOU PROFESS.

BY MRS. G. W. FRENCH.

I have not chosen the above for my text because I am in a mood for angry criticism, but because I am grieved by the inconsistency of some who profess to be Christians—even to lead others in the narrow way, and because I hope a few plainly spoken words may be instrumental in leading some one at least to seek an honest answer from their own conscience as to whether they really practice what they profess.

For instance, one church member does his duty promptly so far as attending public worship, speaking, praying, etc., is concerned; but he drinks beer; says he considers it a harmless beverage, that conscience does not reprove him. But some non-professor says, "if church members can drink beer, it surely is no harm for me to do it." So he drinks more and more—by and by takes something stronger; after a while all the horrors of drunkenness surround him, torment him, drag him down to ruin, perhaps innocent ones with him. The pastor sees the wrong, but his predecessor spoke against it boldly, and gained only enemies—was deserted by so many that his salary was not half paid, so what is the use of saying any-

thing. That theme is cautiously passed by. The pastor is very popular, is well paid; but somehow the spiritual affairs of the church do not prosper, sinners are not converted, backsliders not reclaimed, and true-hearted ones get discouraged.

Another tampers with temptation until guilty of open immorality, and the church expels him, but is that the end? All eyes are watching, some sneer, some laugh, others "almost persuaded," needing such help as the church can give, capable of developing into useful Christians, are disgusted, stumble over the sin and are lost in a fog of perplexity, perhaps become sneering skeptics, or acknowledged infidels.

Still another, gratifying a natural taste for vain display, obeys every command of fashion, no matter how inconsistent, and many a young girl is spoiled by obeying the same tyrant, justifying herself with the plea that church members are just as bad.

It is unjust to judge christianity by the faults of those who profess to be Christians, but the world will do it, and while they do, it becomes us to give not cause for offence. We must have Christ with us at home, at places of business, during hours of recreation, by night and by day, if we would convince the world that we are Christians in reality as well as in name, if we would be instruments such as God can use in doing good.

FOR THE AFFLICTED.

BY RICHARD HUXTABLE.

"Before I was afflicted I went astray, but now have I kept thy word."—Ps. cxix. 67.

In the midst of Health and prosperity, hope and expectation are buoyant. The works of the flesh, the pride of life, pleasures, riches and honors of the world, are within the grasp of the aspiring mind. Man builds airy castles, and says in his heart, all that I see is mine. "Is not this great Babylon

which I have built," unconscious that over his devoted head is suspended some dread calamity. In a moment his eye sight is taken away, and his hopes and expectations are gone; like visions of the night they have forever passed away. Or disease may emaciate the body, and excruciating pain distress the mind. In the bitterness of his soul, man may pass away, and never eat with pleasure. Again reason may be dethroned, and man, proud boasting man, with all his superiority and intellectual powers, may be lowered beneath the instinct of the beast of the field; or the chilling winds of adversity may blow over him—his riches take wings and fly away, and the man of position and wealth, become a beggar by the way-side. All these things are grievous, sore afflictions; but they are often necessary, absolutely necessary, to reclaim and discipline wayward, sinful man, and restore him to his right mind.

The Psalmist said, "before I was afflicted I went astray, or disobeyed God; did not keep His commandments, but strayed into the forbidden paths of sin, wandered in the cheerless wilds of unbelief, without God, and without hope in the world.

Oh, what a cage of unclean birds the unregenerate heart of man is. Afflictions after all, are blessings in disguise. The choicest fruits of grace thrive best in the furnace of affliction. It is here that patience, that every grace has its perfect work. Oh, how much the suffering child of affliction needs patience when tried in the fire—tried as silver is tried in the crucible. When the operator sees his image perfectly in the silver it is pure. And when Christ sees His sign on His suffering child, he is holy; the work of purifying the heart is completed. Like his adorable Lord, with lamb-like patience, he has passed through all his fiery trials, and is made perfect through suffering.—Praise the Lord. Let all the redeemed praise the Lord.

God is love.

HOW TO PREACH.

The Protestant Churchman says: Did you ever hear of an infidel being cured by Butler's Analogy? I never did, though I have often made inquiry; but scores upon scores of them were cured by Whitefield's preaching, not merely of infidelity, but were converted to a living faith in Jesus. Nor was it the rude and illiterate only who thus surrendered at discretion. Bolingbroke and Hume stole in among the assemblies, and though they were not converted, they ceased from their scoffs, and trembled like Felix when the preacher reasoned of righteousness and judgment to come; and yet Whitefield could no more have been the author of the Analogy than of the Paradise Lost, or the Great Eastern.

Suppose the work of making a christian out of a savant—say Prof. Huxley—were to be undertaken. How would you begin? Would you look out for an athlete trained for the encounter by a perfectly scientific method, who should entangle and capture him in his own diagrams? You might; but I would send after him a second Whitefield, or one out of scores of lesser lights than he, as the likeliest chance. We are admirers of science, taking the word in the sense of absolute knowledge. Let institutions for its culture give themselves to experiment, speculation and inquiry, and then let the "physicists" strive with the "physicists" of the earth. But some tell us we must have a "learned clergy;" and by "learned" they mean a clergy who shall be trained to cope with the critical "scientist," and confound him by discourses from the pulpit about "periods," "formations," arrow-heads and bones.

