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ATTRIBUTES OF HOLINESS.

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BY REV. B. T. ROBERTS.
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TRUST IN GOD.—True holiness brings man into the most intimate relations with His Creator. He is a *child of God*. Of this he is assured by the direct witness of the Spirit. Those terms which express the greatest solicitude which one human being can feel in another, are employed to represent the care which our Heavenly Father has over those who walk before Him in the beauty of holiness. Can any thing exceed the care which a Father has for a son whom he tenderly loves? How he endeavors to give him the education which will best fit him for the duties of life! What self-denial does he often practice that this may be accomplished! How he watches over his disposition, and labors to correct his faults! How he warns him against such associations as may work to his injury! But God says, I WILL BE A FATHER UNTO YOU AND YE SHALL BE MY SONS AND DAUGHTERS, SAITH THE LORD ALMIGHTY. Yet the love of a Mother, if not stronger, is more enduring than a father's love. It follows her child with ceaseless anxiety to the ends of the earth, and to the close of life. It survives the loss of character, and the wreck of hope. It goes, with tearful eye and ardent sympathy,

and trembling step, with the criminal to his cell, and the murderer to the gallows. But a mother may forget her child, but God will never forget those who separate themselves to His service. They are said to be graven upon the palms of his hands to be continually before Him.

A holy person, then, TRUSTS IN GOD. All his interests, for time and eternity, are committed to the keeping of Him who never wearies. He has confidence IN GOD. A loving child is not always exacting promises—he trusts *his* parents for all his needs. So a holy person trusts *in God himself*. He has confidence in the ability and in the willingness of His Heavenly Father to do for him the very best that his circumstances call for. He may not always see how it is coming out. He does not ask to. He feels the utmost assurance that *all things work together for good to them that love God*. With that he is satisfied.

He trusts God in particular:

1. For all the grace that he needs. He knows that God can carry him through. The channel supplied from a mighty river, may be small but it is always full. The source of the supply is inexhaustible. So is it with the fountain of all goodness. There is grace for us for any emergency. We never need be overcome. No matter how sudden may be the attack, our Protector

is ever at hand. The darts thrown at us may be fiery, and hurled with tremendous force, but they can never penetrate our shield. The enemies that assail us may be legion, but more are they that are for us than all that can be against us. Thus a holy person, while not presumptuous, is confident in God. He knows in whom he trusts, and that He is able to keep, in perfect security, that which He has committed to His care. Whatever may be his duties, whatever God may call upon him to do, He will give him grace to perform. Increasing loads of care, and labor, and responsibility may be laid upon him, but his strength is so multiplied that he is able always to testify that Christ's yoke is easy, and his burden light. Temptations most furious, most subtle, and nicely adapted to accomplish their end may assail him, but he always finds that with the temptation, God provides a way of escape, that he may be able to bear it. So his confidence in God that He will give him increased strength as his wants require, never fails. He is not discouraged, ever ready to give up the battle; but he boldly renews it from time to time, and goes in for new conquests, and an extension of Christ's kingdom. He knows that the battle is the Lord's, and he never expects defeat.

2. *He trusts God for temporal blessings.* If God is the giver of every good and perfect gift, we should naturally expect that He would provide for His children. So His word declares that He will *withhold no good thing from them that walk uprightly*. He knows best what is good for us. We take the remedies which a doctor in whom we have confidence prescribes, without knowing beforehand what their

effects may be; and shall we not cheerfully accept from our Father's hand whatever temporal dispensations He may order? Disappointment may be bitter, but it may be just the remedy we need to sharpen our appetite for spiritual food. Toils and privations may be grievous to the flesh, but they may be necessary to purify our spirits of their grossness and fit them for their upward flight. But whatever is best God will give us if we walk before Him in the light of holiness. Every holy person has the most unbounded confidence in the declaration, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." This does not make him indolent or improvident. Quite the contrary. He labors unweariedly because he labors in hope. He is *Diligent in business, fervent in spirit, serving the Lord*. He does the best he can, dismisses all anxiety, and commits all to the hands of God, for soul and body, for time and eternity. He who can trust God for his happiness in another world, certainly can have no hesitation in trusting Him to have his necessary wants supplied for the few fleeting years of our probationary existence. If God cares for the oxen, and cares for the grass of the field, He will care for His children. Their wants will be provided for if they do their duty. He can send manna in the desert, and bring water from the flinty rock. So a holy person rests in the promise "Your bread shall be given you, and your water shall be sure." His Protector is always at hand: His Provider is always near. The Lord is his refuge: the Most High is his habitation. *THEY THAT TRUST IN THE LORD SHALL BE AS MOUNT ZION WHICH CANNOT BE REMOVED, BUT ABIDETH FOREVER.*

CONTENTMENT.

BY REV. E. OWEN

Ours is a world of discontent and unrest. While discontent is of strong and spontaneous growth on every hand, contentment is a rare plant, seen but here and there, and flourishes only by the most careful culture. It is not a product of nature; it grows not in the field of human philosophy, but thrives only in the garden of grace. It cannot co-exist with a state of sin. There may be imaginary rest, but no real, abiding satisfaction until the heart finds its real element, which is "righteousness and true holiness." As well think of making the fish easy on land, or the dove beneath the wave, as to produce genuine contentment in an unholy heart. It was not at the feet of Gamaliel, but at the feet of Jesus, where Paul "learned in whatsoever state he was, therewith to be content." Till he took lessons in the school of Christ, he was restless as the troubled sea, as is the case with every unsaved soul. "There is no peace saith my God to the wicked."

Nor is this fortuitous, or accidental. It is a necessary result of man's fallen condition. His moral senses are so impaired by sin that he neither sees nor treads the path of peace. He trusts that which is not trust-worthy, resolved to be satisfied with perishable objects, and is, therefore, doomed to perpetual disappointment. An immortal mind can never be content to gaze only upon decay and vanity. It must necessarily be dissatisfied in exact proportion to its discovery of facts. If there be satisfaction, it must be in self-deception. The very objects of his most ardent affection and highest ambition are not his own. He knows no safe in which to store his treasure. Disease, misfortune, decay and death have thrown their serpent coil around them all, and laugh him in the face as he vainly tries to break their resistless grasp. Can thinking man be content to see his brightest prospects all terminate in a gloomy sepulchre, which looks him full in the face

from the cradle to the grave, and with a still more gloomy prospect for a future world? In the nature of things the celestial dove of contentment must plume her snowy wings and speed away from such a scene.

The reverse is true of the saved one. He trusts not perishable objects. His faith and hope grasp the infinite and eternal. His affections are set on things above, and not on "things on the earth." Having by grace counted earth at its real value—"vanity of vanities—it never disappoints him. Having reckoned all a failure, he is prepared to witness the wreck when it comes, well knowing the boat on which he shipped his treasures cannot sink. His real life is no longer in jeopardy, for it is "hid with Christ in God." He has really stepped out of the world while in it, and standing firmly on the rock of truth, he can afford to be content "how'er life's various current flows." What he really wants of earth he makes of it; for under Divine control earth's ills are not only harmless, but are rendered helps in his heavenward route. "All things work together for good to them that love God."

Why, then, be discontented with his lot? He can well afford to "be content with such things as he has," for the obvious reason that he has such things as he needs. Truly "godliness with contentment is great gain." While godliness helps us to contentment, contentment alone enables us to reap the full benefits of godliness. Without it our piety soon dwindles and vanishes away. Discontent turns even blessings into curses, while contentment converts earth's very dross to gold.

Contentment extracts the most precious gems from heaven-sent packages, over which discontent only trips and stumbles. While contentment, like the bee, sips sweetness from almost every bitter thing, discontent dashes from our lips the very cordial which Providence kindly mingles with human woes. Discontent drowns its subject in the very waters of affliction, in which contentment only administers a refreshing bath, and sends us on our way rejoicing.

REDEEMING THE TIME.

BY HANNAH PELTON.

Walk in wisdom toward them that are without, redeeming the time.—Col. iv. 5. Redeeming the time, because the days are evil.—Eph. v. 16.

There is always an interest of feeling in connection with the word—time. It seems to form a part of ourselves. From the moment we enter the world, we are permitted to grasp the precious allotment. It is ours to use as God would have us, and only as thus used can we stand uncondemned before our Creator. There is perhaps nothing so misused as the moments that come to us, that may be freighted with the thought, look, word or act that will win its silent way to contribute to our eternal happiness or misery, and that of others—for no one lives for self alone. How silently and swiftly the years go by! The serious, thoughtful person can hardly understand how it is, that so many can live as though they were ever to be inhabitants of earth. How can they grasp its perishing things, that are so soon to be left, and neglect to secure the true riches, God's favor! The artisan that pledges his time to another, for ample compensation, does not presume to appropriate it to himself. God says, Ye are not your own, for ye are bought with a price. Mortal man cannot know the immensity of this ransom; nevertheless it has been given, that we may be sharers of God's glory. To be thus honored, we must guard, with zealous care, the golden moments.

"Redeeming the time for the days are evil." Sin is upon this beautiful earth, with its golden sunshine, silver raindrops, forest songsters; with its turf of green, its canopy of blue: God says the human heart is deceitful above all things, and desperately wicked. The world's harvest field needs its laborers, for the harvest is great, but its laborers are few.

Why are there so few laborers? Is it not because they have taken their time into their own hands? They appropriate to themselves the precious moments. Many spend their time in

what are called innocent amusements. Much time is worse than lost in trifling conversation. Some are so anxious for the esteem and honor of others, that the best of their lifetime is passed in needless adornments. Money is foolishly thrown away for showy ornaments that fill the heart with pride. Where is the harm? says the thoughtless one. The harm is that the wonderful Guest abides not with one who cherishes pride. God says, "The proud he knoweth afar off."

The right use of money is essential to the redeeming of time. To spend it in indulging "bad habits" is a great evil. How men and women seize upon these things so hurtful to self! Such are not prepared to enter the enjoyment of a never ending day of pure happiness. It is all lost—irrecoverably lost—just because they want *self* gratified. The golden moments are made to subserve every whim and caprice. They receive their reward. A rich man was dying, and when the physician had exhausted his skill in fruitless attempts to arrest his disease, the sufferer asked, "Shall I never recover?" "You are quite sick," answered the doctor, "and should prepare for the worst." "Cannot I live for a week?" "No; you will probably continue but a little while." "Say not so," said the dying man. "I will give you a hundred thousand dollars if you will prolong my life three days." "I could not do it," my dear sir, "three hours," said the doctor, and the man was dead in less than an hour. When life's course is finished,—time, to the unprepared, outweighs wealth: the brilliant life goes with the unseen breath.

"The spider's most attenuated thread is cord, is cable, to man's tender tie on earthly bliss. It breaks at every breeze."

"Walk in wisdom toward them that are without." How very few that do so! The unconverted, we regret to say, too often see in the lives of professed Christians, their own mirrored. Consequently we hear them say, What is the difference between us? Wherein do they deny themselves? Is there any excuse for a professor of religion to lead such a life? Good men sometimes fall.

In an unguarded moment they may yield to temptation. But with the one who will finally inherit eternal life, there is always the confession, the restitution, the true repentance and a restoration of God's favor. None truly walk in wisdom's ways only those who are led by the Spirit of God. If we abide by our own reasonings, it will be impossible to walk with God.

"Youth is not rich in time; it is poor;
Part with it as with money, sparing; pay
No moment, but in purchase of its worth;
And what is its worth? Ask death-beds; they can tell.
Part with it as with life, reluctant;
Big with holy hopes of nobler time to come;
Time, higher aimed, still nearer the great mark
Of man and angels—virtue more Divine."

"Time destroyed
Is suicide, where more than blood is spilt."

Young.

CHRIST'S LIFE AND MAN'S.

BY AUSTIN Q. HAGERMAN.

Physiologists have demonstrated that living blood may be transfused from the veins of one creature into those of another of the same kind. Thus, to a person wasted and weakened, by accident or disease, it would seem possible to lend new life and vigor by the wise and proper transfusion of blood from a perfectly well friend into the impaired system of the suffering one.

Christ is the life of the world. All life is power, and, since in Christ Jesus dwells all the fulness of the Godhead bodily, his power is infinite, and his life eternal.

