

THE EARNEST CHRISTIAN AND GOLDEN RULE.

VOL. XXIX.

JUNE, 1875.

No. 6.

OFFICERS OF THE CHURCH.

BY REV. B. T. ROBERTS.

As we have already seen, the Church of Christ is composed of those whom He has saved out of the world. They are to seek to spread the kingdom of God in the Earth—not in an isolated manner, each acting by himself—but in an organized capacity. As an army, they are to march to battle under their respective officers, and not each one in his own time and manner. They are soldiers, and not guerillas.

Many conscientious persons are opposed to any thing like an efficient organization, on the ground that it interferes with personal liberty. But this objection is based upon a fundamental error. It is, that freedom consists in being permitted to have always our own way. That is a wild freedom, which admits of but a very limited development, mental or spiritual. It is the freedom of the wild-man of the woods, living alone, having no companions, and but little removed from the brute. The untamed Indians of the plains, the Bedouins of the desert, are his superior. They feel the benefit of restraint. Their own will is not always law. True freedom consists in liberty to do right. Before God, all Christians are equal. *One is your Master, even Christ; and*

all ye are brethren.—Matt. xxiii. 8. But because all have an equality of right, it does not follow that all have the same duties to perform, or that all should be employed in the same way.

The hand has the same right to proper treatment that the eye has; but what would be proper treatment for the hand would be very improper for the eye. Because the hand carries burdens, it cannot complain of the eye that it is idle; because the hand is covered with a warm glove, to protect it from the cold, the eye does not complain that it is neglected, when it is always exposed to the full inclemency of the weather.

The New Testament does not prescribe any method of Church government. It does not make any particular form of organization essential to a church. But it lays down general principles, which the church cannot neglect without suffering loss. It gives examples which the closer any church follows the greater will be its efficiency. Protestantism divides the church mainly into two classes—preachers and members. They have a few inferior officers—but these in the M. E. Church, and some others, are made dependent upon the preachers. Among the Romanists there is a great variety of officers. Many of them are without any warrant in the New Testament. But there is no doubt but that the efficiency of the Church of Rome

short, and, as she walked in the light, she found a larger place, and one of greater liberty for her soul. She would often say, "I have become as a little child." She had a word of exhortation for all who come to see her, and from a full heart she praised God. At times she was quite confident her work was not done—that she would be restored to health, and service for God. But she gradually failed, and the last day of December she thought would be her last day on earth. She talked to us calmly about going—gave us each the last message, and took leave of all.

Giving her child into the hands of her Father in Heaven, she said, "I am so glad I have a Father who will take care of my child." After she was unable to speak, and her pulse had apparently ceased to beat, and we thought her very nearly over the river, she opened her eyes, and said, "I am here yet, what does it mean? How good you all look!" The glory in her face was wonderful. She began to laugh and continued for some time in a suppressed laugh to praise God and tell us how she felt—often saying, "I cannot tell you how I feel—but I feel good—I have no choice." "Thy will be done," she said again and again. Her countenance was lit up with a glory unearthly. Mrs. R. said, "Helen, you have been near enough to the other world to bring back some of the glory." She replied, "Yes—and I am thinking, can we not live near enough to have more of it all the time?" She said, over and over, "I do not covet life—it would be a cross to live—only a step across. There is a place for me in Heaven."

She was very happy during the night and day following—though she suffered from shortness of breath. The evening of January 1st she began to suffer exceedingly, and said, "I will bear," again and again. Her suffering was intense through the night. She often asked the hour, and just before the break of day she said, "This is the last," and in a few moments her spirit took its flight, and she was "Forever with the Lord."

NATURAL AFFECTION.

A genuine Christian experience does not weaken our affection for those who are united to us by the ties of nature. We do not love them less, but we love Christ more. The heart is cleansed from sin; but the love of kindred is not sin. On the contrary, having purified our hearts by faith, we are commanded to "love one another with a pure heart fervently."—1 Pet. i. 22. The fourth commandment has never been repealed. "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee."—Ex. xx. 12. This command is quoted by the Apostle, and applied to the relative duties of parents and children.—Eph. i.

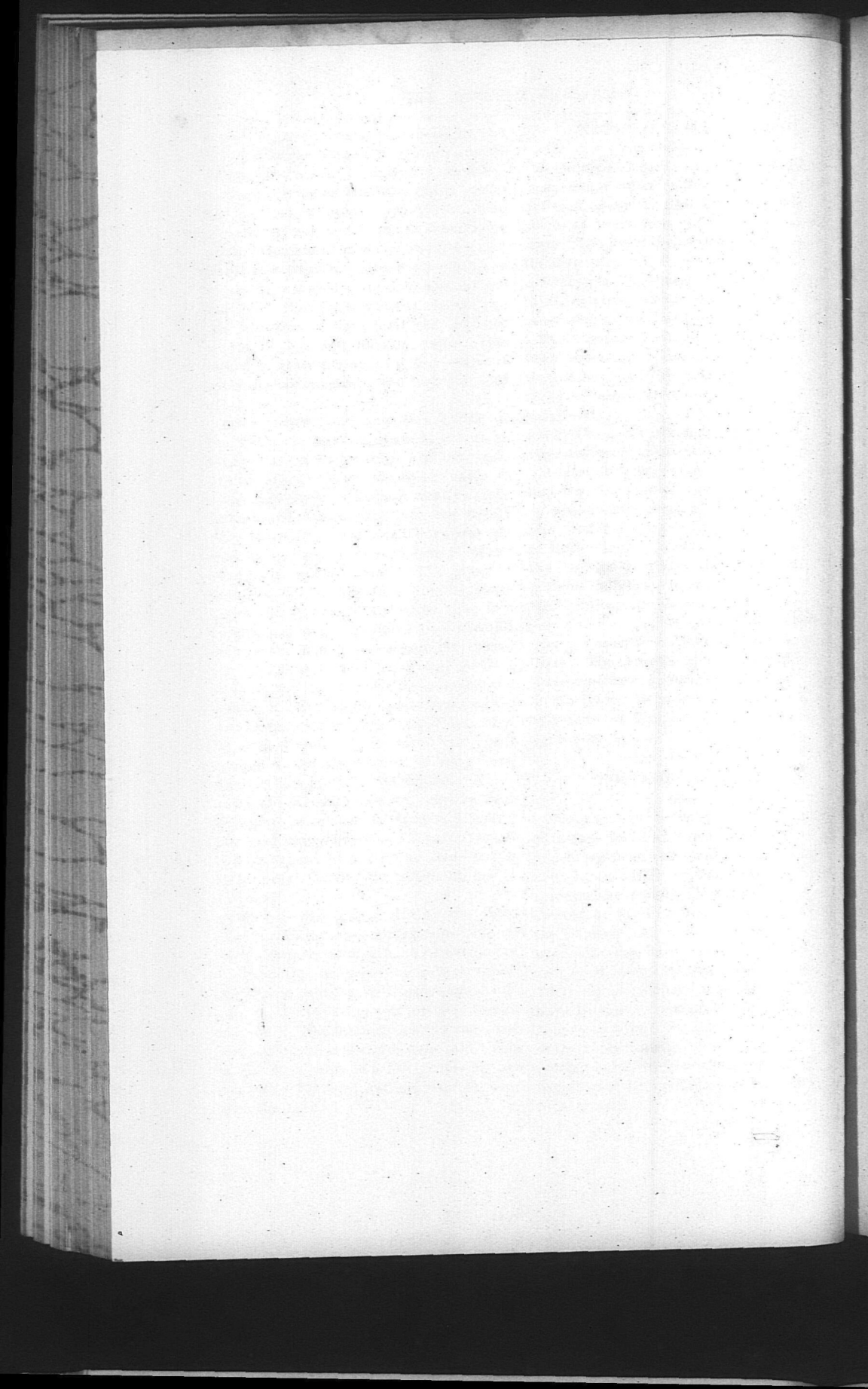
A true Christian is more considerate and tender and true in all the relations of life, by reason of the work of the Spirit within him. That is altogether a mistaken sense of duty which renders us less careful of the feelings of others than we would be without religion. It savors more of heathen philosophy than of Christianity.—Jesus never taught us to gain victories over our friends so that we do not care for them. The Apostle gives it as a mark of those who have the form of godliness without the power, who are "without natural affection."—2 Tim. iii. 3. A hard heart is not a holy heart.