Bishop Lavington once thought that nothing could stand before preaching the morals of Christianity. But he changed his voice, and implored his clergy to change theirs. "We have long been attempting to evangelize the nation by discourses of this kind. And with what success? None at all. On the contrary we have dexterously

preached the people into downright infidelity. * * * We must preach "Christ, and Him crucified; Jesus, and salvation by His name." * * * Again, not to be too much cast down, we remember how much has been paraded as "modern science" incompatible with Scripture, the proof of which we were laughed at for considering inconclusive, but which has since been shown to have no foundation at all, and much more, to be only half knowledge; and shall our clergy spend their lives in researches and studies to keep ahead of these men in their endless theories and speculations? How long would religion last with its clergy thus occupied? How long the church? What would become of their people? And the last hope of the "scientist" among them—where will it be?

And how could the devil be better pleased than that the rest of the clergy should busy themselves writing notes on the classics, disquisitions on the dative case, and force of the subjunctive mood; or in adjusting the gamut of linnets to that of modern music; or in studying chronology, anthropology, paleontology and the "pre-historic races," fragments of lyres found in Egypt, the true conclusion to be drawn from trilobites found in pliocene sand; and especially in taking the facial angles of apes, and the triangulation of skulls, and estimating the probable ages of bones? Yet we are given to understand that a learned infidelity would flee apace before a learned church thus occupied.—*Prot. Churchman.*

A MOTHER'S INFLUENCE.

BY HARRIET L. AGNEW.

My earliest recollections are of my mother, teaching me to fear a lie, to regard the Sabbath, and to pray. "Our Father." When in after years the influence of evil associations might have led me deeply into sin, the remembrance of those teachings and of those prayers,—for my mother not only taught me, but prayed with me,—saved

me from the commission of many sins. I write this for the encouragement of Christian mothers. To you is committed a deathless spirit, and you are responsible for the trust committed to you. O the responsibility of mothers. The welfare of future generations is committed to them. I have read somewhere, "Give me the first seven years of a child's training and you may have all the rest." The importance of the right education of those early years is certainly very great. The first impressions upon those young minds, either for good or for evil, can never be effaced.

FREE GRACE.

My dear Redeemer and my God,
I stake my soul on Thy Free Grace
Take back my interest in Thy Blood,
Unless it streamed for all the race.
I stake my soul on this alone,
Thy Blood did once for all atone.

Gracious and true, set to Thy seal,
Preach the glad tidings to my heart
Now let my new-born spirit feel
Pure universal Love Thou art.
In mine, in all our bosoms move,
And testify that God is love.

Enlarge my heart to all mankind,
The purchase of Thy dying groans.
O let me by this token find
They all are Thy redeemed ones:
For if I loved whom God abhorred,
The servant were above his Lord.

Thus let me Thy free mercy prove
To all who Thy pure truths oppose:
If I my fiercest foes can love,
If I, to save my fiercest foes,
To die myself would not deny,
For whom couldst Thou refuse to die?

Dear dying Lord, Thy Spirit breathe
Kindle in us the living fire.
Jesus, conform us to Thy Death,
The fulness of Thy Life inspire.
O manifest in us Thy mind,
Benevolent to all mankind.

Now, Lord, into our souls bring in
Thine everlasting righteousness;
A period make of guilt and sin,
And call us forth Thy witnesses,
That all mankind with us may prove
Thy infinite and perfect love.

Charles Wesley.

A WORD TO THE UNSAVED.

BY MRS. DELIA A. CATTON.

Sinner, God calls on you to repent, to seek his face and favor, without delay. You have lived in sin too long. You have trampled on his mercies, and turned a deaf ear to his calls, for many long years, while He has been calling on you to give your hearts to Him, and devote your life to His service. Now He speaks again—He says “come unto me and I will give you rest.” The Spirit and the bride say come, and whosoever will may come and drink of the water of life freely.

Now God invites, how blest the day,
How sweet the Gospel's charming sound.

God loves you with an everlasting love. He so loved you that he gave His only begotten Son to die, that you might not perish but have everlasting life. But thus far you have slighted all the offers of salvation,—have said to the Holy Spirit, as it has followed you by night and by day, “Go thy way for this season, yet he has not left you entirely, he still lingers about your heart, seeking, if possible, to win you to Christ.

O how many times the faithful minister of the Lord Jesus has warned you to flee from the wrath to come, and the Spirit has applied the truth to your heart, and you have been almost persuaded to be a Christian; but to this hour have not yielded, and are in the gall of bitterness and the bonds of iniquity—without God and without an interest in His blood. Death is on your track, and may be much nearer than you think, and there is no hope in the grave whither you are tending. O, listen to the voice of mercy, “and seek the Lord while He may be found, call upon Him while He is near.”