But humanity is dead in sins. Sin has stung men and poisoned them with its deadly venom. Sin has sapped and weakened the best powers of the heart, leaving it dead to divine, eternal things, dead to all, save the low, selfish sensualities of brute-like existence, that grows more low and more corrupt until it sinks into the bottomless pit of eternal remorse and endless sorrow.

When the divine life, that was given to man with his pure, baby-innocence, has wasted its force in courses of wrong living, what is to be done to bring back the wasted power and lost purity? Can

he again raise himself to the true, new life of freedom, pureness and goodness without help from above? As well might the heavy, iron fly-wheel of a steam engine try to start itself after the fire is burned out and the steam condensed to cold, muddy drops of water.

Christ alone can renew the wasted vigor, the lost purity, the vanished love and hope, and faith. He laid down his life that we might live. We were dead, and he came that we might have life, and have it more abundantly. He took of His own blood in order that He might infuse a new, divine life into the hearts that were faint and sick with the death-malady of sin. *He gave His life for the life of the world.*

But God raised Him from the dead. And now we, being reconciled by His death, are saved by His LIFE.

Having provided salvation through His death, Christ Jesus, as the living Advocate with the Father, now makes intercession for us, who lay hold of Him by faith, and so put our case into His hands, that we are content to obey His instructions and keep His commandments.

The infinite ocean of power, made available by His death for us, is now brought to us who believe in Him with the heart; and living fountains, fed from that ocean of Divine fulness, may be in us as wells of water springing up unto everlasting life. By His Spirit we are endued with power. Christ becomes *our life*.

Transfusion can only take place between beings of the same kind. And so it was needful for Christ to become the Son of man, in order that we might become the sons of God. And, having partaken of His nature, it behooves us to live for Him, doing the truth and loving one another. Hereby we may know that we are the sons of God.

All arguments against the word of God are fallacies; all conceits against the word are delusions; all derision against the word is folly; and all opposition against the word is madness.—*Beveridge.*

REMARKABLE EXPERIENCE OF A LEARNED JEW.

Born of strictly orthodox Jewish parents, who watched most tenderly over my religious training, I was placed, at the age of seven, in a Jewish boarding school. I had stayed there two years, when I was deprived for ever of a fond mother's love and care. After this heavy bereavement, my father removed me to the Jewish Institution at Lower Norwood, whence I was taken, in my sixteenth year, to undergo a course of training as teacher in the great Jewish school, Spitalfields. Here I remained till my one-and-twentieth year, when I was appointed by the chief rabbi to the office of head-master in the Jewish school, West Hartlepool. I also occasionally preached, which gladdened the heart of my father and relatives, who had always considered me adapted for this vocation. My sermons were so enjoyed by the congregation, and so favorably commented upon by the Jewish press, that I was induced to adopt a course of religious reading, with the view of ultimately gaining a permanent rank in the Jewish pulpit. I therefore devoted myself assiduously to the study of the Old Testament, and began to read it with more earnest mind and deeper thought. From my earliest boyhood I was seriously inclined, and I frequently indulged in mental inquiries into the solemn relationship between God and man. Modern Judaism, with its machinery of forms, never could satisfy the cravings of my soul. Also, from regard to my father, who enjoys an established reputation among learned and orthodox Jews for piety and Talmudical knowledge, as well as from dislike to half measures, I resolved as I approached manhood, to lead a strictly Jewish life. But the mechanical service of the synagogue,—the mere lip-prayer by the majority of worshippers, who did not understand the language which they used as their sacred oracle, the dull rotation of meaningless ceremonies, and the disorder which frequently prevailed,—sadly proved the

absence of God's vivifying Spirit; and thus I received no spiritual encouragement to persist very long in my earnest resolution.

GREAT PERPLEXITIES.

I had never gone farther than giving a casual utterance to my doubts on the accuracy of Jewish interpretations of certain Biblical passages, such as Gen. iii. 15; xlix. 10; Ps. ii.; xvi. 10; cx.; Isa. vii. 4; ix. 6; liii.; Jer. xxiii. 5, 6, etc. Looking upon my future career as a most solemn and responsible one towards God and man, I resolved to judge for myself; and casting aside all preconceived notions which had been stored in my mind by Jewish expounders, and allowing the Word of God to be its own interpreter, I pursued my investigation with untiring zeal.

The farther I advanced my inquiries, the firmer grew my knowledge of the defective elements of the Judaic principles, and how utterly irreconcilable they were to the sublime doctrines of the Old Testament. My perplexities kept pace with the development of my views. I fully recognized the vagueness that existed in the religion of my fathers, and I groped for the hidden clue that would bring vitality to the same. Though I had often heard of Jesus, whom the Gentiles worshiped as their Saviour and Redeemer, yet the marked aversion and contempt with which this blessed name was associated by the Jews, had hitherto deterred me from reading the New Testament. An esteemed Jewish friend, with whom I was in correspondence, asked whether I had ever read it, and if not, he would strongly advise me to do so; he also presented me with a copy of one in Hebrew, which he had received at the Bible Stand, Crystal Palace. On reading the Gospel according to Matthew, it seemed as if a new world opened itself before me; for in it I discovered the key to the hidden treasures of the Old Testament. The arguments of Paul in his epistles seemed to be conclusive, especially the one to the Hebrews. The Levitical ordinances were

no longer without meaning to me. The types set forth therein by the high priesthood, the sacrifices, the sprinkling of the mercy-seat, the scape-goat and the day of atonement, were made plain to me as prefigurations of Christ, his baptism and ministry, his crucifixion, his resurrection, his mediation for us with the Father, and the forgiveness of our sins through his vicarious sacrifice. I now perceived my total ignorance of heavenly things, and felt I was a lost sinner. Our heavenly Father knows best what inward struggles I had to endure. Urged by a secret monitor within me, I searched the Scriptures, and became convinced that he of whom Moses and the prophets wrote must have been Jesus of Nazareth, whom my forefathers rejected. I felt quite undone; and on wrestling with God in prayer, I remembered that he "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." With a contrite heart and a broken spirit I henceforth prayed in the name of Jesus. Through his precious blood I felt I had full access to the Father; that his righteousness was imputed to me, and that he bore my sins on the cross. A heavenly joy from the quickening influence of God's Holy Spirit pervaded my heart, and I became conscious of its change. It was now out of the question to become a Jewish preacher.

EXTERNAL DIFFICULTIES.

Having, by the grace of God, thus far prevailed over my inward struggles, outward ones commenced. I was anxious to make known to my father the change in my religious views, and took advantage of a visit he paid me to ask his opinion on Isa. liii., and other Messianic passages, which he explained most unsatisfactorily, by asserting that Israel was referred to therein. His grief and consternation were indescribable when I told him that I believed they all alluded to Jesus Christ;—the hope and expectation of the patriarchs, and of all the inspired writers of the

Old Testament;—God incarnate. With tears in his eyes he entreated me not to talk thus to him, adding that only a pious Jew could be a child of God.—When he saw that his remonstrances could not shake my Christian belief, he said I must be deranged in mind, and affirmed if ever I should profess Christ publicly, he would have to mourn for me as dead.

I gave up my appointment, and returned to London. It is most painful to recollect the torment I endured at the time. My father wished me to come and reside with him, in order to deprive me of all Christian intercourse. But the wise Disposer of events mercifully intervened. I was induced to take another appointment as Hebrew master in a Jewish boarding school at Kew.—Being a secret believer in the Divine Redeemer, I occupied a most untenable position. Oh, how wretched I felt! How I yearned to throw off the unbearable yoke! Was it possible to restrain the propelling influence of the Spirit? Ought filial affection to interfere 'twixt man and his God?—"He that loveth father or mother more than me is not worthy of me." "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, for my name's sake, shall receive a hundred-fold, and shall inherit everlasting life." Here are two texts spoken by our Saviour, the one reproachful and condemnatory, the other overflowing with love and consolation, and were like balm to my soul, and called forth all my confidence. Through consulting a dear Christian friend, who had always watched over my spiritual progress with the most tender solicitude, I was led to form the acquaintance of Mr. Alexander, of the Bible stand, Crystal Palace. He, as a Hebrew Christian, could fully sympathize with, and enter into all my difficulties. He reminded me of Christ's words: "If ye confess me before men, I will also confess you before my Father which is in heaven," and "He that believeth and is baptized shall be saved." I now fully realized my wrong position, and perceived that only one course was

open to me,—to resign my post and openly acknowledge Jesus, my Saviour. When I communicated my wish to resign, to the principal of the academy, he expressed regret, and begged to know my reason. I unhesitatingly replied that I was a believer in the Lord Jesus Christ, and dared no longer conceal the fact. With the utmost amazement the venerable man contemplated me as he raised his hand and exclaimed, "I could weep for you." After a long discussion, he gave me a pamphlet written by a Jew against Christianity, and begged me to read it carefully. While reading this paper, a letter reached me from the Swansea Jewish congregation, tendering me, by the recommendation of the chief rabbi, the post of minister and teacher. While the tempter thus provoked me, I received a letter from Mr. Alexander, full of exhortation and spiritual comfort. I replied to the Swansea congregation and the chief rabbi, thankfully declining their united offer. To the principal of the academy I wrote that, "independent of profuse analogies contained in the Old Testament to the life and character of Jesus Christ, I found Leviticus an insurmountable barrier to my mind, if I excluded the light of the Gospel. He would remember that the only merit a Hebrew had during the existence of the temple in coming to God rested in a sacrifice. That sacrifice was not even accepted but through the mediation of a high priest. It is proved by Scripture, that no pardon could be obtained without the shedding of blood; for 'It is the blood that maketh an atonement;' and 'without the shedding of blood there is no remission of sin.' What now for a sacrifice, and where a high priest? The whole word of God pointed to Jesus, the Messiah, who came into this world to offer himself as a sacrifice for the sins of men, and to be ever their great Intercessor, their Prince of peace.—The Spirit of God having enlightened me so as to discern the great value of this merciful proclamation, I could no longer refrain from giving free utterance to the joy and gratitude with which my

heart abounded." The principal came to me the same morning, and said I might depart at once. He expressed his sincere sympathy for my relatives, and said he could only attribute my wilful destruction of my position and fair prospects in the Jewish community, to a state of *non compos mentis*. I telegraphed to Mr. Alexander, who welcomed me with open arms. Here I received that spiritual comfort and share in Christian intercourse for which my soul had so long panted.

THE QUESTION SETTLED.

By prayer and meditation I now prepared myself for publicly confessing the Lord Jesus. I was accordingly introduced to the Rev. Mr. Graham, who administered the sacred rite of baptism to me on Sabbath evening, February 2d, in presence of a large and devout congregation. It was the most solemn moment in the history of my life, and will ever remain engraved on my heart as the grand foretaste of heavenly bliss. Resting on the arm of Jesus, sure that no earthly influence can deprive me of this support, rejoicing in the knowledge that he is my Saviour, firm in the belief that he died for my sins, rose again for my justification, ascended to heaven, and sits now at the right hand of God, whence he will come to judge the quick and the dead, I joyfully take up the cross to follow my Divine Redeemer.

In consequence of a letter which I wrote to my relatives, my elder brother was telegraphed for from Paris. He came at once, in the hope of hindering my baptism. It would be too painful to relate the interview between us. Oh, how I pity my beloved father! Oh, that the scales would fall from his eyes, and the veil be removed from his heart! I have written to him, giving a reason for the faith that is in me, assuring him that, next to God, he would ever have the first place in my affection. May the Lord graciously soften the hearts of my relatives toward me, and use me as a humble instrument to lead them and others to the knowledge of the truth as revealed in the gospel of Christ!

In the midst of my trials my soul continues to experience the divine presence of that Spirit which beareth witness with my spirit that I am Christ's, and that there is nothing in this world that can separate me from him; and it is my humble desire, if God graciously spare my life and deem me fit, to consecrate it to his service, in whatever obscure corner of his vineyard it may please him to put me.—*Free Church Record.*

CHRISTIAN PERFECTION.

Q. What is Christian perfection?

A. The loving God with all our heart, mind, soul, and strength. This implies that no wrong temper, none contrary to love, remains in the soul; and that all the thoughts, words, and actions, are governed by pure love.

Q. Do you affirm that this perfection excludes all infirmities, ignorance, and mistake?

A. I continually affirm quite the contrary, and always have done so.

Q. But how can every thought, word and work, be governed by pure love, and the man be subject, at the same time, to ignorance and mistake?