POSTAGE DOUBLED.

Congress, at the close of its session, passed a law doubling the postage on books and pamphlets, and transient periodicals, and other small articles usually sent through the mails. This was done, it is alleged, at the instance and in behalf of the Express Companies. These companies, by combining, have become a powerful and, as it seems, a dangerous monopoly. Their influence upon Congress appears to have been more powerful than a sense of honor and proper regard for the interests of their constituents. Men who enact laws putting burdens upon the people, for the benefit of a rich monopoly, are not worthy to be trusted.

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is owing largely to the employment it gives for every kind of gift and talent that may be developed among them. No matter what may be any one's peculiarity, if he is loyal to the church he is encouraged to do all he can to promote its interests. Protestants generally expect of a preacher that he will teach, govern, and look after the temporal interests of the church. If he fails, it is concluded that he has mistaken his call—as if God never called a man to preach who had not the gift to govern a church, and attend to its financial interests. Many a promising preacher has been spoiled because he attempted that for which God never designed him. Many a flourishing church has been ruined, because a man, called simply to preach, undertook to exercise government for which he had no gift.

That there should be a variety of officers in the church, the New Testament plainly teaches. *And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ.*—Eph. iv. 11, 12. Now here are at least four orders or classes, or kinds of ministers mentioned, which it is said Christ gave His church. Where is there any intimation in the word of God that any of these gifts has been recalled? Who says they have? God does not say it. There is not, in the New Testament, the slightest intimation of the kind. To assume it is purely gratuitous. To act upon such assumption can but work injury to the church. Upon this passage, Dr. Adam Clarke very judiciously remarks: "All these various officers, and the gifts and graces conferred upon them, were judged necessary by the Great Head of the

Church, for its full instruction in the important doctrines of Christianity. The same officers and gifts are still necessary; and God gives them, but they do not know their *places*. In most Christian churches there appears to be but one office, that of *preacher*; and one gift, that by which he professes to preach. The apostles, prophets, evangelists, pastors and teachers, are all compounded in the class *preachers*; and many, to whom God has given nothing but the gift of *exhortation*, take their texts to explain them; and thus lose their time, and mar their ministry."

And God hath set some in the Church, first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles; then gifts of healings, helps, governments, diversities of tongues.—1 Cor. ii. 28.

Notice:

1st. Who made this arrangement? GOD. It is not an order of man's devising. It was not adopted as a matter of expediency. The arrangement is Divine. It has God for its author. Then none but God has the right to set it aside. Has God set it aside? On the contrary this passage assures us

2d. That it is a permanent arrangement. *God has SET.* The word "set" does not imply a temporary arrangement. It carries with it the idea of permanency. The original is still stronger. The word here translated "set," *etheto*, from *tithemi*, is in the following passages translated, ordained. *I have ordained you, that ye should go and bring forth fruit, and that your fruit should remain.*—John xv. 16. *Wherunto I am ordained a preacher.*—1 Tim. ii. 7. It is generally translated, "laid," "placed," "approved," but always with the idea of permanency. What God has ordained in *His* Church, none but

God has the right to abolish. But where is there any intimation that God has abolished any of these orders which He has set in His Church for its edification? The whole scope of this chapter is to teach the diversity of gifts, among Christians. Man's work is uniform. In God's work there is unity in variety. You can make two buttons alike, but you cannot find two leaves exactly alike.

These passages plainly teach, that, in the Christian Church—whatever form of government may be adopted—there should be a recognition of all the different kinds or orders of ministers which God has appointed. Do not try to make pastors of all. Do not hastily conclude that because you love souls, and feel called to labor for their salvation, that you should therefore be entrusted with the care and government of the church.

DUTIES TO THE YOUNG.

BY REV. T. S. LA DUE.

THE COVENANT.

God enters into special covenant with the godly concerning their children.—He said to Abraham, "And I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant."—Gen. xvii. 7.

This promise is good to saints now. "To the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all."—Rom. iv. 16.

God ordained a sign and seal of this, which was circumcision. This included the children. "Every man-child among you shall be circumcised, and it shall be a token of the covenant betwixt me and you."—Gen. xvii. 10, 11. The child was to be counted as belonging to God equally with the father, and as a member of Israel.

This seal was imperative. "The uncircumcised man child shall be cut off from his people."—Gen. xvii. 14. The child who was not consecrated and did not bear the seal, was accursed.

As God held the Hebrews, under "the patterns of the heavenly things," to consecrate their children, and to show this by a sign and word; so now, under the heavenly things themselves, he must require a like consecration, and also a sign and seal; and this is infant baptism.

And as the Hebrew child was in the covenant equally with the parent, and was to bear the seal or be cut off from his people; so now the child, equally with the parent, should be counted the property of God and His Church, and bear the seal; and neglect of this consecration will in some way bring the Divine displeasure.

When the child makes his advent into our family, he comes, as it were, with the covenant in his hands, and says, "I belong to God by your covenant relation, and I call on you to recognize me with yourself, an heir of the promise, and of the household of faith."

Should the children of saints be regarded as members of the visible church? They should be regarded as belonging to the church, but not as actual members until converted. They are baptized as heirs of the covenant, and when they intelligently fulfill the terms they become members in full.