He says His Spirit shall not always strive with man. If you will not hear and obey, a time is coming when he will “laugh at your calamity and mock when your fear cometh.” How will you stand before the flaming bar of Jehovah, when He shall sit in judgment

on your soul, if you have not taken refuge in Jesus, not laid hold of the *only* hope in the gospel? You cannot escape if you have neglected this great salvation. You may call upon rocks and mountains to fall upon you and hide you from the face of him that sitteth on the throne, and from the wrath of the Lamb; but rocks and mountains will melt away, and you will be driven away into outer darkness, where no ray of hope will ever come, but where the smoke of your torment will ascend up for ever and ever. This dreadful day has not yet come, and you may live forever—live with God and angels. Now come to Jesus, now turn to Him with all your heart, and your name shall be written in the book of life, and you shall have a title to an inheritance that is incorruptible, undefiled, and will never fade away.

HE THAT ASKETH RECEIVETH.

BY MRS. E. A. DUTTON.

What can I ask for, more than that Thou
hast given?

Unto me life, and light, and truth and
power;

A full assurance of a home in heaven,
And grace to help me in temptation's hour.

What can I ask more than thy promised
Word?

That they, who seek thy face, thou wilt
receive—

I find the promise sure, I'm thine, O Lord!
Take me, and help Thou, all my unbelief.

Though I am, oh so weak! I know my
Lord is strong;

His precious blood alone, can cleanse me
from all sin,

Then give to me a heart, Lord! that
freed from wrong,

Shall have the witness of Thy Spirit dwell
within.

I know but of two uninterrupted successions—first, of sinners ever since the fall of Adam; second, of saints, : for God always had, and will always have, a seed to serve him.—*Toplady.*

HOLINESS WITHOUT POWER.

There is a kind of holiness professed that weakens the confidence of many in this blessed doctrine. Some profess that the "blood of Jesus cleanseth them from all sin," and yet they are comparatively powerless for good.—They possess a *negative* holiness, are outwardly consistent, faithful upon the duties of religion, but without positive power to assist others in the way of life.

We have a right to look for a higher and more extended range of usefulness from those who are in the highway of holiness. We expect of the merely *justified* soul, that he live without committing actual sin: this he *must* do, if he retain his justification. We look that he grow in grace daily: this he *must* do, if he fall not out by the way. That he regularly and importunately plead with God at least three times a day: this he *must* do, if he thrive and grow to the stature of a perfect man in Christ Jesus. We expect that he be faithful upon all the means of grace in his power: this he *must* do, if he would let his light shine. We expect that "as he received Christ Jesus the Lord, so he must walk in him;" that with the same earnestness and zeal, the same self-abandonment and trust, with which he received him, so he must abide in him, else he is broken off. And now, if all this must be met in a justified soul, growing in grace, what ought we to look for in one professing holiness?

Certainly nothing more in their outward walk: for the babe in Christ is without condemnation; the lowest type of a Christian lives without actual transgression. Surely we do not look that he be more than faithful in duty; that he exceed his ability: for it takes all his powers to do the will of God in a justified relation. Then, aside from the entire removal of sin from the heart, wherein lies the difference?

We answer, *In the increased power of doing good.* Says a recent writer, "The powerless Christian ought to be felt to be as great a misnomer as the

forceless thunderbolt;" and surely a holy Christian should be synonymous with a powerful one. When there are no foes within to quell; when the source of temptation is all from without, and the entire being instinctively repels assault; when the warring of the spirit against the flesh, and the flesh against the spirit, has all ceased; when cleansed from sin and filled with love (for all this is done for the sanctified one),—what freedom from self! and how mighty the power to turn upon aggressive movements for God! Filled with God, because filled with love, having the elements of divinity within, who shall say that one may not chase a thousand, and two put ten thousand to flight? The justified soul is a king going forth to battle, but who has secret foes at home. His time and forces are divided between insurrectionary movements among his subjects and aggressive onsets upon foreign enemies; but the sanctified one is a king, with peace and patriotism reigning in his borders, and his entire force in the field of conflict and so he advances.

Now, we inquire, Can a soul thus saved be *passive*? Can he retain his blessing, and not have fruit as his reward, his inheritance? Says the Saviour, "Herein is my Father glorified, that ye bear much fruit." And who so well qualified thus to glorify God as he? How mighty his power in prayer! "If ye abide in me, and my words abide in you, ye shall ask what ye will, and I will give it you." How all-conquering his love! it goes out into the highways and hedges, and compels them to come in. How grasping his faith! the arms of love that compass him, would all mankind embrace, and he pleads for a world to be brought back to God. Now, the persons at first described have none of these characteristics. They are doubtless sincere: whence, then, their mistake?

