

THE EARNEST CHRISTIAN AND GOLDEN RULE.

Vol. XXIX.

FEBRUARY, 1875.

No. 2.

THE CHURCH OF CHRIST.

BY REV. B. T. ROBERTS.

There is a great deal said about the Church. Around it cluster our highest interests and our fondest hopes. Yet there are respecting it many indistinct, contradictory, and, in consequence, unscriptural notions.

Some professed Christians deny the very existence of the Christian Church in a tangible, visible form. They hold that the Church is made up of true believers, but each one stands independent and alone, a Church in himself, receiving to his fellowship or excluding from it whoever he may judge proper. Church organizations they deem to be unnecessary, if not positively wrong.

We undertake to show that the Church of Christ is a body having an organized, visible existence. This is proved from the fact—

1. That it is the object of hostility. Hell is in arms against it. *Upon this rock I will build my Church, and the gates of hell shall not prevail against it.*—Mat. xvi. 18. Satan is too skilful a warrior to make war upon an imaginary existence. He does not fight as one that beateth the air. It were idle to say that the gates of hell shall not prevail against the Church, if the Church has no form capable of being attacked.

But as Satan is a spirit, it may be argued that he can assail the Church even if it has only a spiritual existence.

But this cannot be said of wicked men. They, too, make war upon the Church of Christ. *As for Saul he made havoc of the church, entering into every house, and haling men and women, committed them to prison.*—Acts viii. 4.

Here we see that the Church is composed not merely of principles, but it is made up of men and women who can be found. The same is implied in Acts xii. 1. *Now about that time, Herod the King stretched forth his hands to vex certain of the church.* It is evident, then, that as wicked men make war upon the Church of Christ, this Church has a visible existence. If it had not, it could not excite their hostility, and it could not be subject to their attacks.

2. Disagreements among believers are to be referred to the Church for its decision. Where interests clash, there is quite likely to exist a difference of opinion. One who aims to do right may, in a particular instance, through haste, or inadvertence, or imperfect information, infringe upon the rights of another. In such cases, unbelievers appeal to the courts—believers appeal to the Church. *Moreover, if thy brother trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will*

not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.—Matt. xviii. 16-18. An appeal to a Court implies that there is such a Court. So an appeal to the Church implies that there is a Church before which an appeal may be brought and a case stated.

And not only personal differences, but disagreements in doctrine were referred to the primitive Church for its decision. Some taught that circumcision was essential to salvation.—Acts xvi. Paul and Barnabas strenuously opposed the doctrine. The case was referred to the Apostles and elders of the Church at Jerusalem. They heard the arguments on both sides, and then gave their decision against the practice. *Then pleased it the Apostles and elders with the whole Church.*—Acts xv. 22. We quote this passage merely to show that the Church to which appeals are made, before which cases are argued, and by which decisions are given, must have a tangible, organized existence.

3. Again, the Church of Christ has its officers. *And from Miletus he sent to Ephesus, and called the elders of the Church.*—Acts xx. 17. This implies that the elders were officers of the Church. But if there is any doubt whatever upon this point, it is removed by reference to the 28th verse. *Take heed, therefore, unto yourselves and to all the flock over the which the Holy Ghost hath made you overseers, to feed the Church of God which he hath purchased with his own blood.* This settles the question beyond dispute. Officers nec-

essarily imply an organization. The Church of God has its officers. Therefore the Church must be an organized body.

If this reasoning is correct, then it follows that it is the duty of every Christian to belong to the Church of Christ. It is not enough that he maintain in his own soul the graces of a Christian, and maintain as an individual a Christian character. This is well. It is good to have strength to stand alone. But we ought to be *more than conquerors*. We should not only overcome, but be able and willing to assist the weak. What would become of the world if the strong men were able only to support themselves? The weak would perish, and with them would perish the race. To suppose that we are only to take care of ourselves, is a view altogether too selfish to find any countenance in the Gospel.

Again, to aid in withstanding the attacks made upon the Church, and to assist, not only in maintaining its purity, but in extending its conquest over the earth, we must become fully identified with it in all its interests. He who would fight with an army must come under the discipline of the army. Where it is the duty of some to decide, it is the duty of others to abide by their decision. Where it is the duty of some to command, it is the duty of others to obey. Without submission to God, we are at best but self-willed worshippers. If we really submit to God, we shall readily submit to all the ordinances of God.

While we must be careful to avoid all Church idolatry, we must be equally careful not to despise the Church of God.—1 Cor. xi. 22. Of this Church we purpose, God willing, to speak in subsequent numbers more at length.

Let us see to it that we not only do our duty as individuals, but as members of the Church of Christ. GIVE NONE OFFENCE, NEITHER TO THE JEWS, NOR TO THE GENTILES, NOR TO THE CHURCH OF GOD.

PART LORD AND PART BARBER.

BY A. B. BURDICK.

In a cottage near a large mansion, lived a local preacher by the name of Barber,—sometimes called “Noisy Barber.”

Now we love *earnest Christians* very much, so we called to see this brother preacher, and found him quite dissatisfied, and tried with himself; all about making so much noise.

His neighbor at the mansion was sick, and nigh unto death; but his neighbor's wife could not feel reconciled to have her husband die, and prayed that if one of them *must* die, her husband might be spared, and she taken. Her request was granted. She was taken very ill, and her husband began to recover. During her illness, she heard the voice of prayer coming from the cottage window, through her own at the mansion. Bro. Barber had forgot himself, and was praying one of his *loud prayers*. He soon learned that the sick woman had heard him in his morning devotions, and for this he was upbraiding himself for being “so boisterous” as to disturb his neighbors, when I said: “If the Lord prays through you, you should not find fault.” He answered, “I'm afraid *it's part Lord, and part Barber.*”

When a man judgeth himself he hath no need to be judged of others. To have the Spirit at times, and in some degree, is better than not to have it at all. We can better afford to put up with a good deal of something else, with a little sense of God's favor and presence, than to have *all self and no Lord.*

Gold is gold, whether in the mine or in the mint, but is more valuable without the dross. If we are blessed of

God at all, it is good; but to be filled with the Spirit and guided into all truth, is better. There is too much effort at co-partnership by modern religionists. Such as, “I and the Lord did it.” But when *all self* is palmed off to be “*all Lord,*” this is intolerable; and what is still worse, self takes in Belial and declares “*It is all the Lord.*”

Satan loves to be transformed. Self loves to be exalted; but Jesus made himself of no reputation,—took the form of a servant,—humbled himself before men, and was transfigured before only a chosen few.

Who would himself to Christ approve,
Must choose the path that Christ hath trod;
In humble faith, and humble love,
Must walk in all the ways of God.

For not he that commendeth himself is approved, but whom the Lord commendeth.—2. Cor. x. 18.

O SINNER COME!

BY S. H. POTTER.

Christ, when on earth, said, “Come unto me all ye that labor and are heavy laden.” “The Spirit and the Bride say come, and let him that heareth say come.” God has many agents to spread this invitation; but he has said “My Spirit shall not always strive with man.”

How many have obeyed this command, and now can, and do, witness to the great importance of so doing! Some have gone up washed in the blood of the Lamb; others, on this side of the river, trying to point you, sinner, to this Lamb of God. Say, reader, if you never have “accepted this free invitation,” Listen! Does not the Spirit say come? God's followers, in one united voice, say come. There is joy in heaven over one sinner that repenteth. Surely there will be on earth. Then would you enjoy freedom, such as you cannot while a stranger to Christ? If Christ sets you free, you shall be free indeed, if you obey this command and enjoy this freedom. All things are yours, and ye are Christ's, and he is God's. O! what a glorious family, in which you can be adopted, and at last saved.

THE SUFFERINGS OF THE LOST.

BY WM. FELL.

Hell is the eternal habitation of the damned—the great “bottomless pit” into which all the filth and corruption of a fallen world must flow. It was prepared originally for the devil and his angels. Christ declares that it is a place where “the worm dieth not and the fire is not quenched, and where there is weeping and wailing, and gnashing of teeth.” God only knows the horrors of the lost, and the most dreadful feature of all is, it is to be eternal—after millions of ages have rolled on, it is eternity still. The sufferings of the lost are of the most exquisite nature; the body may suffer here, but after awhile it expires under its sufferings. When the soul and body are united in the great day of accounts, and both are cast into the “lake of fire,” then the sufferings will be of the most terrible character. O God! save us from the bitter pains of the second death.”

“The wicked shall be turned into hell and all the nations that forget God.” How dreadful the thought, and how aggravating sin must be in the sight of a holy God! Eternal justice demands that sin should be eternally punished. Nothing less than the blood of Jesus Christ could satisfy divine justice. “God is just, and the justifier of him which believeth in Jesus.” “He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life; but the wrath of God abideth on him.” Who can tell what the wrath of God is? It would be almost useless to attempt it. God calls it a “lake of fire burning with brimstone,” tribulation, anguish and indignation. These are Bible terms and they indicate perfect misery. The soul which was made to enjoy God, has immense capacity for suffering, and also for enjoying happiness. “It is a fearful thing to fall into the hands of the living God.” Paul understood a little what it meant when he said, “Knowing

therefore the terror of the Lord we persuade men.” The very fact of our own being is enough to cause us to shudder as the Psalmist who exclaims, “I am fearfully and wonderfully made.” We are in the world, and how careful ought we to be to get out of it safely. Oh God help, for Jesus sake. Life—what is it? “It is even a vapor, that appeareth for a little time, and then vanisheth away.” No wonder the angels rejoice over one sinner that repenteth; they have a clear view of the worth of the soul and the awful hell from which it is saved. Some claim that hell means the grave—and so it does. It also means a “place into which a tailor throws his shreds, or a printer his broken type.” But the hell spoken of in the Bible does not mean the grave; for God himself declares that “the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. And whosoever was not found written in the book of life was cast into the lake of fire.”—Rev. xx. 13, 15.

So then, hell is a lake of fire. Yes, a literal lake of fire and brimstone. How do we know? Because God himself has declared it, and God cannot lie. O that these words were stamped on every church door in letters of fire: “The fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death.”—Rev. xxi. 8. Steel attracts lightning, but sin attracts the lightnings of God’s wrath. The lost must be forever exposed to the dreadful wrath of God. “The same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up forever and ever

and they have no rest day nor night."—Rev. xiv. 11. Sin is what God hates, and all who have rejected the great remedy, Jesus Christ, the Saviour of mankind, must suffer the "vengeance of eternal fire." "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are and shall be tormented day and night forever and ever."—Rev. xx. 10. How fearful the thought, to be shut in forever with all the devils and lost spirits; to be tormented with these infernal fiends; to have these for everlasting associates, and to hear the curses and shrieks of the damned. The horror, the groans, the fearful sights—everything that is calculated to excite terror and dread—and then the most fearful of all to hear the word *eternity* echoing and ringing through the chambers of hell. If it was to last only a million of years, this would be a *great relief*, but O *eternity!* the poor lost spirit falls back in anguish and despair, and shrieks forth these words, "I knew my duty but I did it not."

"When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of his glory: And before Him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand: Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say also unto them on the left hand: Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." May God help us to understand what it means to fear not "men who can only kill the body, and after that have no more that they can do. But fear Him, which after he hath killed, hath power to cast into hell; yea, I say unto you, fear Him."

The great day of "Christ's coming" is rapidly approaching. Every thing

indicates this. The churches are crying "peace and safety." Multitudes in the churches are taking their ease, sleeping and slumbering, while a few here and there are struggling to keep the life of God in their souls. Jesus himself declares that as iniquity aboundeth the love of many shall wax cold. We are living in an age of dead formality and worldly conformity. The words of the Apostle are literally fulfilled in these days: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." God has a people in these last days that dare lift up the standard, and they count not their own lives dear unto them so that they may win Christ. They have partaken to a certain extent of the spirit of the martyrs, and they are preparing for the coming of their Lord and King. The Spirit and the Word declare that He is coming *quickly*. May we take heed to our ways; "and let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."—Heb. x. 24, 25.