The church ought to feel that the children of her members are, in a vital sense, church property; each child should, as far as can be, engage the attention of every member, and be joint stock for labor and prayer. Were this so in a holy church, how could any child resist the mighty influence? Did Zion, which ought to be the mother of us all, so feel, how soon would her children be all taught of God. Did the elect lady but travail in birth for her little ones, how soon would they all be born into the kingdom.

PROMISES.

"The Lord thy God is a faithful God,

keeping covenant and mercy with them that love Him and keep His commandments, to a thousand generations."—Deut. vii. 9. "The mercy of the Lord is from everlasting to everlasting upon them that fear Him, and his righteousness unto children's children to such as keep his covenants."—Psalms ciii. 17. "This is my covenant with them, saith the Lord, my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds' seed."—Isa. lix. 12. God said of Phineas, "To him I give my covenant of peace, and he shall have it, and his seed after him, because he was zealous for his God."—Num. xxv. 12, 13. God's amazing kindness to the Jews, in spite of their many revolts, is explained. "Because he loved the fathers, therefore he chose their seed after them, and brought them with a mighty hand out of Egypt."—Deut. iv. 37. And further on, when they had invented new methods of impiety, "The Lord was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham and Isaac and Jacob, and would not destroy them."—2 Kings xiii. 23.

Peter, on the Day of Pentecost, said, "For the promise is unto you and to your children."—Acts ii. 30. What promise? The promise of God of the gift of the Holy Ghost, and of Jesus, of the Comforter, and of the baptism of power.

No other can bring more comfort to parents. The immortal is launched on the sea of time, which joins the ocean of eternity. "It is my child," say father and mother, "my priceless treasure. What destiny is bound up in that tiny soul, in its cunning casket. But my joy is mixed with trembling—that child may tread the path of virtue here, and the street of gold hereafter; or it may roam the many wide ways of sin, and then walk, wailing over the burning marl of hell forever. What shall I do?" Hear,—"the promise is unto you and to your children." GOD says so.

Peter calls this "*the promise*;" what promise? why THE PROMISE; as if it stood alone, incomparable; like the passage, "herein is love:" look now here else for illustration. This, the baptism of the Holy Ghost, is the perfection of religion. It is the fruit of the Old and New-Testament dispensations; the Old Dispensation is the root, growing on the firm basis of the Eternal Law, and the New, the trunk and branches of the Tree of Truth. Patriarch and prophet, Levite and Jew, yea and the whole world, by that Omnipotent Providence which "causes the wrath of man to praise him," worked for four thousand years to bring in Christ; and Christ worked and died to bring in the plentitude of the Spirit, without whom is no conviction, no regeneration, no sanctification, no ending, no glorification.

There, on that day, one of the most notable ever known, the coronation day of the Christian Church, the inauguration day of the kingdom of Heaven among men, when Zion is putting on her beautiful garments as never before, THE PROMISE is renewed, which was made through the prophet. It has come down through centuries, traveling in the greatness of its strength, gathering might and glory from every conflict of God's kingdom with earth and hell, as Peter, filled with inspiration, says, "The promise is unto you," all of you; for "now there is neither Jew nor Greek, but ye are all one in Christ Jesus," and to whom else? "AND TO YOUR CHILDREN." Do you accept it?

THE TRUE OBJECT OF THE FAMILY.

What is this? The statesman would have it for the State, a fountain of material, intellectual and moral blessing in peace, and sinews in war. Others make it a source of sensual pleasure, or, in a more refined sense, of home delights, of wife or husband to adore and children to caress. But God's purpose is that the family be a nursery of piety; with *Holiness* written over it, in all conjugal, parental, filial and fraternal relations.

The family is a divine institution.

The church is to be supplied from the family, and Heaven from the church. God's plan is, the family as the beginning, the church as the middle, and Heaven as the end. Each family is to be a fountain pouring into the great reservoir—Zion, which is to pour as the river of life over the earth, and at last into the sea before the Throne.

Where shall be found material for the church? The sentiment seems to be that the members of the Lord's house are to be gathered, in some way, by tumultuous and spasmodic rushes into the wilderness; from which are to be brought in, not persons piously trained and saved, but rather a set of calloused reprobates, or next door neighbors to them, with their evil notions and habits to overcome, which may be fuel for temptation all through their lives, and causes of frequent backslidings and of final apostasy.

Must children wear the devil's brand in their soft hearts until it grows in, before the blood is applied which cures the sore? Must they go to Satan's school before they are sent to the Lord's? Must they be all fouled with sin before they are fit for grace? This savors too much of the theology, "continue in sin that grace may abound." It is too much after the sort of a brother and sister, he a leading Sabbath School man, who sent their only daughter to a dancing school, and decked her with jewelry to make her accomplished, and then passed her over to the Lord, as if to say, "Lord, we have first put her into the hands of Lucifer to be polished, now you may try your hand."

Where shall the trees be found to be planted in "the garden of the Lord"—the church? Must we be compelled to go out into the jungle to dig up gnarled crabs and poison upas of many years' growth? Or shall we find seedlings in the family nursery, ready for transplanting into the orchard of God? while we bring forth each comely plant, as Zerubbabel did the head-stone of the Temple, with shoutings, crying, "Grace, grace unto it."

DUTY OF THE CHURCH TO THE YOUNG THROUGH THE SABBATH SCHOOL.

Many neglect to attend a Sabbath School who are without a valid excuse. Had they a sanctified will, they would find a way to spend an hour and a half in this means of grace. Their attendance would swell many schools, now small, into large ones, by their own presence and by leading others to come. The interest of schools, now languishing and dying, would be revived and intensified. These little know what rewards they are losing, which, as teachers and officers, they might secure. They are losing an amount of instruction beyond any arithmetic to compute, in the very marrow of the Bible; instruction to be gained only by immediate study of the Word. The Noble Bereans, who searched the Scriptures daily, without the beautiful volumes we have, but only laboriously written scrolls, worth their weight in gold,—how they will rise up in the Judgment to condemn these.

The preacher should be a thorough Sabbath School man. Some are not as well fitted naturally as others, but we all can, by sanctified effort, attain an efficiency which will assure ourselves and please our friends.

BOOKS.

Solomon said, "Of the making of many books there is no end." What would he say if alive? Very many books now made are the spawn of the dragon; they come with malign, seducing power. Too many of these are devils as angels of light, and such are some Sabbath School books. In view of this, would it not be wise for each of our societies, as far as practicable, to establish a library of the most approved religious books, and also one of select secular works, for the use especially of our young?

SCHOOL EDUCATION.

In this, also, the church should be deeply interested. The open depravity at our public schools, makes us hesitate to send our children there; and the worldliness, frivolity and pride reigning

in the best boarding schools and seminaries, to lure our children, or to ridicule them into the same habits, distress us in the thought of sending them there. It is impossible to give them a proper education in all things at home; therefore our only way is to establish and maintain schools where pure religion and undefiled, shall underlie the whole. The success, intellectual and spiritual, attending our two seminaries, is a pledge that our desires may be met, and also an incentive and an obligation to patronize these and like institutions which may arise among us.