We conceive it to be, to some extent, their former low notions of justification. They were once converted, and since have maintained a tolerably consistent course, loving the means of grace, and

maintaining the forms of piety, yet, all along, painfully conscious of duties neglected, of sins committed. But, seeing so many just like themselves, they have concluded they must be in the enjoyment of the divine favor. At times, when a little more faithful than usual, they possessed an inward satisfaction and a kind of joy which they denominated religion. They knew not that this joy is the same the sinner has when he performs a good deed,—the mere approval of conscience just so far as they did duty; that the grace they possessed as the fruit of the gracious intercession of Christ was a restraining and not a saving grace. Of this they were ignorant, and reckoned themselves the saved of the Lord. It is true, at times they had misgivings; but looking around among the mass of professed Christians, and finding so many like unto themselves, they slept on again.

But soon, perhaps, they are aroused by some revival influences, or some providence of God, and they seek for "more religion;" seek a "deeper work of grace;" seek "holiness." They bemoan their negligence and sins, re-consecrate themselves to God, and plead for a clean heart. God hears them; peace and joy spring up within; a consciousness of the approbation of their heavenly Father fills the soul. And now they ask, "What is this blessing? I was pleading for a clean heart, and God blessed me. 'If I ask bread, will he give me a stone? or, if I ask a fish, will he give me a serpent?' I feel nothing now but love in my heart: it must be the very blessing." Soon, hearing the duty of confession urged, they ignorantly and innocently take up on themselves this holy profession.

Now, we conceive the mistake at the outset to be this: They should seek the reclaiming power of grace, renewal from wandering. This had been in heart, if not in life, perhaps both: and pardon is what they needed, and pardon is what they received: for it was a sense of guilt that led them to "bemoan their negligence and sins, and re-conse-

crate themselves to God." The clearly justified soul seeking holiness has no sense of guilt, but of depravity. The witness of the Spirit that he is a beloved child of God is as clear while he is seeking holiness as it was the moment he gave himself to God, and his consecration is no more perfect now than then. It differs from it somewhat, in that he consecrates himself now with greater light, and in full view of peculiar duties and increased responsibilities, consequent upon a life of holiness. But the person before described has no such views: his is the view of past failures, and his consecration has reference to them.

We do not intend to say that the blessing of entire sanctification is never received at the time of conversion, or when reclaimed from wandering, but admit, with Mr. Wesley, this may be the case, although not God's ordinary method of dealing with men. That one professing holiness, who is comparatively powerless for good, or not in advance of his justified brethren of equal, natural capacity, may well take alarm, and institute self-examination, and a strict retrospection of the state in which he was when he sought and professed to receive the blessing. Was I a wanderer needing pardon? or, while possessed of a conscious filial relation, was I prompted to seek a more perfect conformity to the will of God from the feeling,—

"'Tis worse than death my God to love,
And not my God alone!"

If, on examination, he finds himself of the former class, let him not be disheartened. The blood flows; it speaks to-day before the throne; "Wash, and be clean."—*Mrs. E. R. Wells.*

Alas! we are a company of worn-out Christians, our moon is on the wane; we are much more black than white, more dark than light; we shine but little; grace in the most of us is sorely decayed.—*Bunyan.*

We cannot fear creatures sinfully til we have forgotten God.

RELIGIOUS RETIREMENT.

It is difficult to speak on the subject of religious retirement. I am fully persuaded that most religious tradesmen are defective in this duty, those especially in this great city. I tell every one of them so with whom I am intimately acquainted, and they all contest the point with me.

Yet there are some considerations which, in my own private judgment concerning the thing, lead me to think that the religion of a great city is to be viewed in an aspect of its own. I say not this to those men whom I see endangered by the spirit of such a place. Give them an inch, and they will take an ell. But I learn from it to aim at possibilities, and not to bend the bow till it breaks.

I say everywhere and to all, "You must hold intercourse with God, or your soul will die. You must walk with God, or Satan will walk with you. You must 'grow in grace,' or you will lose it; and you cannot do this but by appropriating to this object a due proportion of your time, and diligently employing suitable means." But having said this, I leave it. I cannot limit and define to such men the exact way in which they must apply these principles, but the principles themselves I insist on. What I ought to do myself under my circumstances I know, and what I ought to do were I in trade I seem now to know; but what I really should do were I in trade I know not, and because I know it not I am afraid, in telling another man precisely how he ought to apply this principle, that I should act hypocritically and pharisaically. Stated seasons of retirement ought to be appointed and religiously observed; but the time and the measure of this retirement must be left to a man's own judgment and conscience.

I am restrained from dogmatising on this subject by reflecting on the sort of religion which seems in fact to be best suited to human nature itself, and especially to human nature harassed,

worried, loaded, and urged as it is in this great city.

But I am restrained also by another consideration. Difference of character seems to stamp a holy variety on the operation of religious principle. Some men live in a spirit of prayer, who are scarcely able to fix themselves steadily to the solemn act of prayer. Our characters are so much our own, that if a man were to come into my family in order to form himself on my model, and to imitate me for a month, it might seriously injure him. I have a favourite walk of twenty steps in my study and chamber; that walk is my oratory; but if another man were obliged to walk as he prayed, it is very probable he could not pray at all.