How it is.—The preaching of the cross of Christ and of God's commands, fully and fearlessly declared, moves the depth of hell, and raises the scum on the church kettle, until it runs over, and quenches the little sacred fire that remains on earth. Thus little can be done among the people, only to have a sham revival, conducted on a fashionable basis; with blank cartridges from the pulpit, pretty prayers in the altar, and sham penitence around it. These result in spurious conversions, filling the church with deceived souls and hypocrites, who are thus led, through the Church, down to hell.—*T. F. Stuart.*

Faith is the mother-grace, the root-grace, the grace that has all others in the bowels of it, and that from which all others flow.—*Bunyan.*

TRUTH.

BY CLARK JONES.

This is one of those abstract realities which is more easily conceived of than defined. Among the definitions given by Mr. Webster is that of constancy; and this is as good a substitute or representative of the word (as we hope to use it,) as we may be able to find. Constancy primarily comes from *con*, (to or together,) and *sto*, (I stand,) and hence the term simply means a standing together or an agreeing. Truth, in all its applications, however much it may be analyzed, synthesized, chiseled, cut, mutilated, misrepresented, praised, taunted, despised, or esteemed, is always found, when its parts are brought together, to fit exactly without the least trimming or polishing; and, if these methods be made use of they only tend to obscure its beauty and value rather than increase its currency.

Truth—native, simple truth—stated in homely but sincere language, commends its own value, and is not like many of its professed admirers who find it convenient to make an alloy by mixing a little deception with it, which surely removes the edge of it, which is one of its characteristic beauties. The Apostle Paul says, "And take the helmet of salvation, and the sword of the Spirit, which is the word of God." But, thank God, truth will not enter into composition with any baser essences. It may be mixed by the art of man with envy, pride, hatred, anger, and ill-will; but, like water mixed with oil, it soon separates when an opportunity is given; but it is *never*—no, NEVER—by the best manipulations of man, found to change its nature so as to have an affinity for things of an opposite nature. In fact, such elements of man's fallen nature as jealousy, vain-glory, etc., flee before it as darkness before the morning light. Its *very nature* is to stand opposed to darkness of a spiritual kind; and it is *very* difficult to cast such a mantle about it as to prevent its rays from penetrating all these false garbs so as

to shine forth in real beauty and power. But are there not some who think to buy off truth? Buy it off! You might as well think of hiring the stars to fall from the heavens. There *never* has been *such* a thing heard of. Again, it is characteristic of truth to repel its opposites as magnets repel certain substances; and, as it does this, it throws light upon them so that individuals may see and avoid danger. Like colors, it appears in its native excellence the most strongly when placed in close contact with its opposite.

O, that men who claim to preach and advocate the cause of truth could see, the nearer truth, strictly speaking, is placed alongside sin, the stronger and clearer is the light in which it shines! Men who claim to preach the truth and yet adulterate it are like thieves in the livery of heaven, and should be looked upon in their true light, and branded as the worst of criminals.

Moreover, truth, like the precious metals, is *very* scarce and very valuable; but it differs from them in that its scarcity does not occasion its value. Gold, silver, and diamonds, are largely valuable because it is difficult to supply the demand; but truth would be in just as good demand and far more prized in some places, if its contrary were not known. O, how that truth which makes men free is despised by reason of the fact that so many who claim to be in possession of it are destitute thereof!

Again, truth like some of the metals, bears testing, and always appears best when tried in the furnace and comes out simply freed from contact with such things as cannot bear severe tests. Truth never possessed such value among the Medes and Persians, as when Daniel came out of the lion's den. Gold and mercury form an amalgam, but heat will separate the latter and leave the former in a pure state; and so the severer the test the finer the shade of truth when it comes out. Fire was not sufficient to vaporize the truth possessed by the three Hebrew children, even though the furnace was heated seven times hotter than was

went to be the case, nor can fiery trials hurt us. Like matter, it is indestructible, and though you seem to slay it, like the ancient monster, if it be crushed in one form, it will present itself in various others as difficult to control. Unequal and unfruitful is the warfare that some are engaged in against it. Though so valuable, yet there are but very few who love it, and still fewer who have it, and this has always been the case. It is a fact that needs no demonstration, that truth, to be possessed, must be loved. We never see men carrying around with them packs of straw, at least if they are in their right minds; but we know that they rejoice in bearing jewels since they are very valuable. Again, men are considered foolish or dishonest who are largely supplied with bankrupt money; but they are regarded rich if their coffers are full of gold and silver.

We love beauty and retire from deformity, and some will be found seeking to secure truth who do not prize it, for it costs something; as we read, "Buy the truth and sell it not." Truth manifests itself in various forms, and many of us may imagine its possession who are far from being in a state to receive it. Truth is met in science, but this is in but one form; and, should we conclude we love truth because we love science, we ought to consider that this is a manifestation of it that feeds the intellect alone, whereas we wish to carry our readers a little further and see if they love it when applied to morals, as when considered in the light of science it affects not our moral character and requires not the sacrifice of any of our idols. We must divest ourselves of *all* prejudice in order to investigate our relation to a subject of so vast and mysterious a nature. It will not do to raise the cry of charity; but we must open our hearts wide and let the facts of the case be made known or we shall be fatally deceived. Truth never hurts right, but rather exalts it. We are accustomed to look at such men as Abraham and venerate him as the father of the faithful; but what light

does the Scripture throw on his character? What agreement did he and Sarai enter into while on their way to the land of Egypt? Was this real love for the truth? But this was not the only instance in his history of a like character. Do we take him as our example and thus screen our departures from truth? God said to him later in life, "Walk before me and be thou perfect"—*i. e.*, upright or sincere. Pharaoh also reproved him at the time, and must not conscience then have entered its rebuke? But Abraham did this because he wished to save his life, and well would it be for us if we did not depart from truth only when in danger of losing life; yet Christ said, "Fear not him who hath power to kill the body." But Isaac seems to have copied from his father. And again, Rebekah assists Jacob in deceiving his father so as to secure the birthright; and, as a result, Esau is deprived of the blessing and entertains hatred towards him by reason of his course. But those were called worshippers of the true God. Alas! how sadly has the cause of truth suffered in the past through a want of real fidelity to it. Perhaps we think we would do better were we in like circumstances; but let us test our love of truth a little. We may pity Abraham's want of faith, but would to God we were as true as he. O, how few there are who do not bow to little, petty, heart-sickening things!

Again, we pity the weakness of Peter; and shudder at the atrocious falsehoods of Ananias and Sapphira, but how many of us sell the truth for a piece of lace or a little bow! Says one, I am not selling the truth; Oh! no, I esteem it too highly for that; but my ideas have changed. Would to God you could not only see your ideas have changed, but also what has caused their change! Have you not struggled with conscience by the moment or hour, or day, or may be, by the week to buy off her claim! O, that you could see how far you are going beyond Abraham in not only disregarding truth, but you are trying to debase it so much as to

compromise, or in other words to persuade it to give you the lie! Will truth do this? *Never—no, never.* Try not to convince yourselves that it is possible. But Abraham feared death. Do you, fellow Christian, when you shrink from some small cross? No, this is not the case; but the difficulty is, you are not yet in real sympathy with truth. You are asking a little respite in which to die. Worthless and vain is such a desire. If you really loved truth, you would hail death in *any form*; and your only cry would be death, only death, so that truth may triumph in me.

Again, David coveted the wife of Uriah and thus broke the command, "Thou shalt not covet." How many of us covet our neighbor's lands, or houses, or surroundings, or position. Simon coveted power to impart the Holy Ghost to those upon whom he should lay his hands, and was sharply reproved by Peter; but do we not covet the gifts of others, even if it should cause the loss of the same to the owner to obtain these? If we love truth, and especially if we possess it, we will hate all covetousness, *especially in ourselves*; and will strive to annihilate it from our bosoms. Do we, beloved, *really* love truth? I am aware many are ready to respond in the affirmative. Well, let us push on in our researches. Facts bear examination, and we are commanded to examine ourselves to see whether we be in the faith. Is there a worldly spirit about us, and do we love to be informed of the fact by our brethren? "Reprove, rebuke, with all long-suffering." Do we love the truth when it tells us, "If *any* man would be a friend of the world he is an enemy of God?" Or even when it tells us to "Come out from among them and be separate and touch not, taste not, handle not, the unclean thing?" Soldiers love discipline and battle more than good pay and fine clothes—*i. e.*, those who fight for their country's weal; and we would despise men who were more desirous of the pay and were talking of it rather than of

scars, and hardships, and conflicts, and battles, and victories; and should we not love the discipline of the Almighty more than the blessings?" "Whomsoever I love, I rebuke and chasten," is the voice of Divine truth. O, it is this love of probing, pruning, and refining, that brings the real joy! What was Abraham's experience before he was called to offer up Isaac, compared with what it was after it? Did he complain of the requisitions of truth? Ah! he was then *giving up the world for truth's sake*. Now he learns to love truth and the whole truth. Now he *feels the cost* of truth and soon realizes its value. Again, when any of our cherished plans of working for God and the good of men are rejected, do we hail it provided the same end is accomplished? Are we just as willing to labor and let others gather in the fruits of our labor as to do it ourselves? If this is not the case, is there not yet some *self* remaining, which blinds our eyes more or less so as to cause us to "see through a glass darkly"—*i. e.*, through one smoked with envy and jealousy? If we are severe in our remarks and manner of reproof, (or seem so to our brethren,) are we willing—nay, even glad to be admonished of the fact? "Open rebuke is better than secret love." Wo is it to us when we are satisfied with our own ways! Lovers of truth love rebuke. If our garments were becoming moth eaten, we would thank our neighbor for informing us of the fact. Shall our lives be spotted and cankered with the rust of imperfections, and yet we despise those who make known the fact to us? "Whatsoever doth make manifest is light;" and light is one of the characteristics of truth. "Thy word is a lamp to my feet"—*i. e.*, it gives light to them. Does pride lurk in our hearts? What are our feelings when we discover this to be the case? "Pride goeth before destruction," and that in our individual case and not merely in general. O, that men could feel that annihilation, complete and perfect for all such evils, is the glorious design of truth! Does ambition, love of praise,

or honor, or position, or flattery, lodge in some remote corner of our hearts where no other visitor is welcome? "Before honor is humility;" and, though we ought to mourn their presence, yet we should hail the discovery and revelation made by truth. Do we love to be called Rev. — or D. D. so and so? "Be ye not called Rabbi for one is your master, even Christ." How much humanity is met with in men professing to seek the glory of God alone! Truth frequently draws the curtain that separates us from the attributes of Deity, and lets us sink into insignificance and self-abhorrence if we will view the contrast. Do we love to vanish out of human sight while the glory of the invisible absorbs the attention of our fellow-men? Men who crave these titles are not generally fitted for the responsibilities connected therewith, and hence their greater condemnation. As the surgeon endeavors to remove the tumor from the body, even at the expense of pain, so *truth* with its keen eye searches the spiritual man for those cankered spots, and it spares not till it has accomplished its work. Do we really long for such teachings as these? They are the utterances of truth in its simple and easy style. Now, we do not say that lovers of truth, nor even possessors of it, are free from all the things mentioned; but they *always*, and in all places, covet truth—uphold truth—live in truth—follow truth—seek truth. In fact, there are none but God, angels, glorified spirits in heaven, and redeemed spirits on earth that can really love and practice truth, for it cannot and will not cloak nor cover up sin in any form; but, while it exercises great charity towards the fallen, yet it *demand*s that such accept the antidote for sin and infirmity, and hence expects a rapid approximation towards perfection. We have said that light is a characteristic of truth—and Christians are styled "children of light"—and hence they *must* be lovers of truth in all its divine forms and demands, and seek *earnestly* to be governed thereby. In conclusion then, let us ask who love and seek

truth? and add, "By their fruits ye shall know them." Come, brethren, the *world demands much* of us. "Be ye holy for I am holy."