INFLUENCE OF WORLDLY CHURCHES ON THE YOUNG.

What example are these setting? That of the flush of vanity. The children of almost all the members of these, are dressed in fashion, up to their full ability, and often beyond, so that many Sabbath Schools are made hot-beds of pride, where the plainly dressed are objects of ridicule. These professors, with the exception of a few golden grains in the midst of much chaff, are ignorant of the "witness of the Spirit." They suspend their eternal all on a "hope so," when God says, "*know ye not your own selves how that Jesus Christ is in you, except ye be reprobates?*" And can a man have Jesus, the King, the essence of heaven in him and not know it? Why you might as well say that a man could be in heaven and only hope or guess at it. These formalists can lead the young no higher than themselves, so they rush them into their pales, utter strangers of "the witness of the Spirit" to their adoption into the family of God. They compass land and sea to make one proselyte, and when made he is certainly no better than themselves.

These gay formalists are most at fault in example, saying, "Lord, Lord, but not doing the will of our Father in heaven." Now and then they may thunder against pride, through their preachers, and then many of them wipe away the tears, flowing from sorrow for their sins, with five-dollar and even fifty-dollar pocket handkerchiefs, flourished in be-

jeweled hands. They preach, "The poor have the gospel preached unto them," and then demonstrate to the poor that their philanthropic soarings are a grandiloquent sarcasm, by building gorgeous temples, and putting the cap on their boastings by selling their fancy seats to the highest bidders.

The young see all this, and those of common sense and moral sense are disgusted, and many become infidels, while others are drawn into the magnificent procession, in which, in a more terrible than the master painter's "Dance of Death," ministers and people, old and young, are marching down to the pit.

GOD DESIRES TO HAVE A MODEL CHURCH IN DUTY TO THE YOUNG.

A candle burning in the golden candlestick, giving light to all in the room, to the child as well as to the old man, and by which the Alpha and Omega will stand. What show are we making? The machinery of youthful management is for the most part good, but what is the spirit propelling it? The Master desires us to take this machinery and run it in the track of Truth, in the power of the Holy Ghost.

WAGES FOR DOING OUR DUTY TO THE YOUNG.

As Pharaoh's daughter said to Moses' mother, "Take this child away and nurse it for me, and I will give thee thy wages," so God says to parents and the church in regard to the young.

What were the wages Moses' mother got for nursing him, which she did, not so much for the king's daughter as for the King of Heaven? See the man subduing, with that mysterious rod, a mighty king and empire, until they beg. He sways in that rod a sceptre which commands nature in all her kingdoms. It is swayed over the reptile kingdom, and lo! the slender wood becomes a living serpent, and then, in the serpents of the astrologers, eats up the snake gods of Egypt. And then hosts of frogs come hopping, and dying, and stinking, until the Egyptians feel more like cursing their frog gods than praying to them.

It is swayed over the insect kingdom, and the dust turns into lice, flies buzz and bite, locusts cloud the sky, and the Eden is turned into a waste, and the bug gods are set down a nuisance. It is swayed over the kingdom of the water, and the mighty Nile, one of the very greatest of their myriad gods, rolls a flood of blood, which was an abomination for an Egyptian to touch or even look at, and the Red Sea shrinks back in heaps. It is swayed over the kingdom of the air, and lightnings flash, thunders roar, hurricanes sweep, hail falls and runs in red-hot streaks along the ground—ice on fire. It touched the mineral kingdom, and the rock opens its lips and speaks out liquid syllables of salvation to the perishing crowd.

Now see that Moses on Mount Sinai. The same clouds infolded with fire which encircle the brow of I AM, there encircle his brow; face to face he talks with God, and he handles and reads the only book ever written by Jehovah, himself as scribe.

See him now on Mount Nebo, dying and buried.

"That was the grandest funeral
That ever passed on earth;
But no man heard the tramping,
Or saw the train go forth.

This was the bravest warrior
That ever buckled sword;
This the most gifted poet
That ever breathed a word;
And never earth's philosopher
Traced with his golden pen,
On deathless page truths half so sage,
As he wrote down for men.

And had he not high honor?—
The hillside for a pall,
To lie in state while angels wait,
With stars for tapers tall;
And the dark rock pines, like tossing plumes,
Over his bier to wave;
And God's own hand, in that lonely land,
To lay him in his grave."

Now see his spirit go into the Glory Land, a better than his eye in the flesh scanned on the other side the river.

These were the wages of Moses' mother in nursing him for God; and if we, as a church, are nursing fathers and mothers as we ought to be, some like Moses, and Samuel, and Luther, and Wesley will be given us for our wages here, and many stars in our crown of rejoicing hereafter.

CHURCH UNION.

BY J. EVANS JONES.

I have been greatly perplexed, as to the nature of the work, in watching the modern stir among the churches, through their union efforts, or singly, as the case may be, called revivals of religion. There are great sermons, zealous exhortations, and a good deal of singing, with a measure of gospel truth through it all. The people are moved, and many go forward, and some pray, cry, and then, with nothing said about the conditions of salvation laid down in the Gospel, such as consecration to God, the abandoning of self and of the ways of the world,—they say, often at the suggestion of another, that they feel better: and this is called religion. Of course they feel better; as any body would after a good cry, or protracted effort in any thing that affects their feelings. All the preaching, talking and singing is, "*only believe, that is all,*" and they do the *all* and *think* they have religion. Poor souls! Thinking they have religion is doubt, and doubt is condemnation. Christ said to the Pharisees, "Search the Scriptures, for in them ye *think* ye have eternal life." If they had eternal life in them, Christ would not have said "ye think." But many to day, like them, have not eternal life, because their knowledge of these things is only what they *think* and *hope*. The proof that the Pharisees had not eternal life, the Saviour gave them, "For they (the Scriptures) are they which testify of me." And what of me? "Ye refuse me of whom they speak." Now this experience comes short of that which God will accept. Christ says, "If any man will do my will, he shall know of the doctrine,"—not *think* guess or hope, but know.

With "feeling better," under such instruction, a soul settles down, under the impression, "I've got religion, and am all right now." The name is duly registered on the church book, a notice is sent to the papers of a gracious revival, resulting in large accessions to the

church. The word "conversion" was formerly used; but to say that one is converted and another not is called judging, so "accession" is the safe and charitable word now employed. Because there is little difference in the lives of those that become members of the church by the modern process. Process it is, and one firmly established and successful, having numerical strength, temporal prosperity,—all except the presence of God: Everything is done but to change their natures, and, per consequence, their lives. This is certainly a great evil.