In defining the operation of religious principle, I am afraid of becoming an Albert Durer. Albert Durer gave rules for forming the perfect figure of a man. He marked and defined all the relations and proportions. Albert Durer's man became the model of perfection in every academy in Europe; and now every academy in Europe has abandoned it, because no such figure was ever found in nature. I am afraid of reducing the variety, which to a certain degree may be of God's own forming, to my notion of perfection. "You must maintain and cultivate a spirit of devotion," I say to all; "but be ye judges, as conscientious men, of the particular means suited to your circumstances."

The spirit of devotion should be our great aim. We are indeed buried in sense, and cannot possibly attain or improve this spirit but by proper means, yet these means are to be adapted and varied to character and situation.

"I must walk with God. In some way or other, whatever be my character or profession, I must acquire the holy habit of connecting everything that passes in my house and affairs with God. If sickness or health visit my family, my eye must see and my heart must acknowledge the hand of God therein. Whether my affairs move on smoothly or ruggedly, God

must be acknowledged in them. If I go out of my house or come into it, I must go out and come in as under the eye of God. If I am occupied in business all day long, I must still have the glory of God in my view. If I have any affair to transact with another, I must pray that God would be with us in that affair, lest we should blunder, and injure and ruin each other."

This is the language of a real Christian. But, instead of such a spirit as this among the great body of tradesmen professing themselves religious, what do we see but a driving, impetuous pursuit of the world; and in this pursuit, not seldom, mean, low, suspicious, yea immoral practices?

Yet I once went to a friend for the express purpose of calling him out into the world. I said to him, "it is your duty to accept the loan of ten thousand pounds, and to push yourself forward into an ampler sphere." But he was a rare character, and his case was rare. His employers had said, "We are ashamed you should remain so long a servant in our house, with the whole weight of affairs on you. We wish you to enter as a principal with us, and will advance you ten thousand pounds. It is the custom of the city, it is your due; we are dissatisfied to see you in your present sphere." I assured him that it appeared to me to be his duty to accede to the proposal. But I did not prevail. He said, "Sir, I have often heard from you that it is no easy thing to get to heaven. I have often heard from you that it is no easy trying to master the world. I have every thing I wish; more would encumber me, increase my difficulties, and endanger me."

SUFFERING AND CROSSES.

To be at ease, and meet no opposition; to suffer nothing from the weakness, the perverseness, the rapacious insatiableness of men, (if such a state were here possible,) might be pleasure, but it is not virtue, nor a likely way to attain it. Difficulties, and reproach,

and contradiction; distress and conflict, in a word, sufferings of every sort, by which we may deny and renounce selfishness, these are the subjects in which virtue is learned and practised. But few men so well understand their true interests as to make a just estimate of these opportunities; the greater part murmuring at crosses. They strive against them as injuries, and by their impatience multiply crimes, where they might largely have increased their virtues. "Wherefore," saith Solomon, "is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?" Sufferings are the price with which we should purchase wisdom, the only means of attaining her. This price is now put into our hands by an overruling necessity. God forces us into his school, whether we will learn there or no; we must have crosses, whatever use we make of them. Yet such is the folly of men, they often pay the price of wisdom, without making the purchase of it. "They have no heart to it," saith Solomon. They have not the sense to discern that every event is the will of God, and that the will of God ought to be submitted to; they have not the courage to sacrifice their own will, although it comes in competition with the declared will of their Maker. Reasonable as this is, they have not the heart to do it. So they suffer in vain, and pass their lives in unprofitable calamities, for crosses are inevitable, neither grandeur nor wisdom, nor innocence can escape from them; and they are burdens to all; but they are benefits only to those who take them up, and break their self-will by a voluntary acceptance of them.

Is there in nature a more self-evident truth than this, that the creature ought to submit and conform his will to the will of the Creator? Now, such submission cannot take place when the dispensations of Providence concur with human wishes; but in crosses it is put to the trial; and they who upon such occasions refuse to give God the preference, the best we can hope for them is, that they may live to repent it.

PRESIDENT EDWARDS' CON-
SECRATION.

When Jonathan Edwards was nine-
teen years of age, he wrote in his
diary :

"I have this day solemnly renewed
my covenant and self-dedication which
I made when I was received into the
communion with the church.