A. I see no contradiction here. "A man may be filled with pure love, and still be liable to mistake." Indeed, I do not expect to be freed from actual mistake till this mortal puts on immortality. I believe this to be a natural consequence of the soul's dwelling in flesh and blood. For we cannot now *think* at all but by the mediation of these bodily organs, which have suffered equally with the rest of our frame. And hence we cannot avoid sometimes *thinking wrong*, till this corruptible shall have put on incorruption.

But we may carry this thought farther yet. A mistake in judgment may possibly occasion a mistake in practice. For instance, Mr. De Renty's mistake touching the nature of mortification, arising from prejudice of education, occasioned that practical mistake, his wearing an iron girdle. And a thousand such instances there may be, even in

those who are in the highest state of grace. Yea where every word and action springs from love, such a mistake is not properly a sin. However, it cannot bear the rigor of God's justice, but needs the atoning blood.

Q. What was the judgment of all our brethren who met at Bristol in August, 1758, on this head?

A. It was expressed in these words: 1. Every one may mistake as long as he lives: 2. A mistake in opinion may occasion a mistake in practice: 3. Every such mistake is a transgression of the perfect law. Therefore, 4. Every such mistake, were it not for the blood of atonement, would expose to eternal damnation. 5. It follows that the most perfect have continual need of the merits of Christ, even for their actual transgressions, and may say for themselves, as well as for their brethren, "Forgive us our trespasses."

This easily accounts for what might otherwise seem to be utterly unaccountable, namely: that those who are not offended when we speak of the highest degree of love, yet will not hear of living without sin. The reason is, they know all men are liable to mistake, and that in practice as well as in judgment. But they do not know, or do not observe, that this is not sin if love is the sole principle of action.

Q. But still, if they live without sin, does not this exclude the necessity of a mediator? At least, is it not plain that they stand no longer in need of Christ in his priestly office?

A. Far from it. None feel their need of Christ like these; none so entirely depend upon him. For Christ does not give life to the soul separate from, but in and with, himself. Hence his words are equally true of all men, in whatsoever state of grace they are: "As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me; without" or separate from "me, ye can do nothing."

In every state, we need Christ in the following respects: 1. Whatever grace we receive, it is a free gift from him: 2. We receive it as his purchase, mere

ly in consideration of the price he paid: 3. We have this grace not only from Christ, but in him. For our perfection is not like that of a tree, which flourishes by the sap derived from its own root, but, as was said before, like that of a branch, which, united to the vine, bears fruit, but, severed from it, is dried up and withered: 4. All our blessings, temporal, spiritual, and eternal, depend on his intercession for us, which is one branch of his priestly office, whereof, therefore, we have always equal need. The best of men still need Christ in his priestly office to atone for their omissions, short-comings, (as some not improperly speak,) their mistakes in judgment and practice, and their defects of various kinds. For these are all deviations from perfect law, and consequently need an atonement. Yet that they are not properly sins, we apprehend may appear from the words of St. Paul: "He that loveth another hath fulfilled the law; for love is the fulfilling of the law."—Rom. xiii. 8–10. Now mistakes, and whatever infirmities necessarily flow from the corruptible state of the body, are no way contrary to love, nor therefore, in the spiritual sense, sin.

To explain myself a little farther on this head. 1. Not only sin properly so called, that is, a voluntary transgression of a known law, but sin improperly so called, that is, an involuntary transgression of a divine law, known or unknown, needs the atoning blood. 2. I believe there is no such perfection in this life as excludes these involuntary transgressions, which I apprehend to be naturally consequent on the ignorance and mistakes inseparable from mortality. 3. Therefore sinless perfection is a phrase I never use, lest I should seem to contradict myself. 4. I believe a person filled with the love of God, is still liable to these involuntary transgressions. 5. Such transgressions you may call sins, if you please; I do not, for the reasons above mentioned.

Q. What advice would you give to those that do, and those that do not, call them so?

A. Let those that do not call them

sins never think that themselves, or any other persons, are in such a state as that they can stand before infinite justice without a mediator. This must argue either the deepest ignorance, or the highest arrogance and presumption.

Let those who do call them so beware how they confound these defects with sins properly so called. But how will they avoid it? How will these be distinguished from those, if they are all promiscuously called sins? I am much afraid, if we should allow any sins to be consistent with Christian perfection, few would confine the idea to those defects concerning which only the assertion could be true.

Q. But how can a liableness to mistake consist with perfect love? 2. Is not a person who is perfected in love, every moment under its influence? And can any mistake flow from pure love?

A. I answer. 1. Many mistakes may consist with pure love: 2. Some may accidentally flow from it. I mean love itself may incline us to mistake. The pure love of our neighbor, springing from the love of God, "thinketh no evil," "believeth and hopeth all things." Now this very temper, unsuspicious, ready to believe and hope the best of all men, may occasion our thinking some men better than they really are. Here there is a manifest mistake accidentally flowing from pure love.

Q. How, then, shall we avoid setting Christian perfection too high or too low?

A. By keeping to the Bible, and setting it just as high as the Scripture does. It is nothing higher, and nothing lower than this: the pure love of God and man; the loving God with all our heart and soul, and our neighbor as ourselves; it is love governing the heart and life, running through all our tempers, words and actions.—*John Wesley.*

HINDRANCES.—"It is no strange thing for those that are zealous in religion to meet with hindrances and discouragements from those about them; not only with opposition from enemies, but with blame and censure from friends."

ON SEEKING THE KINGDOM OF GOD.

BY REV. C. M. DAMON.

What is the great, important object of life? What should fill our thoughts and engage our attention and labors during the short, but anxious period of this life? In point of fact the people of the world seek after food, drink and clothing.—Luke xii. 22–30.

But how far do they differ in this respect from the professed children of God? Let us look carefully at our thoughts, desires, pursuits, and inquire whether we are not as really engrossed with the care of our bodies, our families, farms, merchandise or mechanical business, as the mass of the people. Some brother may reply, It is true I am, I do with my might what I have to do; I think closely of my business; like the ant, I provide my meat in the summer, and is not this right? Am I not obliged to be like the world in this? But then I fear God, seek to glorify him, act with a single eye, and herein I differ. Is not this enough?

Now let us look carefully. Jesus marks a wide distinction between his disciples and the nations of the world. To us he says expressly, *Seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful minds.* We are then to differ *radically* from the world. I greatly fear some of my dear brethren, children of God, well meaning, are not clear in their views of this truth. Perhaps they sincerely think that the minister, alone, should literally observe this precept; while they must toil and plod for the support of themselves, their families, and their beloved pastor and family. But all this while the world is perishing, scores and hundreds of deathless spirits are daily falling into the lake of fire, and the work of the world's rescue moves very slow. It is to this work of the instant rescue of an imperiled world, that all Christians are called. O, that every converted soul would realize his life-long mission, to labor diligently, manfully for the salvation of

men! This should be the *burden* of all hearts.

From the moment of conversion, every one should forget all anxiety about temporal matters, and have his mind filled with the labor of redeeming souls. This is what Jesus teaches, *Seek ye the kingdom of God.* Not merely the kingdom of righteousness, peace and joy in his own soul; but that of which we pray: *Thy kingdom come, Thy will be done in earth; that is, the extension of Christ's kingdom in the world by the salvation of sinners.*

This, then, is the work to which we are solemnly, yet graciously, commanded. Every farmer, merchant, mechanic, day laborer, should feel, this is my great business, my care, my anxiety, the object to which I should look forward with high aspiration, and joyful expectation; the salvation of men, the relief of the poor and afflicted, the accomplishment of good to the world.

It was the lamentable complaint of Paul, Phil. ii. 21, *All men seek their own, not the things which are Jesus Christ's.* How many good men look upon their farms, their business, as their own; toil hard, bear heavy burdens, desire to help sustain the cause of God, and when they have given liberally, are thankful, and struggle on with debts, cares and burdens.

"But what do you want?" Why this, brethren; Make the cause of God your own cause, your own care, burden and business. Then God will care for you, and carry all your burdens. God is able to make your fields laugh with waving abundance. "There is no want to them that fear him."—Psalms xxxiv. 9. Jesus says all these things, all needful temporal good, *absolutely*, shall be added.

O, what burdens might be lifted, what hours of labor might be turned from channels of carking care, into fields of delightful spiritual employment, had we faith in God. How graciously does he offer to bear all our burdens, supply all our wants, will we but throw off the anxiety of this world, and *think*, and pray, and labor for the extension of his

kingdom "An hundred fold in this life, manifold more in this present time." Consult Matt. vi. 24-34, xix. 29, Mark xviii. 29, 30. How unkind, insulting, and grieving to the blessed Jesus to distrust and refuse his offers of providence, and struggle in our own way and strength to care for ourselves and his cause. We need not leave our employments, unless specially called, but cease all anxiety, and seek constantly, diligently, earnestly, *the kingdom of God*, as a hired laborer devotes himself to the work and interests of his employer, leaving to him the care of the daily provision wherewith he shall be fed.

LOVE LEADS US TO GO IN THE SERVICE OF JESUS.

"Come, my beloved, let us go forth into the field." A loving church spontaneously puts herself upon widening service. She has a large heart towards her Lord, and longs to see him reign over all mankind. She does not wait to hear again and again the Macedonian's cry, "Come over and help us," but she is prompt in mission enterprise. She does not tarry till she is forced by persecution to go abroad everywhere preaching the Word, but she sends forth her champions far and wide. As sure as ever she loves her Lord, she asks herself the question, "What more can I do for Him?" When she looks over the plot of ground which she has been tilling, she says, "It is not large enough: the harvest I can get out of this will not suffice me for my dear Lord;" and she saith to him, "Let me go to the regions beyond, to break up the fallow ground, and cause the wilderness to blossom." Now, beloved members of this church, do you not feel some such desire? It is upon my heart that we should be undertaking larger things for Christ. Keep up the old agencies by all manner of means; quicken them, strengthen them; but does not love suggest that as increasing years add increasing indebtedness to Christ, as we are always receiving fresh mercies, so we should make new and larger returns

to our best friend? If by us, as a church, nothing new may be ventured, yet cannot each individual have his own plan, and branch out afresh? Will not each man say in his heart, "What can I do for Jesus to-day, over and above what I should have done if things had gone on in the ordinary course?" Inquire of him you love, if your hearts are with him, it will not be long before you will discover what he would have you do.

The spouse, when she said, "Let us go forth into the field" knew that the proposal would please her Lord; for the nature of Christ is a large and loving one, and, therefore, he would bless the far off ones. He is no narrow heart; his thoughts of love are far reaching, and when the church says, "Let us go forth into the field," truly her Lord is not backward to accept the invitation. The spouse does not guess at this, nor does she merely infer it from her Bridegroom's nature, but she has it in express command from his own lips, "Go ye into all the world and preach the gospel to every creature." There stand the orders, and when our largest enterprises shall have been fulfilled we shall not have exceeded them. There is no exclusion put upon any tribe or clan, no classes are laid under ban, no individuals are exempted. Therefore, Church of Christ, by the love thou bearest to thy crucified Master, by his wounds and death for thee, and by his living love for thee, seek out the lost and gather together the outcasts. Ye fishers of men, launch out into the deep, and let down your nets for a draught. Ye sowers of holy seed, go abroad, and sow the untrodden wastes. Ye consecrated builders, break away from old foundations, and lay fresh groundwork for a larger temple for your God and King. Surely the Spirit of love in a church will suggest this.—*Spurgeon*.

GOD ALL-SUFFICIENT.—"There is no harm can happen to a man who has God for his friend; but there is no good can happen to a man abandoned of God. No philosophy can stand out against God's departure."—*Cheever*.

CHRIST THE LIFE.

BY REV. G. R. HARVEY.

Christ, *the anointed*, is the Redeemer of our guilty and perishing world. He is called by various names, and has received numerous titles by the prophets who showed forth his birth, life, death and glorious resurrection: viz, Prophet, Priest, King, Branch, Governor, Alpha and Omega, Beginning of the Creation of God, and in all by one hundred and seventy-nine names and titles.