IDOLS.

BY MRS. H. E. HAYDEN.

In conversing with two young men lately, the eldest probably not more than nineteen—the subject of Secret Societies was mentioned. I said, the greatest objection I had to Masonry is its dreadful, murderous oaths. It is not right for any society of men to administer such awful oaths. They both replied, "If a man would take those oaths and break them he ought to die." They said they were only Grangers—had never joined any other secret society. Are these the *excellent principles* instilled into our young men's minds? Masonry is the mother of all secret societies—the grange is her youngest daughter. Already has she taught her votaries that the oath of a secret society is paramount to the laws of our land, and paramount to the *laws of God*. God's law says, "Thou shalt not kill." Who will contend with the Almighty? And who will *measure arms* with him? These government-destroying, soul-damning institutions ought to be swept from our republic. Americans have two gods that they worship. The one is Masoury, and the other is Fashion. The great majority of the people are worshiping these gods. Only a few stand erect and say: We will not bow down to these gods nor serve them. If we speak aught against these gods, the worshippers make about as much ado as the Ephesians did when they cried out, "Great is Diana of the Ephesians." By far too many of our church members are like the old Samaritans, who feared the Lord and served their own gods.

It is as ordinary as for the light to shine, for God to make black and dismal dispensations usher in bright and pleasing.—*Bunyan*.

THE WILL.

B Y REV. J. L. DUE.

In trying to persuade one to take the narrow-way, we would first appeal to his reason, by Scripture truth, and the experience and example of saints; when his understanding is convinced, we would ply his feelings, praying all through for the Holy Ghost to help.

We would depict the ingratitude and ruin of rejecting, and the blessedness of accepting. Now it remains for him to accept or not by the action of his will. He can say, "Nay" but I yield, I yield, I can or rather *will* "hold out no more," or, "Go thy way for this time" or, "Away with this fellow."

The end of gospel labor is to induce men to will the right, by enlightening the intellect and affecting the emotions in the power of the Spirit. But all is a failure unless the will consents.

A man may see plainly in Gospel light, and feel profoundly the spirit of truth, and yet all is unavailing unless by his will he walks in the light. Oh! the power and interests bound up in that faculty of our immortal natures, spelled by the little word "*will*,"—all Heaven, or Hell. The will of man in his natural state is ruled, not by his better judgment, but by his carnal affections, and appetites, as in the case of one drunken with intoxicating liquors, the libertine, the pleasure lover, the one engaged in doubtful business, the worldly professor. Not one of these takes his course from the commendations of an enlightened understanding, but from the enticement of natural inclinations.

The will ought to be determined by good judgment or conscience, and not by mere feeling. The labor of life is a conflict with inclination. This begins in desperate earnest on the part of the parent with and for the child; continuing while under the parental care; and taken up by the child himself when independent of home control. The true, and manly principle is, "I will do right whether I feel like it or not." The soul

fully saved, often has to say without any happy feeling, but in the face of suffering, and in the midst of darkness, "I will." Christ willed to fulfill His Father's pleasure, in the face of agony felt and agony prospective, when the cry was extorted "My God, my God, why hast thou forsaken me." His will was fixed. Even then it was more than His meat and drink, to do the will of Him that sent Him. So the saint may be forsaken by men, and the fiends of earth and hell let loose upon him, and then God may withdraw, and anguish of soul unspeakable seize him, and still, if true, like his Master, his will is set to obey His Father in Heaven.

There is especial virtue in exercising the will to do right in the absence of pleasurable emotions. It shows that we are seeking holiness rather than happiness; that we are penetrated with the sense of majesty of the great principles of Right. "These are they who came out of great tribulation," with fixed wills marching through fire for righteousness sake, "Heirs of God and joint heirs with Jesus Christ, if so be we suffer with Him, that we may be also glorified together." The fixed will to obey God, brings great happiness." My heart is fixed, oh God! my heart is fixed: I will sing and give praise even with my glory." A weak and vascillating will makes the victim of it miserable. Satan knows when the will is halting; and how he will torment the fluttering soul! He knows, too, when the will is set, and he is too cunning to waste ammunition on that subject. "Resist the devil," by the power of a sanctified will, "and he will flee from you." The will grows weaker and weaker by hesitation to execute the dictates of an enlightened understanding. The light shines, the judgment is convinced, the better feelings plead, the will hesitates, nature shrinks, carnal reasonings come in, the judgment is darkened, and the will is bound hand and foot to the wrong.

An invincible will should be prayed for. "It is God that worketh in you both to *will*, and do of his own good pleasure."

The will, as we have said, is moved by motives addressed to the understanding and feelings. No other motives are to be compared with those pertaining to the salvation of the soul. No other manifestation of love like that which led the Father to give the Son. No other like that which led the Son to say, "Lo, glad I come." No justice and mercy like that when Jesus died. No Hell so terrible as that which, with its tongues of eternal fire, cries, "Flee the wrath to come." No heaven so glorious as that which invites the sanctified home.

THE VETERAN'S SONG OF TRIUMPH.

BY MRS. E. J. BEAN.

I have fought a good fight,
I have finished my course,
I have kept the faith of my Lord;
In the kingdom of light,
In the heavenly courts,
Henceforth there awaits my reward.

There's a robe of pure white,
There's a crown of bright gold,
And a mansion awaiting for me;
And that city of light,
Soon my eyes shall behold,
And the King in His beauty I'll see.

There a palm I shall wave,
And a song I shall sing
With the saints and the angels of light;
"Over death, hell and grave
Shouts of victory ring,
We have conquered through Jesus's
might."

Then the river of life,
With its waves crystal bright,
'Mid bright flowers and trees softly sings;
And the air is all rife,
Through its radiant light,
With the rustling of angelic wings.

There, my sorrows all o'er,
And my fighting all done,
I shall rest evermore by His side,
Who the bloody cross bore,
And the fearful fight won,
And who now is awaiting His bride.

PREACHING AND TESTIFYING.

BY REV. J. G. TERRILL.

Is there any difference between them? If so, in what does it consist?

To preach, is to expound and apply the word of God; to testify, is to bear witness of what we know, or have experienced. We preach of opinions, but testify of facts.

Who may do these things? The Bible teaches that men do not (should not) take upon themselves the office of preaching; that they are to be called of God to that office as Aaron was to his. It is not the province of the church to create the office, or to confer the authority to preach; both are from God, and the province of the church is to recognize them. But all persons may be witnesses. All whom the grace of God has blessed may testify of what it has done for them.

The *subjects* of testimony, are the facts of experience; the change wrought in us by the Spirit of God, and the power of Christianity to bless, deliver and aid, in the duties and trials of life. The *object* of testimony is, to convince the mind by corroborating the truth. The language of preaching is, God's word teaches thus and thus; the language of testimony is, I have found it true by experience.

The preaching of the word by those divinely authorized, and the testimony of believers, are the means God has chosen to lead men to Christ. This the Bible and the history of the church plainly teach. Neither can do without the other. All preaching and no testifying is a mark of spiritual death. No church is noted for spirituality where there is no testifying for Christ. Testimony without preaching, results in fanatical wildness. The word of God is the end of controversy respecting spiritual things. It is the Christian's rule of faith and practice. What is not plainly taught in the word of God, is not essential to salvation, and is uncalled for as a matter of testimony. "Thy word is truth," All opposed

to the word of God is untrue. The preaching of the word is the conservative power in Christianity. The preacher is the clear mind, the correct eye, and skillful hand, of the smith at the forge while the witness who testifies for Jesus, is the helper with the sledge; the one directs the truth, and the other drives it home. All preachers should be witnesses, but all witnesses need not be preachers.

Why is there so little testifying at the present day? One reason is, it takes more to-day to say, *I know*, than it does to express an opinion. Opinions are plenty, theories abound. The abundance of them has destroyed their strangeness. To say *I know*, attracts attention and lays one open to criticism. Watchful eyes are upon you instantly. A positive experience is expected to do something for the one who has it, and if the fruit be wanting, a multitude are ready to cry out against you. The deceived are easily detected, for, "By their fruits ye shall know them;" such act unwittingly, supposing all to be right. The hypocrite is in danger of exposure, knows it, and but few have the courage to be such. So it is easier to express opinion than to give experience.

But the *great* reason why there is so little testifying is, there is so little experience of which to speak. "Out of the abundance of the heart the mouth speaketh." If there is a fullness of experience, there will be a corresponding fullness of testimony. If the experience is deep and rich, the testimony will be the same. It is remarkable how clearly the experienced in spiritual things can express themselves. Here, the sage and the simple can equally understand each other. A full heart controls eye and lip, making every feature express the same idea simultaneously. If there was more experience in the church, there would be more experience to relate, and love feast, class, conference and prayer meetings would not be so often damaged by preaching.

The remedy is plain. Get experience; clear, deep experience. The Holy Ghost gives experience. The

revelation of the divine in the soul is a reality. "Christ in us the hope of glory;" "Christ, who is our life;" the abiding presence of the Comforter; are matters of experience. It is necessary that the church have them. It was expedient that Jesus should go away, that the Holy Ghost might be given. This is better than the bodily presence of Jesus, for Christians, and for the world.

Let us have it then; in all its quickening, sanctifying power.

"LOST!"

BY O. A. PRATT.

"Lost! lost! child lost! child lost! LOST! LOST!" Such was the startling cry, interspersed with the loud ringing of the bell, which we heard in a prominent street in one of our great, western cities. Consternation, and sympathy, were momentarily depicted upon the countenances of the passers-by, while the exclamations,—"Have you seen the child? I hope it *will* be found," instinctively fell from many as they paused a moment. Great was the joy when the child was *found* and restored in safety to the arms of its agonizing parents.

"Lost! lost! lost!" Though the child was indeed found, yet how rang those words and lingered their echo upon my ears! If the temporary loss of the *casket*, cause such anxiety and sorrow, what must be the irreparable loss of the precious *jewel* itself!

Lover of pleasure, you are already lost! Pause now in your mad career, and may the echo of these words so sink down into the depths of thy depraved heart, as to awaken thee to a full sense of thy guilt and danger, and restore thee to thy Father's house. Let all beware of the *first* step; herein lies the great danger.

The *first* step in a downward career taken, each brings thee nearer the fatal termination. BEWARE!! hidden rocks lay just before thee; you are rapidly approaching the vortex from which no human power can save. Heed the warning voice and fly to Christ for safety.

WHAT HOLINESS DOES FOR US.

BY J. E. BRISTOL.

In general, it purifies our entire nature, saving us from all sin, by destroying the carnal mind. In particular—

1st.—It removes all pride from the soul, so that we think, speak, and act without attributing any merit in, or attaching any honor to, ourselves. We do all to please God, and nothing to please ourselves. We feel that "Jesus is all in all, and we are nothing at all."

2nd.—It destroys all selfishness, by filling us with love to all men. We can "Lay down our lives for the brethren," "In honor preferring one another." It makes us "Seek another's wealth"—i. e. his prosperity and success, even at the expense of our own.

3rd.—It takes away the fear of man, by giving us a holy boldness to do our duty, and declare all that Jesus has done for us. We are not afraid of our reputation. We glory in having our "names cast out as evil." We obey God without reference to what people will do, or say, or think.

4th.—It entirely destroys all angry feelings. Circumstances do not provoke us. We have the mind of Christ, and can say with the poet,

"Anger I no more shall feel,
Always even, always still."

All propensity to get mad is taken out, and gentleness rules the heart. Glory be to God.

5th.—It removes all impatience. A holy person never frets, nor grows cold; is never sour and disagreeable; never repines under adverse conditions; can suffer "joyfully the spoiling of his goods," and "glory in tribulations." He feels as ready to suffer for Jesus' sake, as to shout and sing for him. He can say in all things, "Thy will be done."