I have been before God, and have
given myself, all that I am and have,
to God, so that I am not in any respect
my own; I can challenge no right in
myself; I can challenge no right in this
understanding; this will, these affections
that are in me; neither have I any
right to this body or any of its mem-
bers; no right to this tongue, these
hands, nor feet; no right to these sen-
ses, these eyes, these ears, this smell,
or taste. I have given myself clear
away, and have not retained anything
as my own. I have been to God this
morning, and told him that I gave my-
self wholly to him. I have given every
power to him, so that for the future I
will challenge no right in myself in any
respect. I have expressly promised
him, and do now promise Almighty
God, that by his grace I will not. I
have this morning told him that I did
take him for my whole portion and fel-
licity, looking on nothing else as any
part of my happiness, nor acting as if
it were; and his law for the constant
rule of my obedience; and would fight
with all my might against the world,
the flesh, and the devil, to the end of
my life. That I did believe in Jesus
Christ, and receive him as a Prince and
a Saviour, and would adhere to the
faith and obedience of the gospel, how
hazardous and difficult soever the pro-
fession and practice of it may be.
That I did receive the blessed Spirit as
my teacher, sanctifier, and only com-
forter, and cherish all his motions to
enlighten, purify, confirm, comfort, and
assist me. This I have done. And I
pray God, for the sake of Christ, to
look upon it as a self-dedication, and to
receive me as entirely his own, and
deal with me in all respect as such,

whether he afflicts me or prospers me,
or whatever he pleases to do with me
who am his.

Now henceforth I am not to act in
any respect as my own. I shall act as
my own, if I ever make use of any of
my powers to anything that is not to
the glory of God, and do not make the
glorifying him my whole and entire
business; if I murmur in the least at
afflictions; if I grieve at the prosperity
of others; if I am in any way unchari-
table; if I am angry because of injur-
ies; if I revenge; if I do anything
purely to please myself; or if I avoid
anything for the sake of my ease; if I
omit anything because it is a great self-
denial; if I trust to myself; if I take
any of the praise of any good that I
do, or rather which God does by me;
or if I am any way proud."

PILGRIMAGE.

Always regard your present condi-
tion as a state of pilgrimage; never
view it as anything more. This will
regulate your desires, and moderate
your wishes for earthly things. This
will keep you from being too much elated
when you meet with prosperous
scenes. Not that you will disparage
the bounties of Providence; you will
ever be thankful for them, as conveni-
ences by the way; but you will consider
them only as accommodations, and not
mistake them for the advantages and
glories of home. You will not, there-
fore, sit down, but still press forward.
This will enable you to endure with for-
titude and resignation the hardships you
may encounter. You will say, "As a
traveler, I expect such things; they are
only the inconveniences of a journey;
it will soon be over;" and, "I reckon
the sufferings of the present are not
worthy to be compared with the glory
which will be revealed in us."

Gospel preaching is not *essays upon the
truth*: correct, able, interesting as they
may be; but declaring the *truth itself*
in love. It is not *man's* but *God's* word,
whereby thou and thy house are saved.

EDITORIAL.

ALL FOR JESUS.

A Christian is one who loves Christ. Talent and courage may make a man renowned; a kind manner and pleasant ways may make him beloved, but these do not make him a Christian. *If any man love not the Lord Jesus Christ, let him be anathema, maran-atha.*

Love for Christ is the strongest motive for action or suffering that can inspire a Christian. In comparison with this, all other motives are weak. There is something truly sublime in the labors and sufferings of the Apostle Paul. The records of human greatness contain no parallel. He addressed men who knew the truth of what he affirmed, when he said:

Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered ship-wreck, 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, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.—2 Cor. xi: 24-27. He tells the motive which impels him on to the close of life amid such appalling obstacles. *The love of Christ constraineth us.* Where is the preacher whom salary ever induced to endure a life of such sufferings and sacrifices? Men acting from selfish motives go no farther than worldly interests carry them. If the love of Christ actuates them they will go just as far as the occasion demands; even to the laying down of their lives in defence of the Gospel.

These are those who will give more to gratify pride than they will out of love for Christ. They readily contribute by the thousand for the construction of splendid church edifices, from which the poor are practically excluded. They bestow nothing, or the merest pittance for a plain house of worship, in which the poor are made as welcome as the rich. They will

pay for a pew far more than they are willing to give to have the Gospel preached in its purity. Such persons may be acceptable church members, but they are not Christians. They lack the essential thing. They love themselves better than they do Christ. They care more for their own convenience, and the admiration of others, than they do for the souls of the poor. They had rather make a display of their own gay clothing than put on the wedding garment—the righteousness of the saints.

To encourage such people to think that they are in a state of salvation, is encouraging a dangerous delusion. Any one who reads the Bible at all ought to know that gold is not grace, that good manners are not godliness. *To be born of the Spirit, is to undergo a radical change.* It affects the motives no less than the conduct. It reverses the natural order of things. We count those things gain which once we counted loss.

Be careful then, how you give your endorsement to a false experience. Be honest with yourself and deal honestly with others. If God has opened your eyes use them. If he has not, wait till he does. *If the blind lead the blind both shall fall into the ditch.*

THE NEW YEAR

To all our subscribers, from Maine to Oregon, we heartily wish "a happy new year." May it be to you all the commencement of a closer walk with God! The longer we live, the more clearly we see that our happiness depends less upon our external circumstances than is commonly imagined, and more upon our devotion to God. We can endure storms without when the peace of God reigns within. The five barley loaves and two small fishes, with Christ's blessing, go farther towards feeding the multitude, than the most costly banquets unsanctified by grace. The men clad "in sheep skins and goat skins," of whom the world was not worthy, were happier in their day than the princes who persecuted them. Let our aim be to walk with God this year, and if any of us fall, may we fall with the armor on.