But in all there is none which seems so much what we, as a perishing world, need, as Christ, the "LIFE."—John xiv. 16. It is almost universally admitted that we lost the life in the fall. "In Adam we all die." "All we like sheep have gone astray." "Man is dead in trespasses and in sins." "Death has passed upon all men, for that all men have sinned." Man lost life by disobedience. We regain it by obedience to Christ, and faith in Him. Christ is our life, when we receive him as such. "He that believeth on the Son, hath everlasting life."—John iii. 36. Christ is the life of the Gospel: in fact, without Him, there is no gospel. Paul says, "I am not ashamed of the gospel of Christ," and assigned as his reason, "for it is the power of God unto salvation to every one that believeth." Now it was the Christ in it that makes it the power of God unto salvation. And I think the reason why the preaching of the present day is not more powerful, is, that it has not enough of Christ in it, some have none. Christ's gospel, or the gospel of Christ, *is* the power of God, unto the salvation of every one that believeth. "Philip went down into Samaria and preached Christ unto them." But the Marys were the first to preach Him as Jesus risen. When they went from the sepulcher they said, "He is risen from the dead." I am so glad that we have a living Christ. Unto his disciples he showed himself alive, after his fashion, by many infallible proofs.—Acts i. 3. The disciples declared everywhere they went, "That Jesus had risen from the dead."

Peter said on the day of Pentecost, "This Jesus hath God raised up, whereof we all are witnesses."—Acts ii. 32. Paul preached him as a Lamb slain, but a God risen. This doctrine seems to have met with the greatest opposition from the devil in all ages of the world. That is, He who was dead, *is alive* again. The devil does not care anything for such a little Jesus as the Romanists carry. But it is the *living Jesus* that opposes the onward march of the devil. This is the reason why the Church, in her early day, was enabled to carry the battle right in the midst of the King's enemies. It was Jesus, who had conquered Death and Hell, that was among them. The secret of the wonderful success of our early Methodists was, they were very careful that Christ was among them. Hence Wesley says, "The best of all is, God is with us." I think if Asbury and the early Methodist preachers of this country, were asked how they kept up with the increasing population of the cities they occupied, methinks they would say, Not by building steeple churches:—not by getting a big organ into the church, and hiring wicked men and women to do their singing for them:—not by preaching science and thinking more of their reputation as preachers than they did of the salvation of precious souls; but by preaching Christ the Life; yea, and Christ was the Life, and Christ is the Life, and is to be the Life for evermore. Men are dead, and Christ, not the church, is to give them life. The world lieth in the arms of the wicked one. What we want is, more of Christ and less of ourselves, in the pulpits and in the pew; in the press, in the ministry and in his people. Jesus is the Bread and the Water of life, "The way, the truth and the LIFE."

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 HOW TO BEAR THE ROD.—It is difficult to conceive any thing more beautiful than the reply given by one in affliction, when he was asked how he bore it so well. "It lightens the stroke," said he, "to draw near to him who handles the rod."

SCENE IN A LOG-CABIN.

It was nearly midnight of a Saturday night that a messenger came to Colonel —, requesting him to go to the cabin of a settler, some three miles down the river, and see his daughter, a girl of fourteen, who was supposed to be dying. Col. — awoke me, and asked me to accompany him, and I consented, taking with me the small package of medicines which I always carried in the forest; but I learned soon there was no need of these, for her disease was past cure.

"She is a strange child," said the Col., "her father is a strange man. They live together on the bank of the river. They came here three years ago, and no one knows whence or why. He has money, and is a keen shot. The child has been wasting away for a year past. I have seen her often, and she seems gifted with a marvellous intellect. She speaks sometimes as if inspired, and she seems to be the only hope of her father."

We reached the hut of the settler in less than half an hour, and entered it reverently.

The scene was one that cannot easily be forgotten. There were books, and evidences of luxury and taste, lying on the rude table in the centre. A guitar lay on the table near the small window, and the bed furniture, on which the dying girl lay, was as soft as the covering of a dying queen.

She was a fair child, with masses of long black hair lying over her pillow. Her eye was dark and piercing, and as it met mine, she started slightly, but looked upward. I spoke a few words to her father, and, turning to her, asked if she knew her condition.

"I know that my Redeemer liveth," said she, in a voice whose melody was like the sweetest tones of an Eolian. You may imagine that the answer startled me, and with a few words of like import, I turned from her. A half hour passed, and she spoke in the same deep, richly melodious voice:

"Father, I am cold; lie down beside

me;" and the old man lay down beside his dying child, and she twined her emaciated arms around his neck, and murmured in a dreamy voice, "Dear father, dear father."

"My child," said the old man, "doth the flood seem deep to thee?"

"Nay, father, for my soul is strong."

"Seest thou the other shore?"

"I see it, father; and its banks are green with immortal verdure."

"Hearest thou the voice of its inhabitants?"

"I hear them, father, as the voices of angels, falling from afar, in the still and solemn night-time; and they call me. Her voice too, father—O, I heard it then!"

"Doth she speak to thee?"

"She speaketh to me most heavenly."

"Doth she smile?"

"An angel smile! But a cold, calm smile. But I am cold—cold—cold! Father, there's a mist in the room.—You'll be lonely, lonely. Is this death, father?"

And so she passed away.

"DELIVER US FROM EVIL."

BY E. H. SHERMAN.

There never was a time when this petition in our Lord's prayer needed more frequently to be offered to God in faith than now. We are nearing the end of this dispensation, and Satan has "come down in great wrath," knowing that he hath but a short time to work. Legions of evil spirits are hovering over the earth, aiding Satan in his work of destruction. From the evil one, evil spirits, evil men, an evil heart of unbelief, evil thoughts, evil speaking, evil actions and an evil world, we need to pray continually for deliverance.

As unbelief is the fountain from which all other sins flow—a tree whose fruit has poisoned the whole human family—we need specially to guard against it. When Satan came to our first parents in Eden, as an angel of light, he deceived them, and prevailed on them to believe a lie. They doubted

the truth of what God had told them. The seed of unbelief was then planted, and being nourished by the old serpent, it grew rapidly into a great tree, whose branches to-day extend all over the world, and bear a thousand kinds of fruit, and yield their fruit every moment. The fruit is poisonous, and death in every case ensues, unless a special remedy is applied quickly, which is the blood of Christ. That alone can cleanse from sin.

Oh, that God's people might realize the heinous nature and tendency of unbelief! It is written, "Without faith it is impossible to please God." And again, "Ye cannot serve God and Mammon." Yet there are many who are vainly striving to serve both, who think that in some way they shall get to heaven at last. How Satan is blinding men in these last days. May the slumbering be aroused and trim their lamps, and get a good supply of oil before it is too late!

SILENT LOVE.—"An illiterate female," said Dr. Chalmers, "in humble life, applied for admission to the sacrament; but, at the customary examination, could not frame one articulate reply to a single question that was put to her. It was in vain to ask her of the offices or mediation of Christ, or of the purpose of his death. Not one word could be drawn out of her; and yet there was a certain air of intelligent seriousness, and the manifestations of right and appropriate feeling—a heart, a tenderness, indicated not by one syllable of utterance, but by the natural signs of emotion, which fitly responded to the topics of the clergyman, whether she was spoken to of the sin that condemned her, or of the Saviour who atoned for it. Still, as she could make no distinct reply to any of his questions, he refused to enroll her as a communicant; when she, on retiring, called out, in the fulness of her heart, 'I cannot speak for him, but I could die for him!' The minister overpowered, handed to her a sacramental token; and with good reason, although not a reason fell in utterance from her."

OUR PENTECOST—HAS IT COME?

Our hearts have burned a hundred times as we have thought of the outpouring of the Holy Ghost which followed our Saviour's ascension into heaven. How readily we recall the history of those glorious days! First, the thick-gathering events which indicated the nearing close of the Redeemer's earthly mission; the truth, gradually and with reluctant tenderness made known to His disciples "as they were able to bear it," that He was about to leave them; the concentration of their attention and hopes on the promise of "another Comforter;" the sad scenes which ended in the death and burial of Jesus; His various appearance after His resurrection, and the reiterated command to His followers to wait for "the promise of the Father;" the ascension into heaven, and their return to Jerusalem to wait and pray. Then the earnest, united, and joyful expectant prayers, the arrival of the day, and the glorious descent of the Spirit in living power. To the waiting believers *Pentecost had come!*

Is there not, for those who have chosen the Lord Jesus as their Master, who have on the altar of His cross consecrated their entire being, and in purpose and will "left all to follow Him"—is there not something resembling that which the disciples received when "they were filled with the Holy Ghost?" To those who have accepted Jesus as their full Saviour comes there not a Pentecost? We know "a brother beloved" whose very name speaks stimulus and hope in our hearts, in whose letters months ago was the expression recurring more than once, "*My Pentecost has not yet come!*" We recall the experience of an evangelist, a portion of whose spiritual history was recorded in these pages last year, who spoke of receiving, after his attainment of purity of heart, a distinct baptism of power. "The Highest Christian Life," in our last, treats of the same blessing in another aspect; and in the experience of W.

E. Boardman, as an example, is found the same thing.

The matter presents itself to us as one of intense interest; and the question to be distinctly faced is this: Is there not for those who are consciously redeemed from all sin a yet greater grace, a fullness of power and blessing promised by the Saviour, and actually within the reach of their faith? and is not this a Pentecostal baptism of the Holy Ghost?

Many of our readers will at once confess their need for such visitations. "We have," they will say, "consciously given up all to God, and are enabled to rest on the Lord Jesus as our full Saviour—a great step in advance of our former experience! Now, peace has succeeded inward unrest, and the gloom of doubt has given place to clear, shining light; depression, which cut the very sinews of exertion, has yielded to joyous elasticity of soul; and this assurance has been followed by a measure of power: but we have felt, and do feel, that something more is needed."

Something more? What is that something? The answer is, The gift of the Holy Ghost to dwell within the soul in fullness of influence—in fact, the fire-baptism which Christ came to send, and which He did send on His disciples at Pentecost. The reception of this gift would meet several wants of which we are distinctly conscious. First, it would give equability and steadiness to our religious experience. That experience is too often fluctuating; and in place of clear, steady progression, there are times when the feeling is present with us that the weights have run down; and we need "winding up;" times when we have to seek God, go over our consecration once again, renew in acts of definite trust our faith for purity, and start afresh. The indwelling of the divine Spirit will give stabler vigor to His whole work in us. Further, we confess our need for a clearer radiance of Christ-likeness in our lives. A solemn responsibility attends the confession of entire sanctification. There may be the ab-

sence of what is inconsistent with the confession, while there is lacking that positive, manifest Christ-likeness, that ever-present love and ever burning zeal which are the "image and superscription" of an indwelling Jesus. The fuller baptism of the Holy Spirit, and this alone, can accomplish in us this glorious elevation of character. Moreover, such a reception of the Spirit would impart fitness for service. God has a great work in His vineyard to be done, and wants suitable instruments. His Spirit is working among His own people; inquiry is being made for the "green pastures" of perfect love; and attention turns not only towards the doctrine, but toward those who speak of it. It is evident that to lead other believers onward to holiness, a man must himself enjoy and exemplify a high degree of its blessedness—perfect humbleness and self-abnegation, pure zeal, heavenly light, and, accompanying all and pervading all, an undoubted Divine influence. How few possess these qualifications! But the gift of the Spirit in His fullness will fit us for *all* the work God may call us to undertake.—And power! O how we need power! There are those who thought that the attainment of full salvation would be followed immediately by results such as the baptism of Pentecost brought to the preaching of the apostles. This has not been the case; and it has become needful at times to look at the real advance resulting from the trust for purity to assure the soul there has been no self-deception. The endowment of power for success in soul-saving is given to those who, by full consecration and whole-hearted trust in the Redeemer, are prepared for its reception.

Let our readers ask themselves, "Has my Pentecost yet come?" With many of us it has yet to be sought; and we shall do well to remember what one has said, that "it may be stated as a general principle of the Divine administration, and especially with the gift of the Spirit, that no such blessing is conferred until its value is appreciated, until there is faith in the provisions and promises

of grace in respect to it, and until it is specifically sought as a supreme good." We are many of us, in relation to this gift, much as Elijah was on Mount Carmel before the close of his prayer. The altar has been reared, and the wood placed in order; we have, with solemn sincerity of purpose, laid ourselves as a sacrifice upon it; while in the presence of the All-knowing God we have avowed our belief in the rightness of His claims, and yielding up ourselves in obedience to His word, have kneeled and cried,

"O that the fire from heaven might fall!"