6th.—It destroys all love of the "world and the things that are in the world." The person having true holiness does not "conform to the world in dress, in conversation, or behavior."

Holy people are plain in their dress. They hate fashion. Gold, and pearls, and costly array, and all outward adornings are an abomination to them. Their "conversation is in heaven." They cannot jest, or joke, or smilingly give countenance to those who do. They do not seek after worldly honor, or wealth. Their entire "affections" are on "things above;" hence they labor to please God, and advance his cause by giving themselves, their children, and their property into his hands, giving him praise when he takes and uses any part as he will.

7th.—It keeps us from "all appearance of evil." We cannot fellowship wickedness of any sort, nor seek company in worldly associations. A holy man cannot affiliate with masonry, or any oath-bound secret society. The command is, "Have no fellowship with the unfruitful works of darkness, but rather reprove them." He loves to obey. He does not trust in that doctrine of devils, that "All means are sanctified by the goodness of the end sought, or aimed at." Consequently he will not endorse church fairs and lottery festivals, nor countenance other doubtful expedients of supporting the gospel? such as auctioneering seats of worship, and making the parsonage a "house of mirth, and frolic, and dancing."

8th.—It saves from all filthiness of the flesh. God not only requires purity of soul, but also holiness of body. We are "to cleanse ourselves from all filthiness of the flesh, and spirit, perfecting holiness in the fear of God."

A holy person after a Bible sort will not become, nor remain a slave of any sensual or depraved appetite. He cannot use tobacco, nor opium, nor morphine. He loathes and abhors all such filthiness. He feels that he cannot use such hurtful and vain things, in the "Name of the Holy Jesus giving thanks unto the Father by him." To claim holiness while a slave to habit, is to practically "deny the power of God." They who possess Bible holiness, are neat in their persons, and surroundings. A woman that is slovenly in her appearance,

and in her house-work, is not transformed soul and body to God's pattern of entire purity. We are to have our "bodies washed with pure water," as well as our "hearts sprinkled from an evil conscience," if we "enter into the holy of holies, by the blood of Jesus."

10th.—In conclusion, Bible Holiness transforms the whole being. Paul's prayer was, "I pray God that your whole Spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.—1 Thess. v. 25.

This prayer is answered in the hearts of such as have "gone on unto perfection," and have continued in the faith. Holiness lifts the whole being up into God. Perfect peace, perfect rest, perfect joy, perfect love. Such is the state of those who walk before God with a perfect heart. Jesus is the "Author and finisher of our faith." "Now hath he appeared to put away sin by the sacrifice of himself." Then said he, "Lo I come to do thy will, O God." "By the which will we are sanctified."

May God help us all to believe and receive *all* that Jesus hath wrought for us. Amen.

MEDITATION AND PRAYER.

Meditation and Prayer are like the spies that went to search the land of Canaan, the one views, and the other cuts down; and both bring home a taste of the fairest and sweetest fruits of heaven. Meditation, like the eye, views our mercies; and prayer, like the hand, reacheth them in; or, meditation is like one who goeth abroad to gather in what we want; and prayer, like a ship, brings in what we desire. It is my misery, that I cannot be so perfect as to want; but it is thy mercy that I cannot be so miserable, as not to be supplied.

Meditation cannot find out a real want, but prayer will bring it an answer of comfort. Lord! if mercy be so free, I will never be poor, but I will meditate to know it, never know it, but I will pray to supply it, and yet not rest, until thou shalt do more for me than I am able to ask or think.

"WATCH AND PRAY."

BY JOHN J. ALLEE.

A command to watch, implies an enemy. Satan is the common enemy of all good people. He is vile and hidden in some of his temptations to man, fearing his ability to overcome him; but very bold and forcible in others. He is noted for selecting Christians for working material; not because he likes or desires their company, but because he wishes to take from them that which they possess, and which he can never have. This is done by presenting wickedness to depraved mortals.

Therefore, as Satan desires our downfall, and seeks it with all his deceptive powers, we must watch him. But how are we to watch this enemy successfully? Will merely watching keep him at bay? O, no, we must pray: "pray without ceasing;" "Night and day pray exceedingly;" We must "give ourselves continually to prayer." Watching an enemy without resisting his strength, is only watching your own destruction; but resist his force and you are safe. Watching Satan without praying God to bestow his saving power, is only watching your own damnation; but pray in faith, believing Christ to be a complete Saviour, while you watch, and you are saved to all eternity.

Satan's weapons which he uses against Christians in this warfare are mighty. The common name is sin. Sin includes many seductive and ruinous things. With sin, Satan takes possession of the human desires and drags the soul down into eternal woe. With sin, Satan leads unwatchful and unprayerful men and women away from the word of God, and feeds their minds upon the foul trash that is scattered through our land. With sin, he takes captive the church of God (?) by introducing his own worship, which is rebellion against heaven, and soul-damning. But we have a shield that will protect us against all the fiery darts which Satan may hurl. We obtain it by prayer and faith. By the same means we retain it.

JESUS WALKING ON THE
WATER.

BY MRS. H. A. CROUCH.

Blessings are followed by trials, and trials by blessings. In the season of trial it is well for us if our hearts are not hardened, and we forget God's former loving kindness, even as the disciples in their peril, remembered not the miracle of the loaves, how Jesus in his mercy fed the hungry thousands.

They had just left that sunny, grassy place, and taken a small boat to cross the water, while Jesus sent the multitude away, and went off alone into a mountain to pray. Perhaps they did not want to go without their Lord, for it is said that he *constrained* them.

The night came on dark and starless, and the storm gathered and beat heavy on lake Gennessaret. The ship was tossed with waves, for the wind was contrary to them. They *toiled* in rowing.

Oh, for their Lord! The lightnings flashed. The thunder and the roaring of the billows filled them with fear.

They remembered a time when Jesus was with them in a little ship, and they were in jeopardy, how he spoke to the boisterous sea and it was still. Oh, if he were only with them now, he could still the raging of the storm.

We do not know how near God is to us when in trouble. Job had never been so near to God as when he said, "O that I were as in months past, as in the days when God preserved me; when his candle shined upon my head, and when by his light I walked through darkness. As I was in the days of my youth, when the secret of God was upon my tabernacle. When the Almighty was yet with me." And the disciples were not all so forsaken of God as they supposed. "Jesus was alone on the land, and he saw them toiling in rowing." About the fourth watch of the night,—that was the last watch before the morning,—he came to them walking upon the sea. And they cried out for fear. They thought it was some ghastly spirit, gleaming in the

darkness, sent to enhance their terror and alarm. They did not know that it was *Jesus*; he for whom they had longed through all those weary night-watches. But immediately he talked with them, "Be of good cheer; it is I; be not afraid." And he went up unto them into the ship; and the wind ceased.

Blissful calm and rest with the manifested presence of Jesus. Quiet hush of God when the storm is over, and the sea is still, and the morning breaks upon the placid waves.

Oh Jesus! thou art the same benignant Saviour. "The *same*, yesterday, to-day, and forever." And when thou dost send us forth, and the storm arises, and Satan hisses through the forked lightning, "You shouldn't have started on this voyage. Now you see how much headway you make, and how much you will do for God when you are sunk in these waves:" and we forget that thou didst constrain us to embark, and hide ourselves, and one another, then thou dost come, and we see that after all, *all is right!* God is right, and we are right, and the storm was right; and we did just as Jesus told us to do, and he is with us just as he said he would be, and we have learned how weak we are, how fruitless our struggling and toiling, and, most of all, *how good God is.*

But I see a weary one turn from this page and lay down the oar in despair. "I was not sent. This storm is the fruit of my own ill doing, and no Saviour will come to me walking on these bitter waves." Oh, if you could listen, the storm should not roar so loud but you should hear him, "Neither do I condemn thee." The night should not be so dark but you could see the shining face and smile of the "*Friend of sinners.*"

Jesus is in the storm, and he is walking on the sea, close by your vessel. "He would have passed by them," but they had learned their lesson:—and if you have learned yours, repentance, humility, and a turning away forever from sin, he will come up unto you, and you shall live in the calm of his presence, and the joy of his love.

NECESSITY OF HOLINESS.

BY REV. E. P. HART.

Having considered the nature of holiness, we come now to consider the necessity of it. And I do not know that any stronger reason for its necessity can be adduced, than the simple fact that God commands it.

We can have no more expectation of gaining heaven while refusing to meet this requirement, than we could of living in violation of the command against the profaning the name of God.

Whatever we persuade ourselves to believe, whatever we may hope, desire or feel, we may rest assured that "*without holiness no man shall see the Lord.*" Holiness is necessary, then,

1st.—As the qualification for admission into heaven. When God commands men to be holy, he gives no stronger reason why they should be holy than the fact that He is holy. Be ye holy: *for I am holy.* As much as to say. If you would dwell with me, a holy God, in a holy heaven, in companionship with holy angels, you must be holy. Many persons, instinctively shrinking from pain and misery, and desiring happiness, hope to gain heaven simply because of anticipated joys—who seemingly forget that God himself can never make it a heaven of happiness, only as He makes it a heaven of holiness.

Being in possession of those principles of righteousness which characterize heaven, and constitute it a place of joy and blessedness, it is no more certain than we shall finally go to heaven, than it is that *heaven first comes to us*,—then the sentiment of the hymn becomes actual experience.

"And heaven comes down, our souls to greet,
While glory crowns the mercy seat."

If we have not such love for principles of righteousness and truth, that we find a heaven of delight and joy in standing in their defence here—*there will be no heaven for us hereafter.*

2nd.—Holiness is necessary as the preparation for death. *Holy people die well.*

3rd.—Holiness is necessary as the preparation for life. All, perhaps, are ready to concede that holiness is necessary for death. *Rest assured it is just as necessary for life.* No one professing religion will pretend to any power aside from the power of grace, by which they expect to be able to meet the claims of God. Certainly, then if we would meet these claims fully, *we must have the fullness of grace.*

Finally, we consider the time when holiness is to be attained. And if, as we have seen it be the preparation for life, death, and heaven, we need it.

1st.—While we live. If we have lived to this present time without it, we have failed, to some extent at least, to meet the claims of God. This should startle and arouse us, and lead us to seek holiness *at once*, as the preparation which shall enable us to spend the remnant of our days to the glory of God.

Past failures—present obligations—future prospects, and the word of God, all combine to urge to the present attainment of holiness. **SEEK IT NOW.**

If confession and repentance are the first steps to be taken, take them at once, *and seek it now.* "If we confess our sins he is faithful, and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 Jno. i. 9.

2nd.—If this be the preparation for death, I would inquire. When are you to die? Are you not liable to die any moment? *If, then, holiness is the preparation for death, should you not seek it now?*

3rd.—Holiness being the qualification for heaven, and if the kingdom of heaven with its characteristic principles of righteousness, peace and joy in the Holy Ghost, is to be set up in our hearts before we are prepared to enter the kingdom of heaven hereafter—should we not seek it now? Reader, seek this grace that will enable you to "serve him without fear, in holiness and righteousness before him all the days of your life"—and a triumphant death and an eternity of joy will follow as inevitable results.

THE CHARACTERISTICS OF CHARITY.

"Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil."—1 Cor. xiii. 4, 5.

The two Epistles to the Corinthians have, perhaps, furnished texts for a greater variety of sermons than any other books of equal length in the Bible.

I do not say a greater *number* of sermons, but a greater *variety*.

If such is the case, it arises from this circumstance, that there is in these Epistles an extraordinary variety of topics, and also an extraordinary amount of variation of feeling on the part of the writer.