CARE FOR SOULS.

When will preachers learn that their acceptability and success depends largely upon the care they feel for souls? No matter what may be your abilities as a speaker, your people will not be fed, sinners will not be converted, and your ministry will not be successful, unless you have a tender, deep solicitude for the spiritual welfare of those under your charge.

If you feel this solicitude, you will manifest it both in public and in private. You will imitate the great Apostle. He says, *Remember, that by the space of three years I ceased not to warn every one night and day with tears.*—Acts. xx: 31.

Where do we now find such ministerial fidelity? Complaints come to us—not of the want of ability, but of the want of devotion to their work,—of the preachers. Such complaints are but too common.—One brother writes:

“It goes rather hard here; too little visiting from house to house. Who weeps between the porch and the altar? Who goeth forth weeping? I think some of our preachers like their bed in the morning. Our preachers should understand, that they ought to visit ever member of their flock six times in a year. I know a preacher that has about eighty members. He has not been the rounds once. When he will get around the Lord only knows. Oh the reading of newspapers, the time spent in idleness, the visiting the gossiping! The Lord have mercy on the watchman; open their eyes so that they will see the fields are ripe for the harvest. Why do not our preachers break new ground. Can they not preach only twice in a week? Can you thus do justice to such important work?”

TOBACCO.

The common use of tobacco to gratify an unnatural and depraved appetite is either right or wrong. If it is right then we should let it alone. But we hold that it is wrong—*forbidden* by the word of God. *It is a filthy habit.* This all admit.

But the command of God is, *Cleanse yourselves from all filthiness of the flesh*

and of the spirit. It is a disgraceful habit But the command is, *Whether ye eat or drink, do all to the glory of God.* No one ever pretends that God is glorified by his professed servants chewing tobacco or smoking cigars.

It is an expensive habit. But the command is, *Honor the Lord with thy substance.*

Statistics show that last year the United States paid \$135,224,000 for 1,352,246,000 cigars, and smoked them. The cost of chewing tobacco and snuff consumed during that period will bring up the annual cost of these luxuries to \$250,000,000. How meagre in comparison with these enormous figures is the sum contributed during the same period toward sending the gospel to a dying world. Is it not evident that men love their cigars better than professed Christians love souls?

DEDICATIONS.

IN NEW YORK CITY, No. 237 West 39th st., a neat, commodious House of worship was dedicated to the Lord, Dec. 11th. The presence of the Lord was with us, and a deep religious interest prevailed all through the services.

The audience room is pleasant and convenient. It will hold about three hundred people. The entrance to it is through a hall opening on 39th street. In front is a pleasant dwelling, the lower story of which is occupied by the pastor. The other stories are rented. The cost of the building was paid and provided for; and the rent of the dwelling will pay the interest on what remains unpaid upon the lot. The society is in a prosperous condition, and every thing looks favorable for the spread of the work of God in power in that city.

AT DOVER, N. J., we assisted in the dedication of a very neat, convenient church the 8th of December. The building is of stone, 34 by 56 feet, with a basement above ground, under the whole building. The porch for the entrance is outside of the main building; so that it leaves the audience room the full size of the edifice. Every thing is plain and yet it is neatly and even tastefully finished. It is good

enough for any one, and yet there is nothing to offend any who love plainness.

The sum of \$2400, was pledged during the services. God blessed his children and all present felt the gracious influence of the Holy Spirit.

It is only two years since the work commenced in Dover, but it has taken deep hold of the consciences of the people.—Many have been saved, and we trust that many more will be.

PREMIUMS.

Our friends generally aid in extending our circulation because the love the principles which we advocate. We thank them for their endeavors. They shall in no wise lose their reward. Of all the works we do, that which is done out of love to God and his truth will be found to be the most remunerative.

But there are some who feel that they cannot afford to lose the time necessary to canvass for new subscribers. They want a little material encouragement. Such will please read our list of premiums on the last page of the cover.

NEW SUBSCRIBERS.

New names are daily being added to our list; but not so many as we could desire. We feel certain that the Earnest Christian does great good wherever read, and we feel anxious to have it go every where. Recommend it to your neighbors. Send a copy for a new year's present to your friends. Introduce it where it is not known. It may, by the blessing of God, be the means, as it has been in many cases, of revolutionizing a neighborhood. *Cast thy bread upon the waters, and after many days thou shalt find it.*

DUE US.

There is now due us in small sums more than one thousand dollars. It is a very small thing for each one to send us what he owes,—it seriously embarrasses us to do without it. Please send on the amount without delay. *You will feel the better for it, and it will afford us material relief*

CORRESPONDENCE.

DYING TESTIMONY.