But *has* the fire fallen? Have we "received the Holy Ghost since we believed?" Has our Pentecost come? It is manifest that if we are to become, in power and fitness for holy service, what we really long to be, it must be by the operation upon us of a Divine power. What are vows and purposes, plans for enlarged devotion and heartier service, access to holy men or their works? We cannot be transformed and filled by these. We want to come under the full power of a grand impulse from without, which shall take up our whole nature, as the sea-tide takes up a vessel, and carry us clear away from all self-trust and self-seeking; and which shall inspire our will, affections, mind, our prayers and efforts, with fulness of power. All this is comprised in the gift of the Holy Ghost. And may we have it? Yes, every one: "the promise is to us." But *how*? This is the question asked by thousands. Men who have received the gift are followed and scrutinised; books on the subject are eagerly read; and much thought and prayer are brought to bear upon that question, How shall the baptism be obtained? The promise is here, the blessing is nigh, but how shall we realise it?

LET US PRAY!

Each for himself, in our closets, praying in faith, waiting in faith, as "they that watch for the morning." Yonder in heaven the Saviour lives. Have we forgotten His last words? Did not He promise to bestow this grace as He

spread out His hands to bless His disciples? "Reader, from beneath those sacred hands, uplifted to bless us as well as them, those never-to-be-forgotten words, 'Go,' but 'Tarry,' come directly and personally to you and me. Eternity is lost to us if we go not as bidden, and barrenness and spiritual blight will rest upon us if we tarry not as required. But the light of God shall attend us, and glory infinite shall encircle us at last if we do go forth as bidden on the one hand, and tarry as required on other."*—*I. E. Page, in King's Highway.*

COMMANDS AND PROMISES.

BY T. O. WIGHTMAN.

I am come a light unto the world, that whosoever believeth in me should not abide in darkness.—John xii. 46.

Jesus answered and said; If a man love me he will keep my words, and my Father will love him and we will come unto him and make our abode with him.—John xiv. 23.

If we confess our sins, He is faithful and just to forgive our sins and cleanse us from all unrighteousness.—1 John i. 9.

I will not leave you comfortless.—John xiv. 18.

Now ye are clean through the word which I have spoken unto you; 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.—xv. 3-4.

The blood of Jesus Christ His Son cleanseth us from all sin.—1 John i. 7.

And hereby we know that he abideth in us by the Spirit which he hath given unto us.—1 John, iii. 24.

Hereby know ye the Spirit of God; every Spirit that confesseth that Jesus Christ is come in the flesh is of God.—1 John, iv. 2.

But Jesus said, Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven.—Matt., xix. 14.

* Mahan's "Baptism of the Holy Ghost."

Except ye be converted and become as little children, ye shall not enter into the kingdom of Heaven.—Matt. xviii. 3.

Behold the Lamb of God which taketh away the sin of the world.—John i. 29. (Christ has made full atonement. We must repent of the sins that we have committed and be converted and become as little children.)

The Lord said unto Abram, I am the Almighty God, walk before me and be thou perfect.—Genesis xvii. 1.

Thou shalt be perfect with the Lord thy God.—Deut. xviii. 13.

Howbeit we speak wisdom among them that are perfect.—1 Cor. ii. 6.

Finally, brethren farewell; be perfect.—2 Cor. xiii. 11.

I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us, therefore, as many as be perfect, be thus minded.—Phil. iii. 14, 15.

Till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man.—Eph. iv. 13.

Which is Christ in you, the hope of glory whom we preach, that we may present every man perfect in Christ.—Col. i. 27-28.

That ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God who giveth to all men liberally and upbraideth not, and it shall be given him; but let him ask in faith, nothing wavering, for he that wavereth is like a wave of the sea, driven with the wind and tossed, for let not that man think that he shall receive anything of the Lord.—James 1, 4-7.

Be ye therefore perfect, even as your Father which is in Heaven is perfect.—Matt. vi. 48.

This last quotation is in Christ's own words. Dare we say he does not mean it? It is as positive a command as "Thou shalt not steal." If we break the least command we are guilty of the whole. But, thank God, "If we sin we have an advocate with the Father." But he says, "Watch and pray lest ye enter into temptation." And again, "Strive to enter into the strait gate, for many will seek to enter in but shall not be able." "Thou shalt love the Lord

thy God with all thy heart, soul, mind and strength, and thy neighbor as thyself." God requires *perfect* obedience; and perfect faith. Now if we believe that Christ died for us, and if we go to him, Christ says, "He that cometh to me I will in no wise cast out, but I will be in him a well of water springing up into everlasting life." Now if God is in us we must be pure. God has said he cannot look upon sin with the least degree of allowance. Certainly he will not dwell where sin is. I do not believe that man ever gets to that state, in this life, where it is impossible for him to fall and sin, for I do not find it in the Bible. All unrighteousness is sin. Our Saviour said, "Now ye are clean through the word which I have spoken unto you." He said to the impotent man, "Thy sins be forgiven you, go and sin no more." He that endureth to the end shall be saved. Yes, we have something to do if we get to heaven. We must watch and pray and strive, but grace shall be sufficient for us. Oh, what could we do without our Saviour! We want him every hour. But if we keep ourselves pure he has promised to abide with us.

He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself unto him.—John, xiv. 21.

I will not leave you comfortless, I will come unto you.—John, xiv. 18.

What more can we ask? The way is so plain the wayfaring man, though a fool, need not err therein. God has done all things well, and now he says, "Son, give me thy heart." It is the affections of the heart that God asks for. But the heart of man is so selfish it wants to keep back part of the price. It must come to God's terms, or else God will not dwell in the heart. If we sin, the Spirit withdraws and leaves us in the dark until we repent. Then he forgives, and says, "Go, and sin no more. Be ye holy in all manner of conversation and godliness. Be perfect. "Perfect love casteth out fear."

EXPERIENCE OF A SECEDING MASON.

BY REV. A. T. RILEY.

I had long entertained a good opinion of Masonry, and had argued in its favor. I had many friends who were Masons—some of them Christian men in whom I had the utmost confidence:—had read the *Masonic Monitor*, taking particular notice of everything that I considered good in its teachings. I had never read an anti-masonic book or paper—had heard some things that I considered bad about them—but thought, as many others do, that they were false. At times I thought I would never become a Mason; at other times thought it would help me in my work as a Christian minister, and I had best join them. Finally I asked a Christian minister, in whom I had great confidence, who is, I believe, a Knight Templar, if he would advise me to become a Mason: he said he would. I then made up my mind to join as soon as possible. I made it a matter of prayer: tried to commit my way unto the Lord, and, as far as possible tried to act with an eye single to His glory. I thought I could reach men with the gospel that I could reach in no other way; that I could obtain help in *church enterprises*, and individual pecuniary aid, that would make me more efficient in my ministerial labors. I prayed God if it was wrong for me to join, to prevent it; if it was His will, to permit it. (The question may be asked, Why, then, did God permit me to get into it if it is wrong? Two solutions present themselves to *my mind*. The first is, I was in a partially backslidden condition, and it may be that God could not lead me as He would. I was not walking in the noon-day, cloudless light of the Sun of Righteousness. The second is, I speak of it cautiously, it may be that God, who sees the end from the beginning, saw that I would come out from it; and because of having been a Mason, have greater power and influence in working against the abomination.) I applied for admission,

and was accepted. When I was asked in the preparation rooms, if I would cheerfully conform to all the ancient usages and customs of the order, I replied Yes; if there is nothing against conscience. One man said he guessed there was not. But when required to divest myself of clothing, with the exception of shirt, and then put on their masonic drawers, it was certainly against my modesty. When required to say that I had come hither "to learn to subdue my passions," I thought it rather a hard saying, at least for a *Christian* man. The idea of a *Christian going to a Masonic Lodge* to learn to subdue his passions!

My suspicions of the terrible evil of the institution were not aroused much, if any, until I came to the obligation in the fellow-craft degree. When I came to the clause in this obligation, Furthermore, "Do you promise and swear, that you will obey all regular signs and summonses, given, handed, sent or thrown to you by the hand of a brother Fellow-craft Mason, . . . or Lodge of such, if it be within the length of your cable-tow," the thought of Morgan's murder came into my mind. I was terribly excited, though I suppose I did not show it. In this excited state I took the remainder of the obligation: though when I had to say that I did it without any mental reservation, I thought I would never help kill any one. I wonder how I ever could have been so guilty as to take such an obligation! Under those circumstances, I could get no rest until I went to the Master of the Lodge about it, and he told me that the obligation was taken with the understanding that I would never be called upon to do anything conflicting with duty to God, country or family.

(But how was it in the case of Morgan? Men were summoned to attend the Lodges, and finally, after consultations had been held all over the country, it was decided that he must die! Eight men had to cast lots to see which should kill him. Three of them drew lots with D—for death—on them, and *they put him to death!* And this is only conform-

ing to "ancient customs of the order.") I was satisfied with his explanation, and went on.

But in taking the obligation of Master Mason, my suspicions were again aroused at the clause, "Furthermore do I promise and swear, that a Master Mason's secrets, given to me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own when communicated to me, *murder and treason excepted, and they left to my own election,*" though by keeping before my mind the assurance of the Master of the Lodge, that there was nothing required of me conflicting with other duties, I went through with the third degree. I tried to reconcile these things with conscience, but they were like Banquo's Ghost—they would not down. I attended a camp-meeting shortly afterward, and there, while praying for a personal blessing from God, Masonry came up before my mind. I promised God, if I found that Masonry was wrong I would give it up. He took me at my word, and poured out His Spirit upon me. This was but a short time before I started for Conference. I was a probationer of the second year, in the Minn. Conference of the M. E. Church. On my way to the Conference I passed through the town where my wife's people lived: she had gone before on a visit: and I found them in great excitement about Masonry. I found that they had an expose of Masonry, written by a German minister and published (in German) by Hitchcock and Walden. When I found that my wife had read that book, and knew of the practices of Masons in their nightly orgies, I was ashamed of the institution. I was almost tempted to get the book and destroy it. I tried to keep her relations from knowing that I was a Mason, but their talk had a great effect on me. At St. Paul I stopped with my old class-leader, a man full of faith, and about the first thing, before he knew I was a Mason, he commenced talking against it. I was getting hit on every side. But when I got to Conference, among

so many ministers who were Masons, I felt reassured. I had received but little pay from my charge for three years, and was in great need, both myself and family. A good Christian and warm-hearted brother started a subscription to get me a suit of clothes—giving four dollars himself. He said to me several times, "I want you to consider that this comes from the Lord." But a prominent minister, in writing to me afterward, said a part of it was from "*Masons because they were such, and felt bound to help the needy.*"—(Mason of course.) The Conference gave me sixty-five dollars, which helped me pay some debts and get some clothing for my wife. I was ordained Deacon: blest spiritually, and came back full of hope for the future; and with a *better opinion of Masonry.*

I went to my new appointment, and lo! almost the first thing I providentially came across "*Finney on Masonry.*" *This completely upset me.* I saw plainly that I *must give up Masonry.* I read everything I could get on the subject—"Bernard's Light on Masonry," "Judge Whitney's defense before the Grand Lodge," "The Seal broken," "The Image of the Beast," copies of the "*Cynosure*," "*Methodist Free Press*," "*Free Methodist*," etc. I was surprised to find that Masonry was so fully exposed; and became convinced that it was *my duty also to denounce it*, and, as did Finney and other Christian men, expose it to the world; that the obligations are not morally binding on *any one.* I was deceived as to its true character; and I have God's word for it. "If a soul swear, . . . and it be hid from him, when he knoweth of it he shall confess that he hath sinned in that thing."—Lev. v. 4, 5.