All the great moves, good or evil, among men are clearly foreshadowed, in the word of God, and this must be there also. So, in my perplexity, I turned to the Lord to show me in the Word what all this means. The Word and the Spirit agree—and, as the blessing of the Lord comes down on the explanation in the word, of this evil, it becomes evident that their Rock is not our Rock, and that we have a more sure word of prophecy, by which we may know—made so plain by the Comforter that "the wayfaring man, though a fool, shall not err therein."

See Zach., fifth chapter, commencing with the 5th verse, "Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes and see what is this that goeth forth; and I said, What is it? and he said, This is an ephah that goeth forth. He said, moreover, This is their resemblance through all the earth." Resemblance of what? The ephah is given as the resemblance of something. What is an ephah? It is a vessel, a measure, something like a bushel. Now vessels represent persons. The idea of a man in this case, and being a measure, shows it to be a man's measure or understanding of something. Now we want to see what is measured by a man's understanding. "And behold there was lifted up a talent of lead: this is a woman that sitteth in the midst of the ephah, and he said, This is wickedness, and he cast it into the midst of the ephah; and he cast the weight of lead on the mouth

thereof." A woman is measured. Now a woman is a type of a church. So the resemblance, through all the earth, is a church as a man understands or plans it, but not based on the word of God.

"But," says one, "the Spirit is in these revivals; people are melted to tears, and they all flow together as if they were one. Other churches come in, and all immediately lay aside their doctrinal differences, and drink in the same Spirit: and such a gracious spirit seems to take hold of all, that all you can hear is that this union revival effort is the harbinger of the millennium; and certainly is of great good, because such immense numbers are joining the church. Denominational lines are being obliterated, and people becoming more social through it. Why doubt the work to be of the Lord?" "By their fruits ye shall know them." Ah! but you come in with your judgment. "But I say judge righteous judgment." We must be judges of fruit, or how could we tell what trees to pluck from?

"And behold there was lifted up a talent of lead." The Lord says, "I counsel thee to buy of me gold tried in the fire"—not lead! The lead and tin also, are types of our natural, emotional selves. And when our natural, emotional selves are tried beyond endurance we become dross. Gold becomes purer by trial. Lead and tin burn and become dross. "I will turn my hand upon thee, and will purely purge thy dross and take away all thy tin."—Isa. i. 25.

But note the man's idea, or measure, of religion above. The lead covers the mouth of the vessel. The moving of the natural feelings and sympathies—melting of the lead—is the man's measure of what he supposes God's gold to be, whereas it is only our own base metal—lead, which, when melted, shines very bright, dazzling our eyes in that state; but set it off in a cool place and how the oxygen of trial tarnishes the fair *think-so* religion! Preachers are measured by their ability to work on peoples' feelings. Strong enough to melt the lead: but they must not go beyond that, or they will not be well

spoken of. To go beyond that, to the extent of what the Lord requires, makes dross of peoples' fine sensibilities, and immediately they are offended.

"Then lifted I up mine eyes and looked, and behold there came out two women," that is, two churches, "and the wind was in their wings," (not the Holy Ghost,) "for they had wings," as angels must have,—whoever does the work for the churches are angels, "like the wings of a stork," the natural does not have angel's wings, "and they lifted up the ephah between the earth and the heaven." The business of the angel of the church is to lift up Christ before the people, and not the ephah,—a man's understanding of a church. Christ says, "And I, if I be lifted up from the earth, will draw all men unto me." The words that men use in the measuring business of their church, are like these: "See how many churches we have: how many we are building: how many theological schools we have: how many missionaries to the heathen, and how much we spend annually this way. What an evidence of self-sacrifice in the church! Certainly this is Christianity of the highest stamp! Lord, bless the church!" is the prayer that spontaneously bursts forth as they contemplate it, and feel that they are members of so grand and good an institution—are not as other men are: and that is so.

"Then said I to the angel that talked with me: Whither do these bear the ephah? He said unto me: To build it an house in Shinar," that is, the land of Babylon; and this perplexing affair proves to be the Babylonish church. "And it shall be established, and set there upon her own base." Now Babylon is the type of the unsaved church—acknowledging the true God." Having the form of godliness but denying the power thereof." "And it shall be established," note that. The stirs of the day are successful, as I noted above, and also that this ephah shall be established on its base in Shinar—so in the type. We will find it so also. The worship of the true God was decreed

by Nebuchadnezzar, at the attempted destruction of the three Hebrew children, under fearful penalties to whoever refused. (The type of the persecuting spirit.) The king's ephah was used this time, and repeated again by Darius at the attempted destruction of Daniel. So they had the worship of the true God without the Spirit of God. And so it is to-day; and wonderfully successful, because popular and cheap. Isaiah, 4th chapter, 1st verse says, "In that day seven women (seven or many churches) shall take hold of one man, (that is, this ephah—church union, the man,) saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name to take away our reproach." Differences and bickerings among them bring reproach; but the church arrangements are preserved, so as not to burden the union work.

The second verse drops the subject, except that at the same time the "branch of the Lord (those that worship in Spirit and in truth) will be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel"—that is, their lead, and tin, and dross are gone, and have the pure gold of salvation.

PRAY IN FAITH.—Prayer is the key of heaven, and faith is the hand that turns it. We cry, Abba, Father. "We cry," there is the fervency; "Abba, Father," there is the faith. Fervency in prayer is as fire to the incense; it makes it ascend to heaven as a sweet perfume. To induce believers to pray in faith, let them remember the bountifulness of God; he often exceeds the prayers of his people. Hannah asked a son; God gave her not only a son, but a prophet. Solomon asked wisdom; God gave him not only wisdom, but riches and honor besides. Jacob asked that God would give him food and raiment; but the Lord increased his riches to two bands.

Pray without ceasing.

THE SOUL OF MAN.

BY HANNAH PELTON.

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a *living soul*.—Gen. ii. 7.

“Knowest thou the importance of a soul immortal?
Behold the midnight glory: worlds on worlds!
Amazing pomp! Redouble this amaze;
Ten thousand add, and twice ten thousand more;
Then weigh the whole. One soul outweighs
them all!”

It is a fact, and it seems surprisingly strange that it should be so; that the *never-dying part of man*, on which he should bestow his highest reason—his greatest time—his every aim of life—should be looked upon as of no account, or as only secondary. Its interests are often valued less than dollars and cents—less than a little round of earthly pleasure, or the unsatisfying desires of *self*.

A living soul! always to exist; can man understand it? Created pure—free from sin—God's own image, but how fallen—sin polluted! God hates sin; it cannot enter heaven. But the ransom is paid. Man may be redeemed; if he wills he can have the heart, so sadly estranged from God, melted with love divine: kindled with holy fire. Then he will love God: and when this life closes, his soul will ascend to live eternally in holy happiness. Or, he can reject, refuse to give himself to God, hug his miserable, sinful will: living to please self; and when he dies go where God is not, where love is not, where happiness is not; but a fearful blackness of remorse, and despair, without depth and without end, too. So God has said.