Let any one read through the second of these Epistles from the beginning to the end. He will be very sensible of its difficulty. And the difficulty is caused by its sudden changes. We pass abruptly, for instance, from indignant rebuke to tender remonstrance. Lofty sarcasm against those who were making parties and doing mischief at Corinth is followed by the Apostle's elaborate justification of himself. Then we have narratives of his own history, expositions of doctrine, with earnest praise and most joyful thanksgivings. Such an Epistle must require very careful study in order to be completely understood.

In the First Epistle it is rather variety of topic than variation of feeling that causes this richness of resource. All sorts of questions connected with spiritual gifts, with the Christian Ministry, with marriage, with idolatry, with public worship, with the Lord's Supper, come in succession before us, besides those general principles of religious truth, and those rules of daily practice, which find their place everywhere. But there is great variation of feeling too, in this Epistle also. A general strain of rebuke does indeed run through it on the whole, but not without interruption. And here, in this thirteenth chapter, is the most marked of these interruptions.

On each side of this chapter is the storm of strong indignation, or at least vehement expostulation. Here, within the limits marked out by these thirteen verses, is the most absolute calm. Here we are invited to gaze upon a form of perfect beauty, without any disturbance, but with every help for observing and recollecting the exact and full expression.

It is a portrait of charity, or Christian love, drawn with a firm but delicate hand, and elaborated, touch by touch, so that each feature can be most easily distinguished, while there is no disturbance of the harmony and symmetry of the whole. The two selected verses give several of the lineaments of the portrait. We can examine them only very rapidly within the space to which this paper must be restricted, but it is very easy to catch their meaning separately; and afterwards we can, without difficulty, combine them into one general result.

1. The first three are grouped together by a natural connection, and in the forefront of them is this:—"Charity suffereth long."

This presents to us charity in its passive side; as the next words exhibit the active side. Charity is long-suffering. It can bear a great deal. And there is no doubt that many of us have a great deal to bear. But there is a calm dignity in charity which does not allow it to be ruffled by these vexatious annoyances. Not because charity is proud; not because it is indifferent; but because it is patient.

Charity can afford to wait. If circumstances are provoking and disappointing now, they may be better by and by. If the persons among whom our lot is cast are unreasonable, we shall not gain much by opposition and resentment. Gentleness is the real strength which subdues opponents; and if we cannot after all—"overcome evil with good"—Rom. xii. 21—one victory in such a case is sure, namely, the victory over ourselves.

2. But charity rises far above the mere amiability of toleration. Charity

is an active principle. "*Charity is kind.*" She meets the world with a smiling face, and proceeds to do all the good which is possible. If defeated in one direction, she makes the attempt in another. If there are quarrels, she tries to heal them. If there is despondency, she endeavors to cheer it. Charity is like a sunbeam that brings both light and warmth wherever it travels.

It is much to be regretted when really religious people, by natural stiffness and reserve, give the impression that religion is austere and forbidding.—Christianity suffers much from the human infirmities of true Christians. The precepts given in the New Testament are very clear: "Be kindly affectioned one to another, with brotherly love."—Rom. xii. 10. "Put on kindness and long suffering: forbearing one another, and forgiving one another."—Col. iii. 12, 13. St. Paul says that he "approved himself as the minister of God;" and it is interesting to observe that we have here the juxtaposition of those very two qualities of Christian love which we are now considering—that he "approved himself as the minister of God," not only by "long-suffering," but by "kindness."—2 Cor. vi. 4-6.

3. But, thirdly, we are invited to go deeper. The next description of charity penetrates below the surface—"*Charity envieth not.*"

It is a most curious proof of the deep fall of human nature that we sometimes cling tenaciously to that which makes us miserable. There is no more wretched feeling than envy or jealousy; and yet this feeling is often fostered, cherished, secretly nursed within, whilst all seems friendly outside. Nothing can be more foolish than the indulgence of this state of mind. It secures the gain of nothing, and involves the loss of much. When envy enters, charity departs. The two cannot possibly live together.

This also may be added, that envy is a peculiarly *irreligious* state of mind. For if we look with an evil eye on the position or possessions of another, we are practically calling God's arrangements in question. Even discontent is

rebellion—1 Cor. x. 10—and envy is worse than discontent.

This being the case, we find ourselves directed at once to the true source from whence we must obtain our cure for envy: *God is the source from whence all charity comes.* Once let us have perfect confidence in God's goodness and justice; and then we shall cheerfully acquiesce in His arrangements, and we shall not be tempted to look enviously on our neighbor merely because he has something which we have not.

4. We pass now from the first three qualities of Christian love to another group of three. There is much modesty in true Christian love. But this is presented to us under three aspects—"*Charity vaunteth not itself, is not puffed up, doth not behave itself unseemly.*" And, first, "*Charity vaunteth not itself.*"

Now, following the thought which was before us just now, we see that this *must* be one of the features of charity. If we recognize God in everything, we shall not be disposed to make a display of anything that belongs to ourselves. A boasting temper is as contrary to true godliness as is an envious temper, though it may be less odious and wicked. "What hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?"—1 Cor. iv. 7. Ostentatious parade and the love of human praise are quite out of harmony with that state of mind which the Apostle terms charity. "How can ye believe, which receive honor one of another?"—John v. 44—asks our Lord of the Pharisees. And it might similarly be asked (for charity and faith must be found together), how can ye have charity towards others, if ye are so perpetually seeking admiration for yourselves?

5. And "*Charity is not puffed up.*" The meaning of this sentence is not identical with the meaning of the last. There are two different states of mind under this general head, which we can easily discriminate. The first is always

restless unless it can obtain human praise. The second is so well satisfied with itself that it does not care for human approbation. The former we call *vanity*—the latter we call *pride*. The first is contemptible; the second is odious. Christian charity is equally opposed to both.

Among those who read this paper there will certainly be some who are liable to the first of these temptations, some that are liable to the other. The former class is probably the larger. But it cannot be doubted that instances of the other also will be found. There are certainly some persons who are far too indifferent to the opinion of their fellow-men. This is pride. Now the opposite of pride is humility; and without humility there cannot be charity. The truth, then, to be learnt by such persons is this, that they have no reason whatever to be satisfied with themselves, but very much the contrary. It is an unpalatable truth, but it is essential.

6. There is, however, a third side to be looked at under this head of description. St. Paul, after saying that charity is opposed both to vanity and to pride, adds a third particular—“*Charity doth not behave itself unseemly.*” In unseemly behavior there is commonly something either of vanity or of pride; but still the description of the outward aspect of charity is incomplete unless we look at this *separately*.

In true Christian love, there is no coarse vulgarity—no ridiculous eccentricity—no setting of the common usages of society at defiance. “*Whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report,*”—Phil. iv. 8—this is the standard for the outward aspect of Christian life.

7. Our third group of three, brings us back once more within the region of motives: “*Charity seeketh not her own.*”

The eager claiming of rights—the positive and unbending assertion of self—the spirit which says, “This is not yours, this is mine; let me have

my own”—this is human nature unrenewed by grace. We see it in children from the very earliest years. This is what Christ came to change, in order that we might live happily one with another. We are not speaking here of legal questions, such as come before the magistrates, and ought to come before the magistrates. There are other passages of Scripture which relate to such points. We are speaking here of the *customary attitude* of the Christian's mind in reference to men around him; and in regard to this particular point which is before us, we have in Scripture both a *code* and an *example* to guide us.

The code is in the Sermon on the Mount, where maxims are given for our use in what may be called short condensed parables. “*Whosoever shall compel thee to go a mile, go with him twain,*”—Matt. v. 41—go with him two miles. Did you ever reflect upon that homely but most profound little parable? If a man—selfishly and unreasonably—requires you to devote time and trouble to him, demands from you what he has no right to expect, then do for him twice as much as he asks. This is probably the best policy in the first place. If you show that you are not selfish, he will have received a very salutary rebuke of his own selfishness, and perhaps he may reflect upon it. However this may be, you have done your part; you have not done anything to clog the wheels of life.

And besides a code we have an example. It is the example of Christ. He sought not His own. He gave up everything that He might make us happy. He did all that could be done to cure our selfishness—by a life and death of infinite self sacrifice.

8. “*Charity is not easily provoked.*” As the last sentence repelled the deliberate grasp of selfishness from all contact with charity, so this keeps aloof all angry, irritable tempers.

It is often said of such and such a man, that he is hot and hasty, but that he is generous and warm-hearted; and the anger is forgiven for the sake of warmth of a better kind. And no

doubt there is some justice in this popular estimate. But still it is a great mistake to suppose that an irritable temper is otherwise than unchristian. Such a temper does great dishonor to the religion which we profess; and there is one kind of irritability which is peculiarly in opposition to Christian love; namely, that which arises from *personal sensitiveness*. Here is self again. And wherever self is, there Christian charity is not. So then we must keep our watch over that corner of the heart where thoughts of self are most apt to hide. We must place our hand firmly on that secret spring of action, that we may not be overcome by sudden surprises. We never know how soon the temptation may arrive; and where the dry fuel is, there we cannot calculate the harm that may be done even by a spark. "Behold how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity." "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."—James iii. 2-6.

9. "*Charity thinketh no evil.*" This English phrase hardly expresses the full and exact meaning of the Greek. When we read it, we should at first sight simply suppose it to mean that charity is not suspicious, does not impute bad motives, but always hopes the best. This, however, is expressed by some words which occur lower down in the chapter; namely, these—"Charity believeth all things, hopeth all things." What is said here has a different meaning; and it is this, that charity does not remember old grudges—does not reckon up the evil which other men have done—does not keep an account against them, as it were, but willingly forgets such things, and treats them as if they had never been. This is a great secret of a happy life. Forgive and forget. Let bygones be bygones.—What is the use of keeping up an old quarrel? Who is the gainer by it? I suppose that you have been injured; but why should you cherish the remembrance of this? Cherish rather those

remembrances which are pleasant. In the note-book which your memory keeps of the actions of others, let that page be a blank.

In closing this rapid examination of two very rich and copious verses, we cannot avoid feeling this—that we have here, in the inspired Apostle's words, a most searching analysis of human motives. Who can help being conscious that the words cut very deep? Who that gives attention to such a passage, can help being aware that "the eye of God's Word" is ever upon him? Let us retain, as one result of this meditation, a serious sense of the power of the Bible in its dealing with the soul.

And cutting deep as this passage does, looking full as that "eye" does upon all the secret movements of our hearts, let this consciousness make us admit that our nature is thoroughly corrupt. Which of us can bear the test which these words apply to our inner life? Which of us can fail to see that if we are to live for ever where Christ lives, we must have a new nature formed within us—"must be born again?"—John iii. 7.

It is indeed a high and severe, though a most alluring standard which is set before us in this celebrated chapter—a standard impossible of attainment by any mere efforts and resolutions on our own part. You cannot force yourself to love any one human being; much less can you fill your heart with this general friendly regard towards all men. You cannot create within yourself the spirit of universal forbearance, forgiveness, generosity, and kindness.

There must be some commanding and controlling motive which penetrates through the inner man, influences all our life, and acts with transforming power on our thoughts and feelings, our words and deeds.

And this motive we find through the close contact of the soul with Christ. "We love Him because He first loved us"—1 John iv. 19—and loving Him we love those whom He loves. receiving Him into our hearts, we come changed into new men. H

shown *universal love to mankind*. We learn in some degree to do the same, and we hope to improve. He has been very patient and forbearing towards us. We catch something of the same spirit, and more and more in proportion as we grow in grace. He has done all that could be done to cleanse us from sin, at the cost of infinite suffering to Himself. We cannot receive this gift of pardon and peace without extending a loving hand to others, in seeking to rescue them, and to protect them from temptation.

So, then, we must go to Christ that His love may "constrain" us—2 Cor. v. 14—we must fix our thoughts on Him; we must drink into His spirit; draw out of His fullness. We must take our pride to Him—our angry tempers, our harsh judgments, our foolish resentments—all that makes it so difficult for us to forgive—that these things may be forgiven, and that they may be cured; that His gracious pardon may teach us to pardon too.