Of course this raised a storm of indignation. I received a letter advising me to say nothing on the matter; and stating that I had a man in my charge "who might be filling good charges to-day, but he is unacceptable, even to those who care nothing about Masonry, because he will not let it alone." The man is Rev. A. C. Hand, known to

many of your readers, a man of excellent talents, but a strong anti-Mason. He is a superannuate in the Minnesota Conference, but is able to take work, and wanted to, but he could not keep still about Masonry! This letter led me, in connection with other things, to conclude to have nothing more to do with a church so controlled by Masonic influence. But where should I go? The Lord sent Bro. T. S. LaDue out in that country to hold Quarterly meetings. I attended the meeting. I had been prejudiced against the Free Methodists, but God took away all my prejudice, convinced me that He was with them, baptized me with the Holy Ghost, so that I lost all my strength and—well acted just like a Free Methodist. Glory be to God! I felt that I was among kindred spirits. I asked God to direct me: and I finally asked Bro. LaDue, (Chairman of the District,) if he could give me a place to work. It seemed that the Lord had a place already prepared for me. I wrote to the M. E. Presiding Elder that I must withdraw from the M. E. Church; giving my reasons for it. I then united with the Free Methodists: and persecution began. Men have commenced to say all manner of evil against me falsely. It was even reported that I had turned Mormon! An ex-Presiding Elder of the M. E. Church says, "All thinking men will look upon you as a *perjured man*!" But I will not take space to enumerate the trials I have been passing through. God has wonderfully blest and sustained me. He has given me courage and strength to lecture with Bro. LaDue, in the presence of Masons who were doing all in their power to make the people believe I was lying. I have been cited to appear for trial for violation of obligation by disclosing the secrets of Masonry, and renouncing all allegiance to the order. The penalty is death! The committee appointed by the Lodge to take testimony in the case, is composed of a Representative elect to the Legislature; a steward in the M. E. Church; and a prominent lawyer. I hardly think they dare attempt to take

my life: but they will do all in their power to ruin my reputation, and hinder me in this world. But I trust in the Lord with all my heart, and lean not to my own understanding. In all my ways I try to acknowledge Him: and He does direct my paths. Glory be to His name!

"He leadeth me—oh blessed thought,
O words with heavenly comfort fraught."

I trust that the readers of the *Earnest Christian* will pray for me, that I may speak the truth with holy boldness, and be the means of saving many precious souls from destruction.

THE DECAY OF CONSCIENCE.

I believe it is a fact generally admitted that there is much less conscience manifested, by men and women, in nearly all the walks of life, than there was forty years ago. There is justly much complaint of this, and there seems to be but little prospect of reformation. The rings and frauds and villainies in high and low places, among all ranks of men, are most alarming, and one is almost compelled to ask: "Can nobody be safely trusted?" Now, what is the cause of this degeneracy? Doubtless there are many causes that contribute more or less directly to it; but I am persuaded that the fault is more in the ministry and public press than in any and all things else. It has been fashionable now for many years to ridicule and decry Puritanism. Ministers have ceased, in a great measure, to probe the consciences of men with the spiritual law of God. So far as my knowledge extends, there has been a great letting down and ignoring the searching claims of God's law, as revealed in his Word.

This law is the only standard of true morality. "By the law is the knowledge of sin." The law is the quickener of the human conscience. Just in proportion as the spirituality of the law of God is kept out of view will there be manifest a decay of conscience. This must be the inevitable result. Let ministers ridicule Puritanism, attempt to

preach the Gospel without thoroughly probing the conscience with the divine law, and this *must* result in, at least, a partial paralysis of the moral sense. The error that lies at the foundation of this decay of individual and public conscience originates, no doubt, in the pulpit. The proper guardians of the public conscience have, I fear, very much neglected to expound and insist upon obedience to the moral law. It is plain that some of our most popular preachers are phrenologists. Phrenology has no organ of free will. Hence, it has no moral agency, no moral law and moral obligation in any proper sense of these terms. A consistent phrenologist can have no proper ideas of moral obligation, of moral guilt, blameworthiness, and retribution. Some years since, a brother of one of our most popular preachers heard me preach on the text "Be ye reconciled to God." I went on to show, among other things, that being reconciled to God implied being reconciled to the execution of his law. He called on me the next morning, and among other things said that neither himself nor two of his brothers whom he named, all preachers, had naturally any conscience. "We have," said he, "no such ideas in our minds of sin, guilt, justice, and retribution as you and father have." "We cannot preach as you do upon those subjects." He continued: "I am striving to cultivate a conscience, and think I begin to understand what it is." But naturally, neither I nor the two brothers I have named have any conscience." Now, these three ministers have repeatedly appeared in their writings before the public. I have read much that they have written, and not unfrequently the sermons of one of them, and have been struck with the manifest want of conscience in his sermons and writings. He is a phrenologist, and, hence, he has in his theological views no free will, no moral agency, and nothing that is really a logical result of free will and moral agency. He can ridicule Puritanism and the great doctrines of the Orthodox faith; and, indeed, his whole teaching, so far as it

has fallen under my eye, most lamentably shows the want of moral discrimination. I should judge from his writings that the true ideas of moral depravity, guilt, and ill-desert, in the true acceptance of those terms, have no place in his mind. Indeed, as a consistent phrenologist, such ideas have no right to be in his mind. They are necessarily excluded by his philosophy. I do not know how extensively phrenology has poisoned the minds of ministers of different denominations; but I have observed with pain that many ministers who write for the public press, fail to reach the consciences of men. They fail to go to the bottom of the matter and insist upon obedience to the moral law as alone acceptable to God. They seem to me to "make void the law through faith." They seem to hold up a different standard from that which is inculcated in Christ's Sermon on the Mount, which was Christ's exposition of the moral law. Christ expressly taught in that sermon that there was no salvation without conformity to the rule of life laid down in that sermon. True faith in Christ will always and inevitably beget a holy life. But I fear it has become fashionable to preach what amounts to an antinomian gospel. The rule of life promulgated in the Gospel is precisely that of the moral law. These four things are expressly affirmed of true faith, of the faith of the Gospel:

- 1st. "It establishes the law."
- 2d. "It works by love."
- 3d. "It purifies the heart."
- 4th. "It overcomes the world."

These are but different forms of affirming that true faith does, as a matter of fact, produce a holy life. If it did not, it would "make void the law." The true Gospel is not preached where obedience to the moral law as the only rule of life is not insisted upon. Wherever there is a failure to do this in the instructions of any pulpit, it will inevitably be seen that the hearers of such a mutilated Gospel will have very little conscience. We need more Boanerges or sons of thunder in the pulpit. We need men that will flash forth the law of God

like vivid lightning and arouse the consciences of men. We need more Puritanism in the pulpit. To be sure, some of the Puritans were extremists. But still, under their teaching, there was a very different state of the individual and public conscience from what exists in these days. Those old, stern, grand vindicators of the government of God would have thundered and lightened till they had almost demolished their pulpits if any such immoralities had shown themselves under their instructions as are common in these days. In a great measure the periodical press takes its tone from the pulpit. The universal literature of the present day shows conclusively that the moral sense of the people needs toning up, and some of our most fascinating preachers have become the favorites of infidels, skeptics of every grade, Universalists, and the most abandoned characters. And has the offense of the Cross ceased, or is the Cross kept out of view? Has the holy law of God, with its stringent precept and its awful penalty, become popular with unconverted men and women? Or is it ignored in the pulpit, and the preacher praised for that neglect of duty for which he should be despised? I believe the only possible way to arrest this downward tendency in private and public morals is the holding up of the pulpits in this land, with unsparing faithfulness, the whole Gospel of God, including as the only rule of life the perfect and holy law of God.

The holding up of this law will reveal the moral depravity of the heart, and the holding forth of the cleansing blood of Christ will cleanse the heart from sin. My beloved brethren in the ministry, is there not a great want in the public inculcations of the pulpit upon this subject? We are set for the defense of the blessed Gospel and for the vindication of God's holy law. I pray you let us probe the consciences of our hearers; let us thunder forth the law and gospel of God until our voices reach the capitol of this nation, through our representatives in Congress. It is now very common for the secular papers

even to publish extracts of sermons. Let us give the reporters of the press such work to do as will make their ears and the ears of their readers tingle. Let our railroad rings, our stock gamblers, our officials of every grade hear from its pulpit, if they come within the sound, such wholesome Puritanic preaching as will arouse them to better thoughts and a better life. Away with this milk-and-water preaching of a love of Christ that has no holiness or moral discrimination in it! Away with preaching a love of God that is not angry with sinners every day! Away with preaching a Christ not crucified for sin.

Christ crucified for the sins of the world is the Christ that the people need. Let us rid ourselves of the just imputation of neglecting to preach the law of God until the consciences of men are asleep. Such a collapse of conscience in this land could never have existed if the Puritan element in our preaching had not in a great measure fallen out.

Some years ago I was preaching in a congregation whose pastor had died some months before. He seemed to have been nearly universally popular with his church and with the community. His church seemed to have almost idolized him. Everybody was speaking in his praise and holding him up as an example; and yet both the church and the community clearly demonstrated that they had had an unfaithful minister, a man who loved and sought the applause of his people. I heard so much of his inculcations, and saw so much of the legitimate fruits of his teachings that I felt constrained to tell the people from the pulpit that they had had an unfaithful minister; that such fruits as were apparent on every side, both within and without the church, could never have resulted from a faithful presentation of the Gospel. This assertion would, doubtless, have greatly shocked them had it been made under other circumstances; but, as the way had been prepared, they did not seem disposed to gainsay it. Brethren, our preaching will bear its legitimate fruits. If immoral

ity prevails in the land, the fault is ours in a great degree. If there is a decay of conscience, the pulpit is responsible for it. If the public press lack moral discrimination, the pulpit is responsible for it. If the church is degenerate and worldly, the pulpit is responsible for it. If the world loses its interest in religion, the pulpit is responsible for it. If Satan rules in our halls of legislation, the pulpit is responsible for it. If our politics become so corrupt that the very foundations of our government are ready to fall away, the pulpit is responsible for it. Let us not ignore this fact, my dear brethren; but let us lay it to heart, and be thoroughly awake to our responsibility in respect to the morals of this nation.—*President Charles G. Finney, in Independent.*

CHRISTIAN COURAGE.

BY REV. WM. GOULD.

Some are doubtless destroyed for lack of knowledge; but many more fail through want of courage.

Many who commence the Christian life with the clear light of God shining in their souls, revealing to them their plain path of duty, fall out by the way, because they do not heed the apostolic injunction, "Add to your faith virtue," (*Christian courage*;) and many more who do not wholly backslide; go stumbling along, halt, lame, and making but little real progress, almost all their days, from the same cause.

Through the defective, and often false teachings of the day, and from other causes; improper conceptions of the Christian life are often entertained: its happy and pleasant aspects are studied, to the neglect of its cross-bearing and self-denying characteristics. The favorite, but perverted motto of the masses of religionists of the times is: "Religion never was designed to make our pleasures less." Their cross is all *changed*: shame, ruggedness, nails and blood, are no longer associated with it, but it is an artistic thing, rose-wreathed and beautiful. The religious home life,

is regarded rather in its parlor than its kitchen aspects. Its warfare is more the mock fighting of the Review, or dress parade drill, than an actual conflict with sternly opposing forces.

The great problem of the times in secular life is, "How to live without work." In the religious world, the great study is, "How to be a Christian and get to heaven without any troublesome, laborious, or painful experiences; or, to use modern phraseology, 'By the easy way.'"

We hear but little now of the *bitterness* of repentance; of mortifying, humiliating confessions; striving, groaning, agonizing, and kindred terms are omitted from the vocabulary of modern, practical theology. Giving *all* for Christ, is, evidently, regarded in a poetic and sentimental sense; and means nothing. *Consecration* is talked of, and sung about much; while in practice it is only a religiously romantic idea, to be beautifully played out on the stages of church theatres; but seldom realized in everyday life. Consecration talk is the principal staple of modern *Exhibition Religion*.

As a consequence of all this, the Christianity of our times is thoroughly emasculated and almost utterly destitute of spiritual vitality. The faith once delivered to the Saints, illustrated so graphically in the eleventh of Hebrews, —Where is it? If the Son of Man should come now, would he find it on the earth? Thank God it yet lives! there is still a remnant according to the election of grace. A few who clearly discern that the King's highway, the royal and only route to glory, passes through a country where enemies abound; that the carnal mind is still enmity to God; that the apocalyptic angel has not yet "Laid hold on that old Serpent, the Devil and Satan," and so bound him that he cannot go out to deceive the nations. The eyes of their understanding being opened, they comprehend and realize that, "They must fight if they would reign;" that "They must through much tribulation, enter into the kingdom;" that all who live

godly suffer persecution. In wrestling with principalities and powers, and the rulers of the darkness of this world; they have especially discovered to their amazement, the spiritual wickedness (*wicked Spirits*), enthroned in the high (and thought to be, heavenly) places of modern church sanctuaries; and that in those associations commonly organized under religious forms, and supposed to supply all the needed help for living Christian lives, the most deadly and soul destroying influences are often felt, and the greatest opposition to real godliness is encountered. Having undertaken to expose the secret devices of God's enemies, and to dislodge sin, especially from its church thrones, they are bringing on a fearful conflict. All hell is moved, while Gog and Magog rage, the carnal hearts of men are vomiting forth fury: above all the formal church is aroused: men and devils are joined and have set the battle in array against our God and his Christ.