Every one knows that—

“The knell, the shroud, the mattock and the grave;
The deep, damp vault, the darkness and the worm;”

await the body of dust. But the living part—the *soul*—O! where will it wing its flight? Reader, ask the question: **WHERE.** What convoy is to wait upon the immortal spirit? Angels from the realm of heaven, or demons from the bottomless pit, of which God tells us in Revelations. “Dr. Bateman, a distinguished physician and philosopher, died,

exclaiming, What glory! the angels are waiting for me!” “Olympia Morata, an exile for her faith, as she sank in death, exclaimed, ‘I distinctly behold a place filled with ineffable light.’”

How different from this are the regrets of the one unprepared, as he exclaims, “O, sir; what is to become of my soul—my poor, neglected soul! I have been told I cannot live, and I shall soon be in eternity! O, stifled convictions, neglected Bible, misimproved Sabbaths, how will you rise up in judgment to condemn me! O, what would I give for one week, one day! O, precious time! how have I wasted it! O, my dear pastor, pity me: pray for me! My thoughts grow confused, I cannot pray for myself.” The last words of the infidel, Francis Newport, were, “O, the insufferable pangs of hell and damnation!”

It has been remarked, and every one knows it to be so, that in the first of sickness, the person expects to recover, and in the last, is under the influence of medicines, and in such a condition of mind and body, as to render thought and reason difficult if not impossible. Be wise to day; 'tis madness to defer

O, that all would realize that in

“Religion! Here is firm footing; here is solid rock;
This can support us; all is sea besides.”

O man, so soon to leave these scenes of earth, will you not see to it that your soul is brought from darkness, into the marvelous light of holiness? If you will not, God cannot save you. As truly as you exist, just so certainly will you weep through an endless night of bitter remorse. Look not for a moment to the miserable example of many professed Christians, for the Saviour affirms that many will be deceived, in thinking to enter heaven, who will not be able.

How deeply rooted unbelief must be in our hearts when we are surprised to find our prayers answered, instead of feeling sure that they will be so if they are only offered up in faith, and are in accord with the will of God!

THE CHRISTIAN MARTYRS.

BY WILLIAM FELL.

The history of the Christian martyrs clearly illustrates the glorious power of divine grace, in sustaining God's people in the trying hour. It also shows the terrible depths of depravity to which man has fallen; verifying the truth of the Scriptures, that, "the carnal mind is enmity against God," and that "the heart is deceitful above all things, and desperately wicked." The bitter spirit that said, "away with him, away with him; crucify him," has been manifested towards the followers of Christ in all ages of the world. The declaration of the Saviour has been fulfilled: "Ye shall be hated of all men for my name's sake." Our Lord was the first martyr to Christianity. His was a life of martyrdom.

The various modes of torture which were inflicted upon the followers of Christ in the early persecutions, surpasses all power of belief. "They were," says Robanus, "slain with the sword; some burnt with fire; some scourged with whips; some stabbed with forks of iron; some fastened to the cross, or gibbet; some drowned in the sea; some had their skins plucked off; some their tongues cut off; some stoned to death; some killed with cold; some starved with hunger; some had their hands cut off, or were otherwise dismembered. The very refinement of cruelty seemed to have been attained under Nero. He had some sewed up in the skins of wild beasts, and then worried by dogs till they expired. He had others dressed in garments made stiff with wax, fastened them to apple-trees in his garden, and then set them on fire. In the persecution under Domitian, racking, searing, broiling, burning, scourging and worrying were resorted to. Some were torn piecemeal, with red-hot pincers, and others thrown upon the horns of wild bulls. In other persecutions, many were obliged to walk, with their already wounded feet, naked, upon thorns, nails and sharp shells. Others were scourged

till their sinews and veins lay bare, and, after suffering the most excruciating tortures, they were destroyed by the most terrible deaths." But Saint Augustine says, of all these martyrs, that, diverse and terrible as were their death, their constancy and firmness were one. "These are they who had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonments. They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep skins and goat skins, being destitute, afflicted, tormented; they wandered in deserts, and in the mountains, and in dens and caves of the earth."

These saints of God, by their sufferings, "declared plainly that they were strangers and pilgrims on the earth, and were seeking a country—a city which hath foundations, whose builder and maker is God." Those who have suffered death for Jesus Christ's sake, have found that the grace of God was more than a match for all their sufferings; they have been enabled to rejoice and triumph in the midst of all. The joy that would fill the breasts of the martyrs on these occasions, was truly remarkable and glorious. They seemed to regard it as a luxury, instead of an affliction. One young martyr exclaimed, while at the stake, "I seem to be on a bed of roses," and died in triumph and went home to glory. This was a young monk, who, in company with another monk, hailed with joy the truths of the Gospel as taught by Luther; both were burnt at the stake. "At length," exclaimed Luther, "Christ is gathering some fruits of our preaching, and preparing new martyrs." A noble harvest, says the historian, sprung up from the blood of these martyrs. This occasioned Erasmus to remark, "Whenever Alexander lights a pile, there it seems as if he had sowed heretics." When St. Stephen was being stoned for preaching the plain truth, looking up to heaven, he exclaimed, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." History tells us that the death of Ste-

phen was succeeded by a persecution at Jerusalem, in which Nicanor, another deacon, and over two thousand other Christians, suffered martyrdom, and multitudes were obliged to flee abroad, and seek refuge in foreign countries.

Ignatius, the celebrated bishop of Antioch, exclaimed: "Would to God I were once come to the beasts that are prepared for me; which, with gaping mouths, are ready to come upon me. Now begin I to be a scholar; I esteem no visible things, nor yet invisible things, so that I may obtain Christ Jesus. Let the fire, the gallows, the devouring of wild beasts, the breaking of bones, the pulling asunder of my members, the bruising or pressing of my whole body, and the torments of the devil, or hell itself, come upon me so that I may win Christ." This is the spirit of every true Christian. He esteems the favor of God of greater value than life itself. This saint of God was compelled to hold fire in his hands, at the same time papers dipped in oil were applied to his sides and set on fire. After his flesh had been torn with red-hot pincers, he was delivered to the wild beasts, and they tore him to pieces. This venerable bishop bore his sufferings patiently, and passed home to receive a martyr's crown. A remarkable instance of the power of divine grace, was displayed in the case of Symphorsa and her several sons. She was commanded by the emperor to sacrifice to the heathen gods, but she and her sons absolutely refused; whereupon she was severely scourged, and hung up by the hair of her head for some time. After these cruel monsters had satisfied their vengeance upon her, they tied a stone to her neck and threw her in the river. Her sons were fastened to posts, and, being drawn up by pulleys, their limbs were dislocated. But these tortures, and even the fiendish treatment upon their mother, had no power to shake their resolution. Their sufferings at last were terminated by the eldest being stabbed in the throat, the second in the breast, the third in the heart, the fourth in the navel, the fifth in the back, the