Departed this life in Columbus, Chenango Co., N. Y., Oct. 24th, 1872, Lydia Burlingame, wife of Fisk M. Burlingame; aged 67 years.

Sister B— experienced religion in early life, on a bed of affliction, and as she yielded her heart to God, the power of the Lord came upon her body, and she at once arose from the death of sin and bed of suffering to a life of faith, and she continued to walk in the fear and love of God till the close of life. She experienced the blessing of perfect love at the Norwich Camp Meeting in 1868, and continued a witness of the power of Christ to save to the uttermost till called up higher. She was a Methodist of the "old time," and was one of the first to identify herself with the pilgrims where she lived, and they were more than welcome at her home. She was an example of plainness in life and in death; giving special direction, that there be no pomp or show in connection with her funeral. As a friend, she was true; as a wife, she was affectionate; as a Christian, she was an example worthy of imitation. She allowed nothing to prevent her from spending her usual hour in the secret place with her God.

Her health had been poor for some time, and yet at the last, death came suddenly.

But she passed away in the triumphs of a living piety. When informed by the physician that she could not live, she praised God aloud; and as she neared the river said, "Rest, sweet rest," and "it looks glorious;" and after she was unable to speak, pressed the hand of her companion in token of her willingness to depart. Her loss is deeply felt in the community, and her aged companion feels "quite alone," and yet proves the grace of God sufficient, knowing his loss is her gain.

J. B. FREELAND.

REV. B. T. ROBERTS, Editor Earnest Christian.—DEAR BROTHER:—The Earnest Christian is a most precious Journal; the words that flow from the pen of its writers, are tinged with a golden hue; they

are red hot from off the altar of a warm Christian heart, and they burn like red hot coals off the living altar. It is like the good old Bible, it will bear reading twice; yea, thrice over and over again. God bless its Editor and all who write for and read it. May the spirit of its members spread throughout our land. May God increase the number of those who will venture all on the altar.

Yours in the bands of Christian love and fellowship.
A. W. SMITH, Mo.

PRESENT EXPERIENCE.

C. DEGOFF.—I find much comfort in reading the Earnest Christian. I love its uncompromising spirit, its clear and decided opposition against unchristian practices and worldly influences that are in this day destroying the power of Christian influence. I love it too for the clear light it throws on the Christian's pathway. May God bless and guide you in my prayer.

HATTIE A. WARNER.—Christ is leading me. If I reach heaven his will be the glory and not mine. In regard to my possessions; in one sense they are diminishing day by day, in another sense they are expanding and increasing. I am realizing something of Paul's antithesis, Having nothing and yet possessing all things. This world seems lost, gone, buried. I can lay my hand on nothing that I call absolutely my own, and I hear the voice of the infinite Christ saying to my soul, "Ye are not your own." That is one side; the other half is better. I have—nor is my boasting vain—a mortgage on the entire universe. If the broad earth beneath, or skies above, contain aught I need 'tis mine for the asking. I have a home of indescribable beauty in the land of unfading splendor; and best of all, the Christ of God, in whom dwells all the fullness of the Godhead, is mine own, and I hear the blessed Spirit saying, "ye are complete in Him." Praise God! praise God!

DANIEL R. MORRISON.—Praise the Lord, I feel that Jesus saves me this morning. Praise His holy name.

PETER ZELLER.—I love God to-day above every thing else, and my neighbor as myself. The life that I now live is by faith on the Son of God. I find my experience grows brighter and brighter, as the path of the just shines brighter and brighter unto that perfect day. I love to preach the Gospel of Christ in its purity.

BELL ALDEN.—I am trying to serve my Redeemer. I want to serve Him more and more every day of my life. I am a member of the M. E. Church. Some holy ones among us. Pray for us, that we may seek for the old paths and find them.
Minn.

E. SPICER.—I am still living to the best of my ability for God and salvation. Praise His holy name for what He is doing here. I thank Him for the Earnest Christian. I am determined by the grace of God assisting me to fight on till death, then lay my cross down to take up my crown. Praise the name of the Lord.

JOHN W. SHARP.—I feel that the blood of Jesus cleanses me from all sin just now. My life is hid with Christ in God. My treasures being above, my heart is there also. I joy in the work and will of our Jesus. Glory to God in the highest. Christ is mine—my present portion, and will be my eternal great reward. O the bliss of perfect love, the joy of being a partaker of the divine nature. I glory alone in the cross, from the world it has now set me free. Blessed be Jesus forever. Amen.

C. M. RITTENHOUSE.—I love the Lord to-day better than ever, and I feel his holy Spirit resting upon me as I write. All glory to his blessed name! O I never enjoyed so much of the perfect love of Jesus before as I do now. The Lord is precious to them that love His holy name. O glory, glory be to God on high, for ever and ever. Amen.

BR. ROBERTS.—The Earnest Christian has been the means, under God, of keeping me alive here in this land of spiritual death. Say in your love feast column, that I am trying the best I can to live for Jesus.
NANCY MCPHERSON.