"But shall believers fear? But shall believers fly?" Who is on the Lord's side? Who will come up to his help against the mighty? Many say "I ought to: I must: I will try." Sometimes they make a few splurges and dashes at the enemy's works. Perhaps they follow a loud flourish of trumpets, a ringing declaration of belligerent intentions, made in some spot where friends surround and enemies are scarce, with a few reformatory and warlike efforts at home or in the world; and then feeling the strength of the tide of evil influence, and perceiving the bold and determined front of the enemy, alas! alas!!—fear inspires retreat.

Reader, would you do otherwise? Would you stem the tide, and stand the shock of battle? then heed the admonition, "Add to your faith virtue," put on *Christian courage*.

God supplies it, like the faith to which it is added. It is the gift of God and may be obtained by the most shrinking and timid. Boasting, but cowardly Peter got it, and so will you if you receive the baptism he had.

Have you received the Holy Ghost

since you believed? If so, *dare you do what you know you ought to do*, now and at all times? As thy day is, so shall thy strength be. What thy hand findeth to do, *do it* with thy might. Lo, the Spirit leads thee to duty! Is there a whisper in thy soul, "Testify for Jesus?" *Speak*, in the church, or in the world, at home or abroad. Is a spirit of prayer resting upon thee? *Pray*, wait not; supplicate, agonize and prevail. Is reproof or warning needed? *Give it*; dare to give it, shrink not, compromise not, plainly, but lovingly, blow the warning note. Is the cross heavy? *Take it up, bear it*; thou shalt find it other than it seems; or if not, thou shalt find thyself not alone in lifting it. Is self denial demanded? *Make the sacrifice*; compel thyself to follow him, who, though he was rich, yet for our sakes became poor. Does suffering come? *Accept it*; embrace it; let the thorns pierce thee; what though thy shrinking flesh complain, crying out under the infliction: it is necessary; endure the pain. Is persecution for Christ's sake necessary? *Shun it not*; hide not from it, face it, bear it. Thus shalt thou conquer!

Wait not for overwhelming baptisms of courage. When blest of God, *do the first duty presented promptly*, and thou shalt have strength for the next. Thou livest by the moment. Do the next thing and the next; only a single duty presents itself at any one time. Thy courage shall increase at every successive step in the path of obedience. Thou shalt grow from babyhood to manhood, and fatherhood; yea, thou shalt obtain a giant's strength. Thou shalt more than conquer through him that loveth thee.

CARE.—"Whatever cares the providence of God casts upon us, we must not be *cumbered* with them nor perplexed and disquieted by them. Care is good, and duty; but *cumber* is a sin and folly. The cares which he casts upon us we may cheerfully cast upon him; but not those which we foolishly draw upon ourselves."—Henry.

THE LAND OF CANAAN.

BY REV. O. M. OWEN.

"A land of corn and wine and oil,
Favored with God's peculiar smile,
With every blessing blest."

Do you *dwell* in this land? Bless the Lord we have full salvation this side of our tombstones! When children we were taught to sing:

"There is a happy land,
Far, far away."

"The kingdom of God is *near at hand*," not afar off. Uttermost salvation may be enjoyed by every one. *Hear it*, halting, doubting one: ye who at times *almost* grasp the pearl—ye who *almost* feel the mighty cleansing—ye who *almost* step over the line into the Land of Perfect Love—"It is the will of God, even *your* sanctification." Ye may enter the Promised Land notwithstanding Satan has whispered so many times, "Holiness is not for you." Ye need one more act of faith. Ye need to confront the devil with the language of Paul to the old Phillippian jailor "Believe on the Lord Jesus Christ and thou shalt be saved."

"A Land of Corn." In some soil it is impossible to raise corn, and none but the mighty Jesus can make a *corn-field* out of the human heart. As soon as we consent to let Jesus plough up the soil in our hearts—pull out the weeds—remove all the old roots, so that the seed can grow, what a change comes over our souls. We not only enter the "land of corn," but it enters us. Corn! in the dry and thirsty land—Corn! in the desert—Corn! although walking skeletons are on every hand.

What a pure atmosphere in this land, how cool, how bracing, how different from the mixed land and mixed life, a mixture of faith and unbelief. What a contrast between this life of sinning and unbelief, and "*living* by faith on the Son of God." O, let us go up at once and possess the land! Yes, if we possess the land, the land possesses us. We *keep holiness* and holiness *keeps* us. Too many, instead of moving into the

land, and living there, are always trying to reach through the fence and steal some of the fruit—trying to bring God to their terms. It is far better to sell out and go up and possess the land. It is comparatively easy to get blest when others are stepping into the pool,—when others are shouting happy, but it is a little different on our own hook, that is, because our own record is clear and we are right with God. God help us not to borrow our religious enjoyment from others, but have joy in the Holy Ghost because we are right, and our title clear!

"But I am afraid of the giants—the anakim—the walled cities—the persecution." Yes, you see scare-crows—always preaching unbelief and talking of the lions in the way. But do you know that a man never places a scare-crow in his field unless there is corn there which he desires to protect? and the devil is sure to place scare-crows over the Land of Corn. If there were nothing in this land to be gained, he would not attempt to discourage you from entering it. There *is* corn in the land. Full salvation is a *land* of corn. Egypt is not a corn land, but Canaan is. O Lord, inspire us with courage to go up and possess the land! Cease starving yourself—eat and live forever.

"A Land of Corn and Wine." Not intoxicating—the wine of the kingdom, such as the disciples had on the day of Pentecost. "And Oil." Machinery well oiled never squeaks. Testimonies and preaching, endowed by the Spirit, never *grates*. There will be no clashing between souls who enjoy holiness. If people would apply the oil, how the creaking sounds would die out! How peace and harmony would reign in the professed church of Christ!

"Favored with God's peculiar smile." God smiles upon the justified, but he has a *peculiar* smile for those who go on unto perfection. God favors them—favors them with *heavy* crosses, and heavy blessings.

"With every blessing blest." A sanctified soul has all he really needs, though as poor as Lazarus. If he dies

in his poverty, he certainly has "*every blessing*" for he gains Heaven and eternal life. All his persecutions and afflictions are transformed into blessings by the power of the blood of Jesus. Sanctified souls stand firm, endure persecutions. Caleb and Joshua were stoned by their own church members for preaching the possibility and necessity of *immediately* possessing the land. We may meet with things worse than cobble stones, but let us remember this is a part of our heritage here. Preach instantaneous regeneration and sanctification and you may meet with opposition where least expected, but notwithstanding this, "We are *well able* to go up and possess it." The spies brought back two reports,—majority and minority. The majority said, We are not able; the minority said, we are. The multitude adopt the report of the fearful spies and say it is impossible to be holy here. Let us adopt unanimously the minority report, and with Caleb and Joshua push into Canaan. The reason there are so many sickly Christians is, they have stopped on this side of Jordan. Stop no longer! Sing until it is printed on your heart, the old stanza:

"Faith, mighty faith the promise sees,
And looks to that alone,
Laughs at impossibilities,
And cries, it shall be done."

If in the Land of Canaan, stay there. for we have too many "comers and goers." Jesus desires "comers and stayers," who will keep their hearts clean and hands pure. Don't grumble so much about the way, but put on courage and surmount every obstacle. The complaining spies never reached the land;—they perished by the plague. Those who preached *faith* entered into Canaan. O how many there are living in grumbling alley, who might be dwelling on Prospect avenue. The Lord help us! Amen.

PRAYER.

BY REV. DAVID DEXTER.

Did the High and Holy One intend to mock us when He said, "Men ought

always to pray and not to faint?" We believe not; and farther we believe that if we had a deeper sense of the ability and willingness of Him who commands this, to hear us when we pray, how it would help our faith. And what a benefit it would be if we were all divested of our unbelief, so that we could fall on to the sure word and claim its fulfillment. See what it says: "Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord." A correct understanding of this on the part of the people, and a practice of it in the right spirit, would save a vast amount of suffering here. The obligation rests on the one that is sick to send for the elders of the church, send for the persons that you think have nearest access to God. No difference what his office, Elder, Class leader, Steward or Preacher. If you obey this word, you show that you have confidence in God. And the truly devoted will see this and stand ready to claim that promise, "Where two of you are agreed on earth touching anything you shall ask, it shall be done." This kind of faith is a wonderful help in this world of sin and death. Am I a parent? Then I can lean on the same arm that Job did when he said, "Peradventure my children have sinned, as they have feasted at their eldest brother's house; I will offer sacrifice for them." The next he heard they were all swept to eternity. This sacrificing, under that dispensation, was the same as praying under this. John tried to bring the praying man's privilege before him and impress it by defining its extent, "If any man see his brother sin a sin which is not unto death, he shall ask" that it may be forgiven and it shall be forgiven.

Men who solve problems are not in the habit of saying, "I cant." Those that succeed say, "It must be done." This whole system of power and success rests in the little problem, "He that cometh to God must believe that He is, and that He is a rewarder of *all* them that diligently seek Him." Lord, increase our faith!

EDITORIAL.

CONDITIONAL CONSECRATION.

Consecration to God should have no conditions. It should be whole-souled and without reserve. It should be without stipulation, like that of a dutiful child to a parent; and not like the contract of a hiring for wages. We should throw ourselves utterly and without hesitation upon the mercy and the goodness of God. He cares for us. *As a father pitieth his children, so the Lord pitieth them that fear Him.* We should accept, with gratitude, whatever in His providence, He is pleased to bestow. As children, we should trust ourselves to His Fatherhood. In extent, our consecration should reach to the full measure of our ability; in duration, to the unending period of our existence.

Is this your consecration, deliberately and solemnly made and tenaciously adhered to through all changes? The consecration of many appears to depend upon their preachers or upon their surroundings. If the preacher does his duty, they endeavor to do their duty. If he is indifferent, and goes through with the services in a professional manner, they settle down into a self-indulgent, careless way of living. If he preaches the doctrine of holiness clearly and definitely, they are definite in their professions, which they strive to honor with their lives. If he is vague and general, their testimony loses its distinctness, and their holy zeal gradually subsides into lukewarmness.

So with many preachers. Their consecration appears to depend upon their circumstances. If their appointments suit them, they will try to do well: if not, they seem to aim simply at getting through the year, or sometimes even at the breaking up of the circuit altogether.

It is no wonder, then, that with all the talk we hear about consecration to God, we see so little of the fruit. The roots do not strike deep enough to bear fruit, especially in a dry season. If we would bring forth the fruit of holy lives, we must be wholly given to God under all circumstan-

ces. His will, clearly ascertained, must be our will. Whenever He calls upon us to stand by His truth alone, we must do so modestly, but boldly and firmly. We must not tone down because others tone down. Our testimony must be positive and independent. Our zeal must be kindled by the undying fires of God's love, and not by the ever-varying flames of human devotion. We must depend more upon the Sun, the original source of light, and less upon the moon, which shines only by reflection. Thank God for human helps! but they are only human after all, and it will never do to lean upon them mainly. But we can trust in the Lord forever. *For in the Lord Jehovah is everlasting strength.*

If we would be stable and useful, our religious life must depend more upon God and less upon men. There must be no conditions, expressed or implied, in our consecration. Whoever lets his lamp go out, we must see that ours is trimmed and burning. Whoever falters, we must go straight forward. However panic-stricken our comrades, or even our officers may be, we must hold the field, firm as the unyielding rock. Whoever tires or faints, we must steadily wait upon the Lord and renew our strength.

Reader, will you make an unconditional consecration of yourself to God? **YE ARE NOT YOUR OWN; FOR YE ARE BOUGHT WITH A PRICE. THEREFORE GLORIFY GOD IN YOUR BODY AND IN YOUR SPIRIT, WHICH ARE GOD'S.**

ENERGIES WASTED.

"Why does not the church at — have a revival?" we are asked. "The preacher is sanctified, talented, industrious and experienced. The members, many of whom enjoy the blessing of holiness, are united, more than ordinarily gifted, and possess the confidence of the community. Why do they not have a revival and get more souls saved among them?"