sixth in the side, and the seventh was sawn asunder. What a happy meeting must this have been—a mother and her seven sons die for the sake of Christ, and meet together in His blessed kingdom, to reign forever and ever! History informs us that about this time, the beginning of the second century, not less than ten thousand Christians suffered martyrdom in Rome. Germanicus, a young and true Christian, when delivered over to wild beasts, on account of his faith, behaved with such astonishing courage, that several Pagans became converts to Christianity. This so enraged the persecutors that they began to cry out, "Destroy the wicked men; let Polycarpus be sought for!" He was arrested and taken before the tribunal. The pro-consul urged him to "swear by the fortune of Cæsar and reproach Christ." This venerable bishop calmly replied, "Eighty and six years have I served Him, and He hath never wronged me; and how can I blaspheme my God and King who hath saved me?" "But I have wild beasts," said the pro consul, "and I will expose you to them unless you repent." "Call them," said the martyr. "I will tame your spirit by fire," said the Roman. "You threaten me," said Polycarpus, "with the fire which burns only for a moment; but are you yourself ignorant of the fire of eternal punishment, reserved for the ungodly." The pro consul, finding it impossible to shake his steadfastness, adjudged him to the flames. But in their midst he sung praises to God, and exclaimed, "O, Father of thy beloved and blessed Son, Jesus Christ; O, God of all principalities and of all creation; I bless thee, that thou hast counted me worthy of this day and this hour, to receive my portion in the number of the martyrs—in the cup of Christ."

A very remarkable and glorious instance is recorded of two young women, who suffered martyrdom at Carthage about the year of our Lord 202. Their names were Perpetua and Felicitas. The glorious power of divine grace was signally displayed in these two females.

Vivia Perpetua was a woman of good family, liberal education, about twenty-two years of age, honorably married, and her first-born child still an infant at the breast. She was thrown into prison, and every means was resorted to, to try to persuade her to renounce Christ. But no: faith triumphed over every foe. Her father called to see her with her infant in his arms. He drew her down the step, and besought her for his sake, for the sake of her mother; for the sake of her helpless offspring, and for the sake of the whole family to abjure Christ. Hilarianus, the persecutor, moved by the deeply affecting scene, joined in the entreaties of the father. "Spare," said he, "spare the gray hairs of your parent; spare your infant; offer sacrifice for the welfare of the emperor." Great was the struggle, but she triumphed through grace. Then said the persecutor, "Art thou a Christian?" Calmly and distinctly she answered, "I am a Christian." She was then condemned to be given up to the wild beasts. But she returned to her prison filled with joy. Her child was now taken entirely away from her, but she bore the privation with uncommon fortitude. In her confinement she was filled with unspeakable comfort, and her soul was often ravished with visions of coming glory. As the day of her execution drew nigh, her father again visited her. He was haggard with affliction; he plucked out his beard, fell before her with his face in the dust, and with the most pathetic and heart-rending exclamations besought her to save her life by renouncing Christ. But her determination was unalterably fixed. She had counted the cost, and could say, "None of these things move me." When the day of execution arrived, the prisoners, consisting of Perpetua and Felicitas, and three men who had been condemned, walked forth with erect and cheerful countenances. They then entered the amphitheatre, when Perpetua advanced, singing hymns, and her three male companions solemnly exhorting the people as they went along. Coming in view of the pro-prætor, they said, "You

judge us, but God will judge you." This so enraged the populace, that, at their request, all the three were scourged; but in this they rejoiced, as having the honor to share, in one part, the sufferings of their Saviour. When the wild beasts were let loose upon the men, the first was instantly killed by several rushing upon him at once; the second was killed by a leopard and a bear. The third was first dragged about by a wild bull, then delivered over to a leopard; and, when a stream of blood gushed out at one of his wounds the multitude ridiculed him, and cried out that he was baptized with blood! Not being quite killed, he was taken away and was the next day beheaded, continuing steadfast to the end. The two females were stripped naked and enclosed in nets, to be gored by a wild cow. But even the excited populace shrank with horror at the spectacle of two young and delicate women in that state. They were recalled by acclamation, and brought forward again in loose robes. Perpetua was first tossed in the air by the beast, but her injuries were not mortal, and she soon arose, adjusted her dress, and then raised up her fainting and mortally wounded companion. She seemed now to be in an ecstasy of soul, and inquired how long before the scene would close. Her last words were tenderly addressed to her brother, exhorting him to be steadfast in the faith. She and her companion then gave to each other the kiss of charity, and resignedly submitted themselves to the stroke of the executioner."

Thus died the precious saints of God, and, with the Psalmist, they could exclaim, "Thy loving kindness is better than life." Joy and gladness filled their hearts as they surrendered up their lives to God. To them death was a conquered foe; it was disarmed of all its terrors, and was the golden gate through which they were to pass in order to enter upon an eternal state of felicity. These are only a few, out of millions, who have suffered martyrdom for Christ's sake; but it clearly illustrates the wonderful power and richness of divine grace, and

plainly shows that the grace of God is sufficient for every emergency. Jesus is precious to all who put their entire trust in him. He is a tried friend—a sure friend, a friend in need, and a “friend that sticketh closer than a brother,” a “very present help in every time of need.” The love of Christ is intense—is stronger than death, hell or the grave; and all who possess it can exclaim with the apostle: “For 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 me from the love of God which is in Christ Jesus our Lord.”

ENTIRE SANCTIFICATION.

The word “sanctify” has two meanings. 1. It signifies to consecrate, to separate from earth and common use, and devote or dedicate to God and his service. 2. It signifies to make holy or pure.

Many talk much, and indeed well, of what Christ has done for us: but how little is spoken of what he is to do in us! and yet all that he has done for us is in reference to what he is to do in us. He was incarnated, suffered, died, and rose again from the dead; ascended to heaven, and there appears in the presence of God for us. These were all saving, atoning, and mediating acts for us; that he might reconcile us to God; that he might blot out our sin; that he might purge our consciences from dead works; that he might bind the strong man armed—take away the armor in which he trusted, wash the polluted heart, destroy every foul and abominable desire, all tormenting and unholy tempers; that he might make the heart the throne, fill the soul with his light, power, and life; and, in a word, “destroy the works of the devil.” *These are done in us; without which we cannot be saved unto eternal life.* But these acts done in us are consequent on the acts done for us: for had he not been incarnated, suffered, and died in our stead, we could not re-

ceive either pardon or holiness; and did he not cleanse and purify our hearts, we could not enter into the place where all is purity: for the beatific vision is given to them only who are purified from all unrighteousness: for it is written, “Blessed are the pure in heart, for they shall see God.” Nothing is purified by death;—nothing in the grave; nothing in heaven. The living stones of the temple, like those of that at Jerusalem, are hewn, squared, and cut here, in the church militant, to prepare them to enter into the composition of the church triumphant.