There cannot be a cure without forgiveness; but with forgiveness comes the new warm life of charity, the power to conquer these vices of our nature, and the joyful response to that Gospel command—"Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."—Eph. iv. 31, 32.—*J. S. Howson, D. D.*

Forgiveness is according to the riches of God's grace, wherein he has abounded towards us in all wisdom and prudence. Grace can continue to pardon, favor, and save—from falls, in falls, and out of falls. Grace can comfort, relieve, and help those who have hurt themselves; and grace can bring the unworthy to glory. This the law cannot do; this man cannot do; this angels cannot do; this God cannot do, but only by the riches of his grace, through the redemption that is in Christ Jesus.—*Bunyan.*

GIVE YOUR HEART TO CHRIST.

BY EMMA M. GORDON.

"Man is born unto trouble as the sparks fly upward."

Every human being must drink the bitter waters of affliction. Physical disease, domestic infelicity, overwhelming misfortunes, painful disappointments, stand like fierce warriors at the door of every man's habitation, ready to do the bidding of that high Providence which metes out chastisements and retributions to all. These do not all cross every man's threshold, neither do the same ones enter every house; but this much is certain—suffering will come to every household. On what will you lean when afflictions weigh like a mighty burden on your trembling heart? I entreat you, give your heart to Christ, then you can lean on Him who is a present help in every time of need. By rejecting Christ, you cast yourself from divine support in the days of coming grief. Impenitent one, what will you look to in the years of approaching sorrow. These are fearful words: "Because I called and ye refused, I stretched out my hands and no man regarded, therefore will I laugh at your calamity, I will mock when your fear cometh." Then, as the ties dissolve which bind you to earth, your heart will yearn for that love which it has so often spurned. But alas! it will be too late, and you will exclaim, "The harvest is past, the summer is ended, and my soul is not saved."

Perhaps you think that the sympathy of friends will give courage to your heart and energy to your will in your hour of calamity. Is it not possible, that, as the prodigal was abandoned in his hour of misfortune by those who smiled on him in his day of plenty, so may you be forsaken by those who now profess for you an undying attachment? The falseness of friendship is proverbial; but in Christ we find a satisfying portion—a friend who sticketh closer than a brother. If you will not turn to Him, then you lean upon a staff which will

become a serpent to wound your hand, and send its poison with throbs of agony into your bursting heart. From our dearest friends come our sweetest earthly pleasures and our bitterest woes. What bodily grief can be compared with that which is caused by the discovery of heartlessness in those whom we have loved and trusted? Seeing how false everything but God appears, and how idol after idol is swept from your embrace, how can you wisely lean on a human arm to sustain you in the hour of your great need? See what salvation will do for you in afflictions. Go to yonder lonely cottage—the day is cold and stormy, yet a faithful pastor has just called. He is making a pastoral visit. Let us enter with him. What a lone and cheerless room! The snow has been drifting through the roof and under the door upon the uncarpeted floor. There is scarcely an ember burning on the hearth. Mark that old, trembling man seated in a broken arm-chair, with an open Bible upon his knees. How serene his aspect! See the rapture in his eyes,—the sweet smile upon his lips. Hark! the pastor speaks: "What are you doing to-day, brother?" "Oh, sir," the happy old man replies; "I am sitting under His shadow with great delight!" What an overflowing fountain of bliss must the love of Christ have been to that child of poverty, to make him so triumphant over outward circumstances!

This precious love of Christ, will, if we come to Him, absorb all our natures and satisfy all our demands. It is ever fresh, new, and increasingly delightful. The sanctifying grace calls forth the deepest and most exquisite feelings of which the human soul is capable. It fills it, and leaves it nothing to wish for. True piety elevates, ennobles and develops all that is great and beautiful in man. It so raises the human to the divine, that he can say with the strong-hearted Paul: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall

be able to separate us from the love of God which is in Christ Jesus our Lord."

Are you panting for a deeper work of grace? Would you drink deep draughts of the sweetest stream of delight that ever flowed through the human soul? Give your heart fully to Christ. Would you possess that hope which anchors the soul so safely that it outrides the most terrific storms of life? Give your heart to Christ. Oh, it means much to have our lives hid with Christ in God. Then gather up your soul's affections—bind them to the cross of Jesus, and continually consecrate yourselves to Him whose service is freedom, whose ways are paths of happiness, and at whose right hand there are "Pleasures forever more."

CONTEMPLATION.

One of old sweetly compares contemplation to the eagle; for as the eagle fastens her eye upon the radiant beams of the beautiful sun, so contemplation is still viewing the glorious beams of the Sun of Righteousness; it is still conversant about the high and profitable things of salvation. Or else, I may compare it to those birds, of whom David speaks, that build their nests by the altar of God. This is the celestial bird, that builds her nest about the throne of glory. This is the bee which flyeth into the sweetest gardens, and sucks honey from every flower of paradise.

By meditation I can converse with God—solace myself in the bosom of my beloved; bathe myself in rivers of pleasures; tread the paths of my rest, and view the mansions of my eternity.

What gainest thou, then, O my soul! in this valley of tears! Up upon the mount, and view the Land of Promise.

What canst thou look for in this wilderness of trouble! Up upon the wing, and take thy flight to heaven: let thy thoughts be where thy happiness is, and let the heart be where thy thoughts are: though thy habitation may be on earth, yet thy conversation shall be in heaven.

GOD IS TRUE.

BY MRS. JANETTE OSMUN.

The present is eminently an age of infidelity. We find it not only in the irreligious world, but in the religious world. Every where, broadcast as the seeds of sin, in the pulpit, and in the pew, in the street, or on our public thoroughfares, in our business places, and every where Satan's seat is, there is little or no fear of God before the people. But the thoughtless multitude are hurrying on, reveling in sin as much as if God had not said that "He is angry with the wicked every day," and that "the wicked shall be turned into hell and all the nations that forget God." But by their daring, and depths of crime, they defy the God of Heaven. In the Christian world, we find almost every sin covered with a profession of religion. We meet persons every where decked with the adornings of this ungodly world, or indulging in unholy practices. Speak to them about the salvation of their souls, and the reply is, "We profess religion, but do not think about these things as you do." If we press the subject, and ask them if they are not indulging in practices which the word of God condemns, and refer them to proof passages, they will say, "Yes, I know it, but my conscience does not condemn me." Some will say they dare to die, and believe they would go to Heaven if they should, while living in violation of the plain commands of God.

If ministers really believed the word of God, if they saw the sword of "Divine justice already drawn to cut the sinner down, and if they realized that if they neglect to warn them, their blood will be required at their hands, —Ezek. xxxiii. 6.—they would not content themselves with reading a studied essay on human depravity, but they would cry aloud, and warn the people of their sins, and tear off the covering of a profession of religion, and thrust in the probe of God's truth, and show the people they must depart

from iniquity, or depart from God and his glory forever.

If ministers believe God when He says, "Come out from among them and be ye separate, and touch not the unclean thing," we would not find them joining with a wicked world in secret, oath-bound combinations, which are both displeasing to God and destructive to the best interests of man.

If professed Christians believed God when he tells them "Not to conform to the world," and that "The friendship of the world is enmity to God," they would not be trying to conform to the world, and be courting its favor and praise. And so all along in the teachings of the Bible.

From the practices of professors of religion, we might think that God's teachings are the opposite of what they are.

But we may be asked, What will be the result? We answer, in the words of inspiration; "Thy word is true from the beginning," and "Let God be true and every man a liar." "Though we believe not, yet He abideth faithful." It does not make any difference with God. The true light is shining, and if men love darkness rather than light, and choose to walk in it, the Lord may give them over to a delusion, and they may preach, or give their goods to the poor, or their bodies to be burned, and talk of heaven while living, or when dying, but if they are destitute of a Bible experience it will profit them nothing.

The word of God is given to us as our rule of life, and we are exhorted to "Search the Scriptures," for in them we think we have eternal life, and they are they which testify of Jesus." And we are to be like him if we would enjoy his presence here or hereafter.

If we have not the Spirit of Christ, we are none of his; and if we are really his, we believe his word, and it is our daily business to have our lives conform to it, knowing that by his word we shall be judged at the last great day, and that heaven and earth may pass away, but the word of the Lord abideth forever.

SWEEPING UNDER THE MATS.

BY AUSTIN Q. HAGERMAN.

It is related by Spurgeon, that a servant-girl, on being converted, was questioned concerning her evidences of a change of heart. She knew that there had been a change, but seemed at a loss for words to express it definitely. The question being pressed more closely, her struggling thought at last crystallized into a precious rough-diamond of speech, and she brightly said, "I know there has been a change, for now I sweep under the mats." Thus she was able to show her faith by her works.

The spirit of her plain, every-day reply is the spirit of truth. The principle hid in her words is the law of the true disciple's life and work. The honest follower of Christ does all things heartily as to the Lord and not unto men. He is not a man-pleaser, wavering and shifting at every turn of other people's favor, but he seeks to please Christ, his master, first and always.

And this respect for Jesus establishes the most sensitive self-respect, so that in the most hidden transaction he will scorn to do a dishonorable thing.

It is not enough to sweep and garnish the more exposed surfaces of our respective floors of life, being particular only about the things every body can see, so that we may win human praise, or avoid human blame. We must also sweep under the mats; do well the unobserved duties; perform aright the unappreciated, minute things of our daily life-work; be cheerful and patient at home, as well as pleasant and polite abroad; be clean in our inmost thoughts as well as careful about our outward words. These things God sees, and takes note of, and they shall in no wise lose their reward. He that is faithful in the least will be faithful also in much, and thus he shall enter into the joy of his Lord.

Peace in a sinful course is one of the greatest of curses.

"GOD IS LOVE."

BY WILLIAM FELL.

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God."

This is the true standard. It is a Bible test. All who have this are in possession of "the pearl of great price." Beloved, if God so loved us, we ought also to love one another." "But," says one, "it will not do to compromise and encourage sin." Certainly not. But is there anything in the nature of love that encourages sin in the least degree? No. Did Jesus Christ ever compromise? When He was asked by one of His disciples how many times he should forgive his brother, that trespassed against him, whether it should be seven times, Jesus said, "Yea, seventy times seven." God's love is infinite. When He forgives a poor penitent He upbraids him not, but takes him to His arms of love, and has confidence in him and loves him freely. Glory be to God in the highest! He never says, "I can forgive, but I cannot forget." Ah! No. His language is, "Their iniquities will I remember no more." On a certain occasion, James and John said, "Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did? But He turned and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." They were so zealous for their Master that they could have burned up His enemies; but Jesus plainly told them that it was not the right spirit, and He sharply rebuked them for entertaining such a wicked thought. Peter was very zealous for his Master, "and said unto Him, I am ready to go with thee, both into prison, and to death," but when the trying time came, poor Peter used carnal weapons, and manifested a wrong spirit, and the next thing we hear from him he is cursing, and swearing and denying his Lord. A short time before he was so zealous that he cut off the ear of the Servant of the High Priest, and no

doubt felt like taking his head off, but Jesus, the mild, loving Lamb of God, told him to put up his sword. We may be as zealous for the cause of God, but if we have not the "Spirit of Christ we are none of His." Love is the eternal qualification and passport to heaven. We cannot make it, nor feign it, nor work ourselves into it. God only can give it to us; it is the offspring of God, His nature imparted unto us through faith in Jesus Christ. A man without this God-given nature may try to love his fellow-beings, but he cannot. He may excuse himself, and say he is tempted and tried. He might as well try to make a world as to try and love his enemies, without he has the "love of God shed abroad in his heart by the Holy Ghost." Love is a living principle in a man. It is the nature of Christ imparted unto him. Now, the fruit of the Spirit is "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

How different the spirit that Peter and John manifested after their Lord had ascended upon high! We hear Peter exclaiming, "See that ye love one another with a pure heart fervently," and we hear John saying, "If we love one another God dwelleth in us, and His love is perfected in us. Hereby know we that we dwell in Him and He in us, because He hath given us of His Spirit." Is there any mistake about this? Not any. There is no fault finding here; no evil thinking, no evil surmising, no evil speaking, no more talking behind the back of a brother or sister about their faults. Oh! no; this waspish, wicked nature has gone; a different spirit has taken possession of the soul. Where Jesus reigns, we are very careful of the feelings of our brothers and sisters. We love them, and cannot bear to hear a word spoken against them. No, this is the Spirit of the Master, and he says, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." And now comes the test. "By this shall all men know that ye are my disciples, if ye have love one to another."