We answer: They do not have a revival because they do not labor for a revival. They want one, and expect to have one; but they think the time for it has not come yet. All the members are not yet fully

saved. Those who are, have not all the power which they believe is for them; different ones get tempted from time to time and need assistance. So their spiritual strength is all employed in taking care of themselves. Their energies are all exhausted in looking after each other. They are so much absorbed in acquiring and maintaining discipline in the camp, that they are never prepared to take the field. They never get beyond making preparations. They are never ready to strike a decisive blow. They stay behind their fortifications, and are well content if they are not taken captives. What they need is not more power, so much as the right use of the power which they already possess.—Their theory is wrong. Their policy is wrong.

God does not refuse to work only through instruments morally perfect. His grace often flows in generous streams through rugged channels. Those who bear the vessels of the Lord should be clean; but it is not necessary that they should be dressed with artistic taste. Their robes should be washed and made white; but they need not be starched and ironed.—The army generally should be in a good condition; but it is not necessary that every invalid in the hospital should be recovered before a battle can be safely fought. The promise of Christ is made not to the many, but to the few,—not to well-drilled veterans, but to those who know just enough to come at His call. *Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.* It does not require a large quantity of dry wood to kindle a great fire. Some of the best revivals we have ever seen, have been in churches in which a majority of the members were at the commencement very far from being right. We took the few who were in working order and went ahead. We did not let the others hinder us by getting between our faith and God. We did not publish our weakness in publishing our divisions; but we went to work boldly in the name of God, trying to get sinners saved, when they were present, and trying to get Church members right when we were chiefly by ourselves. In this way

the work went on for weeks, till a multitude of believers were added to the Lord.

Reader, if you are conscious you enjoy the right religion,—if it keeps you from sin, makes you patient under provocation, exceeding joyful in all your tribulations, and opens up before you a bright prospect of a glorious immortality in the world to come, then do all in your power to spread it. Be zealous to win men to Christ. Go to work deliberately to get men converted to God. Secure the co-operation of all you can, but do not rely upon that as necessary to success. In this spiritual conflict the promise is made to individuals, or to inconsiderable numbers, *One of you shall chase a thousand, and two put ten thousand to flight. Where two or three are met together in my name, there am I in the midst of them. When two of you are agreed as touching any thing which they shall ask, it shall be done for them of my Father which is in Heaven.*

DEDICATIONS.

AT RAHWAY, N. J., we dedicated a Free Church to the worship of God, the 21st of December last. Notwithstanding the stringency of the times all the money necessary to pay for the edifice was pledged. A mortgage of \$1500, with ten years to run, remains upon the lot.

The building is a large brick edifice, capable of holding a congregation of about five hundred; well finished with a slate roof. It was built by the Universalists, and was bought for but a trifle more than the lot would bring. The Lord was with us in the meeting and a good religious interest prevailed.

AT PHILADELPHIA we held opening services in the basement of their new Church on the 28th of December last. It was a spiritual meeting. All felt that God was there. Every one was surprised at the readiness and cheerfulness with which the amount called for to complete the edifice was contributed. There is nothing that opens men's hearts to give to the cause of God like the Spirit of God. Where the Spirit of God is there is not only liberty

but liberality. A revival spirit prevailed and six were forward for prayers on Sunday evening. It is an interesting, promising field and now that they have a place in which to hold meetings during the week, we expect the cause of God will move forward there with power.

REV. LEWIS BAILEY.

We are pained to hear of the sudden death of our beloved brother, Rev. Lewis Bailey, Editor of the Free Methodist. He fell a prey to that insidious disease, consumption. When we last saw him at the Conference we feared that his stay among us would be short. But the doctors told him that his lungs were not diseased, and he expected soon to rally. But God ordained otherwise; and in spite of all the best medical skill could do for him, he fell at his post, in the prime of early manhood. We have no particulars of his life or death, but hope to give them hereafter.

He was a devoted Christian, an earnest, able, uncompromising preacher, a laborious, successful editor; a man of excellent business ability, high and noble impulses, calculated to make his mark for God in the world. In his domestic and social relations he endeared himself to all. He will be greatly missed by a large circle of appreciative friends. But our loss is his gain.

HAPPY NEW YEAR!

Dear Reader, we send you this number with the devout prayer that this year may be to you the happiest of your life. God grant that it may be! Live near to Him. Act as in His presence. Let His Spirit lead you. Deny self. Be kind and patient to others. Let your life be consecrated to doing good. If you feel tried with any of your friends, take special pains to make them better and happier. Forget self. Remember God: remember the poor. Live to make the world better, and you will learn the secret of happiness on earth.

CORRESPONDENCE.

DYING TESTIMONY.

BETSEY E. SHERWOOD.—“The memory of the just is blessed.” Such is the memory of the dear departed one who is the subject of this brief memoir. She was just, and her memory is blessed. Not often is it the privilege of any one to pen the history of one so worthy of remembrance. She was one of the few whose garments are undefiled; and to her, we fully believe, the promise is now fulfilled, “They shall walk with me in white, for they are worthy.”

Betsey E. Sherwood was born in Varick, Seneca Co., N. Y., May 26th, 1833. Her parents were natives of England. But Sister Betsey did not inherit the firmness so peculiar to the English. She had naturally warm impulses, quick and strong sympathies, but was almost entirely destitute of will. Any one she loved could bend or influence her in any direction. Those who only knew her in later years, after grace had given her such nerve and will, making her really one of “God’s invincibles,” can hardly appreciate the triumph of grace in her; but such is the testimony of those who knew her in childhood and early youth.

Sister Sherwood was early the subject of religious impressions. When quite young, she attended a protracted meeting in the town of Warsaw, Wyoming Co., N. Y., held by the Free-will Baptists. It was while attending this meeting, that she first yielded her heart to God. After she really decided to be a Christian, simple, child-like and confiding, she did just what she thought God wanted her to. Being young in years, she naturally looked to an older sister, who was also a professed follower of Christ, for counsel and example. But, unhappily for the youthful disciple, this older sister loved the world and the frivolities of youth more than her Saviour: and her example had a sad tendency to alienate Sister Betsey’s heart from the narrow way. For about a year and a half she maintained her fidelity to God; then she

yielded to outward influences, and was lured by associates into the giddy whirl of pleasure, yet all the while turning with longing eyes to a Christian life. In the winter of 1847, during a revival at Castile, where her parents then lived, she again gave her heart to God, and soon after united with the M. E. Church. She was for many years regarded as one of its most consistent members. Still, her experience was comparatively limited. She knew nothing of the higher life of entire holiness. In the providence of God, the way opened for her to attend a select school for young ladies in an adjoining town in the autumn of 1854. It was here her mind was first awakened upon the subject of entire holiness. At first the theme was strange and hard to be understood; but gradually the light broke in upon her understanding, and she grasped the great and glorious truth, that Jesus Christ is able to save even to the uttermost ALL who come unto God by Him. Her heart was honest; and when she fully believed it to be her privilege to be thus saved, she began at once to seek it earnestly. Her soul wrestled, Jacob-like, and prevailed. The blood that speaketh better things than that of Abel was then applied to her longing heart, and she felt its cleansing power. For a short time she rejoiced with an unspeakable joy; but soon, through her ignorance of the way, she cast away her confidence and began again to seek the blessing. When she again experienced the power of grace to save fully, it was like the dawning of morning. So gradually and almost imperceptibly was the work accomplished; that she never could say when it was done. It was by self-examination and trial by the Word, that she was enabled to settle into the abiding assurance that the work was wrought, but not until about two years after she first felt the cleansing touch.

Habits, however, were formed during those two years of diligent seeking after God, that were of untold value to her during the remainder of her life. She learned how to walk by faith, as but few, comparatively, ever learn. She also learned the

value of secret prayer. Her favorite employment was that of talking to Jesus in the secret place. Did she have trouble,—was she pressed by care, or harassed in any way, it was always, "Go have a talk with Jesus." She would come forth from her closet with renewed strength to do her Master's will. Holiness was her favorite theme. She talked it in public and in private. Her whole being was enlisted in the service of God, to do her utmost for the salvation of her fellow-beings around her.

Her life was filled up with usefulness to the bodies as well as souls of suffering humanity. She was herself a great sufferer at times from diseases that preyed upon her. But here, again, she tested the wonderful power of our omnipotent Christ, by being three times healed in answer to prayer, of diseases that baffled the skill of physicians, and must soon have terminated in death. The particulars of these miraculous cures would protract this unduly but many living witnesses can testify to the truthfulness of this statement. She felt she was raised up for the Master's service, and nobly did she act her part in the vineyard of her Lord.

In the spring of 1855, her father removed to Gainesville, where she was identified with the work of God until her death.—She remained a member of the M. E. Church until the formation of the Free Methodist class in 1865, when she united with that people. She was one of the twelve original members—together with her father, mother, one sister, and brother-in-law. It is worthy of remark, that, first her mother, then herself, were the first laid in the altar of the church which was reared through the determined, self-sacrificing efforts of that little class. Her place will not soon be filled among those with whom she bravely fought and patiently suffered for Jesus' sake. As Sabbath School superintendent, she rendered very acceptable service for about five years, endearing herself to the young, and being rendered instrumental of the salvation of some precious souls. Then she filled the position of Bible-class teacher, until her health failed last winter.

Not only in the church will our dear sister be missed, but at home, and among her neighbors and friends. She was a faithful, loving daughter, sister and aunt. In her own family, among her neighbors, and numerous acquaintances, she was a trusty friend, a wise counsellor, a helper in time of need—ever sympathizing with the distressed, and doing her utmost to relieve suffering humanity. In short, she was a consistent Christian everywhere.

Her last illness was contracted by long-continued watchings and exposures in caring for her dear mother, who passed to the other shore in July the previous year. Sister Betsey's health gradually declined, though almost imperceptibly, from the time of her mother's death. She did not give up and keep her room until February, though it was with great difficulty that she kept around so long. Previous to her sickness, the question was applied with power to her mind, Would she be willing to pass through a protracted illness, should such be for God's glory? It cost some tears to answer in the affirmative, but her response was, "Yea, Lord, if such shall glorify thee." The answer came to her soul, "I have chosen thee in the furnace of affliction;" and "Oh, how I rejoiced," she said, "that I was chosen at all." The hand of disease rested very heavily upon her much of the time for many long months; but no complaining word was heard—no impatience manifested; but all was endured with a degree of patience, and Christian fortitude and resignation, seldom witnessed.

Many will remember her oft-repeated testimony while on the Fairport campground, last August: "I have proved, He keepeth the soul in perfect peace whose mind is stayed on Him;" "Patience has had its perfect work in my soul." Her Saviour did not fail her as she neared the river's brink. Though reason was dethroned most of the time during the last week of her stay on earth, at lucid intervals, she invariably testified to the power of grace to sustain and keep in the trying hour. Before her father came, and in the absence of her immediate family friends,

the question was asked, during a moment of consciousness, by the writer of this sketch, "What shall I say to your father, should you fail to see him again?" "Tell him," she said, "I am abundantly sustained."

I was with her much of the time during the last three weeks of her illness and can testify to the abounding grace continually manifested by the dear departed one. Our hearts were united in the Lord for over eighteen years, and truly can I bear witness that I never knew a friend more true under all circumstances, nor greater fidelity to Christ. Her faith was unyielding, her zeal untiring. Our hearts were like those of David and Jonathan. It was a great privilege for us to have her with us in her last hours and do for her as for an own sister in the flesh.

The last morning of her stay on earth, was a morning of triumph to her soul. Though the organs of speech were so affected by disease that it was very difficult for her to speak one word intelligently, she was enabled to shout aloud, Glory! Glory!! Glory!!! in the holy triumph over her last foe. She continued to sink from this time until her spirit took its flight from earth, at about half past ten in the evening, September 6th, 1873.

LOVE FEAST.

E. OSBORN.—I love the New Testament track and, by the grace of God, am going through this way. I love this religion more and more that saves us from the love of the world. If it does not do that it does not do much for us. Blessed be God; it will do it from one year to another. Praise the Lord! Yes, in the beginning of this New year, I feel His saving power in my heart. Amen!

Burlington, Iowa.

MRS. ANNIE WOOD.—I can say to the pilgrims to-day, that I have got the world under my feet. Praise Jesus! He saves me to the uttermost. I love to do His holy will in all things. I am determined to ever hold up the banner of holiness, God being my helper.