It is one thing to say love, but it is another to feel love in the heart. There is no being deceived with regard to this matter: for God has so many tests. Here is one that has never failed yet, and never will. "By this we know that we love the children of God, when we love God, and keep His commandments. For this is the love of God; that we keep His commandments." Here is another one, and it is found in God's counterfeit detector, the Bible. "He that loveth his brother, abideth in the light; and there is none occasion of stumbling in him. Whoso keepeth His word, in him verily is the love of God perfected: Hereby know we that we are in Him. God is love; and he that dwelleth in love, dwelleth in God, and God in him." Here is another test, and we will need it when we get to the judgment. "Herein is our love made perfect, that we may have boldness in the day of judgment: because as He is, so are we in this world. There is no fear in love, but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love." "If a man say, I love God and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen." "And this command have we now from Him. That he who loveth God, love his brother also." Is there anything plainer than this? No. Love is not harsh, it is always gentle; it never repels, but always wins; it is kind, and avoids giving offence. When it reproves, it does it in a manner that is calculated to win the soul to Christ. The height of its ambition is to do all the good it possibly can. It does all in its power to persuade sinners to give up sin and to flee from the wrath to come. It cannot suffer sin upon its neighbor, but is always a "terror to evil-doers and a praise to them that do well." It loves God supremely, and delights in Him above every thing else. It loves all mankind with a disinterested love, and is anxious to do them all the good it can. "It abhors that which is evil, and cleaves to that which is good."

loves to take the lowest place in the dust, and "esteems others better than itself." It cannot be slighted; nor can it be prejudiced against any one; it is free from partiality, living to please God always and keeping an eye single to His glory in all things. It always takes the Bible as its guide, and is always ready to acknowledge a fault. It obeys the injunctions of the Apostle, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens and so fulfill the law of Christ." The truth must be spoken in love or else it will not produce the desired effect, it must be sweetened with the love of Christ before it can reach the hearts of the unsaved. The command is "that we speak the truth in love so that we may grow up into Him in all things, which is the head, even Christ." "Be ye therefore followers of God as dear children; and walk in love, as Christ also hath loved us." "Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering, forbearing one another, and forgiving one another."

FAITH.

BY J. T. HAMILTON.

By saving faith in Christ, is meant an assurance in the soul, that whenever we comply with the conditions He has made, He will certainly save us, in accordance with His promise. When we actually do what He requires, with the faith in exercise, the work of salvation is wrought in us, and when the witness is given, faith is changed to certain knowledge; so that we can say we *know* the work is accomplished, and not that we believe or hope it is. We exercise faith for it, but we *know* when we have it. Faith refers to what we do not know, and to something which is not yet obtained. Therefore, St. Paul says, "Faith is the substance of things hoped for, the evidence of things not seen."

Hence, when we have the evidence of the Holy Spirit, with that of our own spirit, that the work of salvation is wrought within us, we can express our experience by stronger terms than "I hope or believe," for we can say "I *know* I am saved." For when we actually know a fact, or possess a thing, it can hardly be proper to say we merely believe it, or hope for it.

There is much said in the New Testament about faith. "Without faith it is impossible to please God." It is the great condition of salvation. Faith believes every word which God has said,—threatenings as well as promises, and hence it exerts a great controlling influence over our conduct. When a person really believes that he is exposed to some great danger, from which he may escape, he will make every immediate effort to avoid that danger. So when a person is fully convinced that he is in a condition morally, that exposes him to eternal ruin, he will make no delay in escaping the impending wrath. Eve did not commit the rash act, "which brought death into the world, and all our woe,"—until her faith in God's declaration that she should surely die, had been destroyed by the directly opposite assertion of the serpent, so that the object of her faith was changed from the *truth* of God, to belief in a *lie* of the devil.

Abraham never would have gone out from his own country and kindred, into a strange land, "not knowing whither he went," if he had not had that faith which was "counted to him for righteousness;" neither would he have been so willing to offer up his only son Isaac, when God commanded it, if his faith had not been unwavering, that what God had promised him respecting the multitude of his seed, would be surely fulfilled, for he had faith that "God was able to raise him up, even from the dead."

We are to show our faith by our works, for "faith without works is dead, being alone." With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.

EDITORIAL.

IN DEEP AFFLICTION.

Our delay is occasioned by a sad bereavement in our family. Our next to the youngest son has been taken from us. He was taken sick on Friday night, with what we thought was a cold, and on Monday, the first instant, at about half past eleven, he breathed his last. The doctors pronounced his disease the malignant scarlet fever. He was thirteen years and thirteen days old.

We cannot write as we would, yet we can but say he was a child of remarkable promise. His intelligence was far beyond his years. Men and women of cultivation loved to converse with him, and sought his society.

He feared the Lord, and lived a life of prayer and faith. His daily life was that of a consistent Christian. In every thing, he was remarkably conscientious. Whenever any business was intrusted to his care, he was always very particular to account for every penny. He was thoroughly unselfish. He had a few dollars in the Bank, which had been given him from time to time, and whenever he saw us in want of money he would beg us to get his money and use it. He literally cared nothing for money. His patience was remarkable. I never knew him really angry. He came to his mother once feeling bad, and said, "Mother, Benjie plagues me so I am afraid my patience will give out." Once when asked what he did when his brothers teased him, he said, "I pray just as hard as I can to keep from getting out of patience." Every night, before going to bed, he would come to his mother and ask her to "forgive him for every thing he had done to-day." He would do this, though she had not seen any thing whatever amiss in him, and would not feel satisfied until she assured him she did.

We expected that he would live and preach the Gospel when we were gone. It never occurred to us that there was any danger of his dying. But he has gone. God has taken him. His ways are far

above our ways. We bow submissive to His will, and kiss the hand that has so sorely smitten us. We beg our friends to pray for us in this our heavy sorrow.

LOVE AND FELLOWSHIP.

Many appear to think that Christian love and fellowship necessarily go together. This is often assumed as though it were a self-evident truth. Those who profess a large amount of charity do not hesitate to pronounce us uncharitable—that is, deficient in love—if we do not receive heartily to our fellowship all who are in good standing in evangelical churches. This charge proceeds upon the assumption that a lack of fellowship is a lack of love. A little reflection will show that this assumption is false and dangerous.

Christian love and fellowship do not necessarily go together. Love depends upon our own religious condition. Fellowship takes into account the condition of another. We can have love for another—a real desire to promote his welfare—whatever may be his state. But we cannot, in our hearts, have Christian fellowship for one who, as we believe, gives us good reason to think he is not a Christian. Our Saviour says, *By their fruits, ye shall know them.* Knowing a person, is not judging him, in that sense which our Saviour condemns. Paul says, *He that is spiritual judgeth—that is in the original—discerneth all things.*—1 Cor. ii. 15. It is difficult to impose upon him. If, when a person is evidently wanting in essential elements of the Christian character—if, when he is living in plain violation of the express commands of God—we still, through fear of reproach, or through an unwillingness to lose his friendship or incur his displeasure, give him our fellowship and act as though we thought he was on the way to Heaven, we deceive ourselves, as well as him, if we think we are actuated by love. It is selfishness, and not love. An avowed enemy cannot do him the harm we are doing. We are aiding him in a self-deception which is likely to prove fatal to his eternal in-

terests. Love would prompt us, under such circumstances, not only to withhold fellowship, but to give a faithful warning.

The true servants of God do not fail to take this course with those who serve the Lord only in name. On this account they are said to have a bad spirit, to be censorious and fault-finding. In every age, Ahab, who lives in splendor, keeps up the form of religion, is liberal in his views and tolerant in his practice, says to Elijah, who will not compromise to please the king, *Art thou he that troubleth Israel?* Paul had the greatest love for his brethren—members of the Church which God had established, and which He had honored by a long succession of prophets and holy men, but after his conversion he had no fellowship with them. We are to emulate this example.

The command is explicit, *And have no fellowship with the unfruitful works of darkness but rather reprove them.* Darkness always asks to be recognized as light. Error is very friendly if it is permitted to pass, unchallenged, for truth. The bad are willing to give to the good their patronage and support if they can have their fellowship in return. But the command is imperative. Duty is plain. There is no communion between light and darkness. Still more especially is this the case where darkness guards itself by fearful oaths and imprecations. If it come to the light merely for recognition and support we are to let it alone. So, no matter how much love we have for God, and for our neighbor, we must not fellowship darkness. Nor is our duty in this respect affected by the number who choose darkness rather than light. We must stand true to God, if we stand alone.

Truth suffers from this yielding spirit of her votaries. If those who have the light, would walk as children of the light, the light would spread. *For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.—Isa. lx. 1.*

WALK IN THE LIGHT.

There cannot be vinegar where there has not previously been sugar. A substance that is all sour, has once been sweet. So, where there is supernatural darkness, there has once been supernatural light. The Saviour says, *Walk while ye have the light, lest darkness come upon you.*—John xii. 35. By the light here, cannot be meant the Bible, because our possession of the Bible does not depend upon our obedience. It does mean the clear views which the Spirit of God gives us of our duty. If we do the duty, no matter how heavy the cross or how great the sacrifice, the light will continue to shine with increasing clearness, and we shall go on in our experience and be filled with joy and peace.

But, if we hesitate and refuse, our convictions gradually die away, and we finally conclude that we were mistaken, and then begin to oppose and persecute those who are doing the duties which we refused. The great army of persecutors is led by Judas and Julian—men who have rejected the light. You run a fearful risk by hesitating to obey God. There is safety only in obedience. The Lord is not a hard master. The cross you so much dread, will, if cheerfully borne, lift you nearer Heaven. Unless you improve the talent given it will be taken from you. *If therefore the light that is in thee be darkness, how great is that darkness.*

FREEDOM.

It is impossible to have the freedom of the Spirit where Mammon rules. Years ago we were pastor of a church in which the pews were rented. We bore our testimony against the system, preached the truth in the Spirit, visited from house to house, and did our utmost for the spiritual welfare of the people. As is always the case, when the proper effort is made, a revival followed. There was a great quickening in the church and many sinners were converted. In the basement the Spirit had free course, and the people

were greatly blessed. The same persons up stairs, where the seats were rented, seemed bound. There was a resistance to the working of the Spirit that could be sensibly felt. The world had purchased the right to control, and it was not delicate in asserting its rights.

It is impossible to have a high state of spirituality in a house of worship where the right to worship God is sold as a marketable thing, to the highest bidder. There may be high professions, but the power of the Spirit is wanting. You cannot expect Christ to manifest himself in a special manner in a church where the poor are excluded. He says, *Come unto me all ye that labor and are heavy laden and I will give you rest.* But if the laborers and the burdened ones are not permitted to come, Christ will not remain. *Your house will be left unto you desolate.*

GREAT GAIN.

The Apostle says, *Godliness with contentment is great gain.* This is true even though the godliness be coupled with bodily affliction. A young man who had long been confined with a diseased limb, and when near dissolution was attended by a friend, who requested that the wound might be uncovered. This being done—"there," said the young man, "there it is, and a precious treasure it has been to me; it saved me from the folly and vanity of youth; it made me cling to God as my only portion, and to eternal glory as my only hope; and I think it has now brought me very near my Father's house.

Look at the end of worldly ambition! Take the four greatest rulers, perhaps, that ever sat upon a throne. Alexander, when he had so completely subdued the nations that he wept because there were no more to conquer, at last died in a scene of debauch. Hannibal, who filled three bushels with the gold rings taken from the slaughtered knights, died at last by poison administered by his own hand, unwept and unknown, in a foreign land. Cæsar, having conquered eight hundred cities, and dyed his garments with the

blood of one million of his foes, was stabbed by his best friend, in the very place which had been the scene of his greatest triumph. Napoleon, after being the scourge of Europe, and the desolation of his country, died in banishment, conquered and a captive. So, truly, *The expectation of the wicked shall be cut off.*—Prov. x. 28.

At his highest estate man is but vanity. At the longest, worldly prosperity is of short continuance. Eternity is long. Seek then for Heavenly treasures. Let your inheritance be one that is incorruptible, undefiled, and that fadeth not away.

CORRESPONDENCE.

DYING TESTIMONY.

REV. JOHN POTTER.—A mighty man in Israel is fallen! We sorrow not as others which have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. We expect to see our brother with immortal glory clothed in white. Blessed hope! It seems as though the church hardly knew how to spare him. But God's ways are not as our ways. How many have been the happy seasons we have seen in joining with him in singing and praying, and we expect if faithful a little longer, to join the everlasting song—

Oh how sweet it will be in that beautiful land,
So free from all sorrow and pain—
With songs on our lips and with palms in our hands
To meet one another again.

This was one of his favorite songs. When I think how many snares the people in this place have been saved from in answer to his faith and prayer, and those of a few others, I feel to praise God. When the Spiritualists came in here boasting in their own strength, how quick his faith took hold on God, and he said he did not fear them. And glory be to God! how quickly they were driven out through the means of those mighty weapons—faith and prayer. When the church began to be desecrated by sinful performances, the same course was pursued. God was ap-

plied to again and again. He answered, although it was by judgment, yet it was effectual; for when God sets out to do any thing, it is done thoroughly. He sent sickness, and at last the small-pox, and so great was their fear; that every preparation was pulled down before the time arrived for the performances. I would not omit to mention the great sin of ball playing on the Sabbath, and how remarkably and wonderfully God stopped this by striking down in a fit of paralysis the owner of the play-ground, which was near the meeting-house. The ball-playing was carried on at the same hour in which the meeting was held. But as he fell between the play-ground and the house of one that was foremost in carrying on the ball-playing, it effectually put a stop to it. So faithful and true is God every time.

Although one soldier has fallen with the armor on, let us still use the same weapons which are not carnal, but mighty, through God, to the pulling down of the strongholds of Satan. We have nothing to fear so long as we keep close to God. It is so easy for Him to bring to nought the counsels of the ungodly and make the wrath of men to praise Him. Glory be to God and the Lamb forever!

FREDERICK FEATHERSTONE; died in Hartland, Niagara Co., N. Y., October 17th, 1874, aged 24 years.

He gave his heart to God, between five and six years ago, and since that time his life has been a bright and shining light in the world. He was loved, and respected by all who knew him. He manifested such love for both saint and sinner, that no one could in truth speak ill of him. After he was taken sick he lingered in great pain of body, between six and seven weeks, when his soul took its departure, and the sufferer was at rest; safe in the arms of Jesus. All through his illness not a murmur escaped his lips. His words were, "Thy will O Lord, not mine, be done." When suffering with acute pain, he would say, "Blessed Jesus, O my Saviour! When dying he raised his feeble hands heavenward, and said, Glory to God!

HIRAM LOVEJOY of Lock, Ingham Co., Michigan, was killed by lightning while asleep, on July 24th, 1874, aged 68 years.

He came to Michigan in an early day, and was a model pioneer, really enjoying the hardships of a new country, and doing much to improve it. In 1868 he professed Christ before many witnesses, and became a member of the United Brethren Church, in which he lived a Christian until called home. Though the messenger came suddenly, yet it found him prepared. On the previous evening there was a prayer meeting at his house in which he took a part. After the meeting he told his wife that he had felt more peace of mind during the past week than he had felt for five years before. He also said that he had been warned that his end was near, that he was positively sure that he had been warned, that he had not long to stay here. About three in the morning they were awakened by the storm. About four they fell asleep. About five the lightning entered through the roof by the chimney and passed through the house to the cellar, leaving its mark where it went. It entered his sleeping room at the top, and shot across the room just above his head, just touching the top of his head, making a hole through the wall beyond his head, leaving a blaze on the pillow by his head. The bed-post at the back side of the bed was split, yet his wife, sleeping by his side was not seriously injured. She was aroused, and immediately put out the fire which the lightning had kindled, and tried to revive him, but in vain. He was gone forever.

S. LOVEJOY.

SARAH M. daughter of Rev. Wm. and Clarissa F. Southworth, died of consumption, at Syracuse, N. Y., December 7th, 1874, aged 26 years, 7 months and 22 days.

She was soundly converted to God four years ago this winter. From this time she was enabled to rejoice in a conscious salvation, and continued faithful in the discharge of duty while she had her reason. Her clear, striking testimonies made a deep impression on those who heard them, even on the unsaved. It would seem at times, as though the spirit could be con-

fined in the body no longer. In July, 1871, reason gave way, and physicians pronounced her hopelessly insane. This was not allowed to take place however, until she had left a clear testimony behind. She seemed to be deeply impressed with the thought that she was to pass through terrible suffering of some kind; and two days before she became deranged, while speaking to her mother of her happiness, and the goodness of God, said, "I may pass through the most terrible sufferings, and die the most awful death; but, Ma, you need not worry about me at all, for I shall go to heaven." The same day, just as she started to go up stairs, she turned, and with her countenance all aglow with heavenly joy, said, "O Ma, wont it be *glorious* when I get to heaven, where there will be no temptations nor trials!"

During her last sickness her sufferings were very great; but she bore them patiently. She seemed to realize that she must die, but manifested no fear. She died like one dropping to sleep, without a groan or struggle; and a heavenly smile was left upon her countenance after she was gone.

C. H. SOUTHWORTH.

Windsor, Broome Co., N. Y.

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LOVE FEAST.
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MATTHEW McLAIN.—My experience to-day is that God saves me from sin, and sanctifies me soul, body and spirit, and keeps me every moment by His Almighty Power, and fills me with heavenly sweetness right from the throne of glory. Hallelujah to Jesus! Amen.

East Dayton, Mich.

S. V. GREEN.—Glory to God! Four years ago when I came to Kansas, I told the people that I had a salvation that the drouth or wind could not affect. Praise Jesus! I am saved to the uttermost this morning, I have felt all this week just as I did when God first sanctified my soul. God shall have all the glory forever. Amen.

Kansas.

LEWELLYN OSBORNE.—To-night I can say, to the glory to God, that Jesus saves me. I feel that I stand on the solid rock. Oh, I am so glad that when the Lord let the light on me I was willing to walk in the light and get to the blood. To-night the blood of Christ cleanseth me. Glory to God! Sometimes I cannot think of anything but the goodness of God. I have not experienced religion more than about a year, but this last two weeks I have enjoyed more of the blessedness of God in my soul than I ever enjoyed before. Praise God to-night, that I can say that I am the Lord's, soul and body. I am consecrated to do the will of the Lord while I live.

Council Hill, Ill.

MRS. L. B. MANNING.—Upon the first day of February last, I found myself a miserable backslider, without God, and without hope in this world. I resolved in my heart I would live so no longer, and accordingly set out to go to church on Sabbath morning with this determination, I will get to God, and seek His pardoning favor, or die in the attempt. I listened to a good sermon, preached by Brother Acker, and resolved I would stay in class and tell the brethren and sisters the exact state of my mind. I did so, and Sister Coleman proposed getting right down to pray, to which I *gladly assented*, and before I arose from my knees I could safely say,

"My God is reconciled,
His pardoning voice I hear,
He owns me for His child,
I can no longer fear.
With confidence I now draw nigh,
And Father, Abba Father, cry."

Glory to God! I returned to my home fully justified. I could say in my heart.

"All hail reproach, and welcome shame,
Only thy terrors, Lord, restrain.

The Lord has kept me wonderfully from that time to this. Praise the Lord forever! I have no fears to-day of death, hell, or the grave. I've enlisted during all the war, content to take a soldier's fare. Hallelujah! The Lord God Omnipotent reigneth. He is my *sun* and my *shield*, and my exceeding great reward.

Lockport, N. Y.

JAMES LUNNEY.—It is now forty-four years since God, the Holy Spirit, showed me my sinfulness, and directed me to Jesus for pardon. I was about four months in distress of mind, and some nights was afraid to sleep for fear I might open my eyes in hell; but, glory be to Jesus, one Sabbath morning while at prayer, I got such a view of Calvary and my bleeding Saviour saying, "I suffered this for thee. Be of good cheer, thy sins are forgiven." I took Jesus at His word. I believed, and was happy. I went on my way rejoicing, and thought I would never sin more. Many battles have I been in since, and when I kept close to the Captain of my salvation I was safe. But I have to say, with shame and regret, that I often followed Him afar off. I trifled with temptation, and the enemy got the advantage over me. During the past summer I have often thought of what the angel said before our Saviour's birth, "His name shall be called Jesus, for He shall save His people from their sins." And I believe that if I was His, He would save me. I thought of Enoch walking with God, and of Job being a perfect man, and of Zacharias and Elizabeth, walking in all the commandments blameless. Jesus says, "Blessed are the pure in heart, for they shall see God;" and "Be ye perfect, as your Father in heaven is perfect," and He says, "If ye love Me, keep My commandments." Paul says, "Follow peace with all men, and holiness without which no man shall see the Lord;" and Jesus says, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." I believe He never gave a command but He gives power to obey. I often think of the man with the withered hand. He told him to stretch it out and he made the effort and received the power. I was hungering and thirsting after righteousness, and praying for a clean heart; and in reading the **EARNEST CHRISTIAN** I found that many of God's children enjoyed the blessing. On the 22d of November last, while supplicating earnestly with God for an application of the blood of Jesus, which cleanses from all sin, this text came forcibly to my mind. "Ask what you will and it shall be done unto you."

Then, "All things are possible to him that believeth." I took Jesus at His word, I believed and I have felt so happy since. I have had encounters since with the enemy, but I looked at once to Jesus, and He has brought me off conqueror. When an evil thought would suggest itself I pray that moment to Jesus, and it has to fly. Glory to God for a present salvation! I have no fear of death, hell, or the grave. Jesus is my all and I am telling others what a Saviour I have found.

MRS. J. M. LANE.—I can say this morning that I am saved from all sin—have perfect patience and victory over all the petty cares and trials of life which used to annoy me so. To God be all the glory—blessed be His name! I have some severe trials, but none too many. I have proved the truth of the Psalmist's assertion, "Thou wilt keep him in perfect peace whose mind is stayed on thee." Amen, and amen.

EMILY DEDRICK.—The sentiment of my heart this morning is, "Praise the Lord, O my soul! and all that is within me praise His Holy name." Truly, "great peace have they that love thy law." The desire of my heart is to be a worker in the Master's vineyard. I want to be more earnest in this work. In God I have found a retreat where my soul doth securely abide. O, glory to God forever for a free salvation.

Fall Creek, Wisconsin.

DIANA DAUCHY.—My testimony this morning is, I love the Lord, and am striving to do His will day by day. I do love the **EARNEST CHRISTIAN**. Its monthly appearance has been joyfully welcomed by me.

North Newburg, Mich.

SARAH LLOYD.—I praise God that I have been enabled to come out from the world and its fashion, and follow Jesus. I can say to-day that I am in the narrow way, and I love it. It is my meat and drink to do my Master's will. His blood cleanseth me from all sin.