This perfection is the restoration of man to the state of holiness from which he fell, by creating him anew in Christ Jesus, and restoring to him that image and likeness of God which he has lost. A higher meaning than this it cannot have; a lower meaning it must not have. God made man in that degree of perfection which was pleasing to his own infinite wisdom and goodness. Sin defaced this divine image; Jesus came to restore it. Sin must have no triumph; and the Redeemer of mankind must have his glory. But if man be not *perfectly* saved from all sin, sin does triumph, and Satan exult, because they have done a mischief that Christ either cannot or will not remove. To say he cannot, would be shocking blasphemy against the infinite power and dignity of the great Creator; to say he will not, would be equally such against the infinite benevolence and holiness of his nature. All sin, whether in power, guilt, or defilement, is the work of the devil; and as all unrighteousness is sin, so his blood cleanseth from all sin, because it cleanseth from all unrighteousness.

Many stagger at the term *perfection* in Christianity; because they think that what is implied in it is inconsistent with a state of probation, and savors of pride and presumption: but we must take good heed how we stagger at any word of God; and much more how we deny or fitter away the meaning of any of his sayings, lest he reprove us, and we be found liars before him. But it may be that the term is rejected because it is

not understood. Let us examine its import.

The word "perfection," in reference to any person or thing, signifies that such person or thing is complete or finished; that it has nothing redundant, and is in nothing defective. And hence that observation of a learned civilian is at once both correct, and illustrative, namely, "We count those things perfect which want nothing requisite for the end whereto they were instituted." And to be perfect often signifies "to be blameless, clear, irreprouchable; and according to the above definition of Hooker, a man may be said to be perfect who answers the end for which God made him; and as God requires every man to love him with all his heart, soul, mind, and strength, and his neighbor as himself; then he is a perfect man that does so; he answers the end for which God made him; and this is more evident from the nature of that love which fills his heart: for as love is the principle of obedience, so he that loves his God with all his powers, will obey him with all his powers; and he who loves his neighbor as himself, will not only do no injury to him, but, on the contrary, labor to promote his best interests. Why the doctrine which enjoins such a state of perfection as this, should be dreaded, ridiculed, or despised, is a most strange thing; and the opposition to it can only be from that carnal mind that is enmity to God; "That is not subject to the law of God, neither indeed can be." And had I no other proof that man is fallen from God, his opposition to Christian holiness would be to me sufficient.

The whole design of God was to restore man to His image, and raise him from the ruins of his fall; in a word, to make him perfect; to blot out all his sins, purify his soul, and fill him with holiness; so that no unholy temper, evil desire, or impure affection or passion shall either lodge or have any being within him; this and this only is true religion, or Christian perfection; and a less salvation than this would be dishonorable to the sacrifice of Christ, and the operation of the Holy Ghost; and would

be as unworthy the appellation of "Christianity," as it would be of that of "holiness or perfection." They who ridicule this are scoffers at the word of God; many of them totally irreligious men, sitting in the seat of the scornful. They who deny it, deny the whole scope and design of divine revelation and the mission of Jesus Christ. And they who preach the opposite doctrine are either speculative Antinomians, or pleaders for Baal.

When St. Paul says he "warns every man, and teaches every man in all wisdom, that he may present every man PERFECT in Christ Jesus," he must mean something. What then is this something? It must mean "that holiness without which none shall see the Lord." Call it by what name we please, it must imply the pardon of all transgression, and the removal of the whole body of sin and death; for this must take place before we can be like him, and see him as he is, in the effulgence of his own glory. This fitness, then, to appear before God, and thorough preparation for eternal glory, is what I plead for, pray for, and heartily recommend to all true believers, under the name of *Christian perfection*. Had I a better name, one more energetic, one with a greater plenitude of meaning, one more worthy of the efficacy of the blood that bought our peace, and cleanseth from all unrighteousness, I would gladly adopt and use it. Even the word "perfection" has, in some relations, so many qualifications and abatements that cannot comport with that full and glorious salvation recommended in the gospel, and bought and sealed by the blood of the cross, that I would gladly lay it by, and employ a word more positive and unequivocal in its meaning, and more worthy of the merit of the infinite atonement of Christ, and of the energy of his almighty Spirit; but there is none in our language; which I deplore as an inconvenience and a loss.

Why then are there so many, even among sincere and godly ministers and people, who are so much opposed to the term, and so much alarmed at the profession? I answer, Because they think

no man can be fully saved from sin in this life. I ask, where is this, in unequivocal words, written in the New Testament? Where, in that book is it intimated that sin is not wholly destroyed till death takes place, and the soul and the body are separated? Nowhere. In the popish, baseless doctrine of purgatory, this doctrine, not with more rational consequences, is held: this doctrine allows that, so inveterate is sin, it cannot be wholly destroyed even in death; and that a penal fire, in a middle state between heaven and hell, is necessary to atone for that which the blood of Christ has not cancelled; and to purge from that which the energy of the almighty Spirit had not cleansed before death.

Even papists could not see that a moral evil was detained in the soul through its physical connection with the body; and that it required the dissolution of this physical connection before the moral contagion could be removed. Protestants, who profess, and most certainly possess, a better faith, are they alone that maintain the deathbed purgatory; and how positively do they hold out death as the complete deliverer from all corruption, and the final destroyer of sin, as if it were revealed in every page of the Bible! Whereas, there is not one passage in the sacred volume that says any such thing. Were this true, then death, far from being the last enemy, would be the last and best friend, and the greatest of all deliverers: for if the last remains of all the indwelling sin of all believers is to be destroyed by death, (and a fearful mass this will make,) then death, that removes it, must be the highest benefactor of mankind. The truth is, he is neither the cause nor the means of its destruction. It is the blood of Jesus alone that cleanseth from all unrighteousness.--*Adam Clarke.*

“JOHN THE SCATTERER.”

The Rev. T. H. Cleland, of Lebanon, Kentucky, furnishes the *Herald and Presbyter* the following sketch of a Methodist local preacher:

“I don't know when I felt more se-

verely rebuked than a few mornings since, when I fell in with a very humble, pious, zealous local preacher of the Methodist church. He was on the train returning from a missionary tour from the mountains. I always hail him as ‘John the Scatterer,’ because many years ago he took occasion, in my pulpit, to berate those of us who read our sermons, because of the staid, stiff, buckram manner in which we delivered them, and because it is ‘so easy for Satan to follow along the drill and pick up the seed as fast as it is sown.’ Then rising to the most impassioned earnestness, he said: ‘Let them scatter the seed of God's word as I do,’ then lowering his tone—‘for I scatter it so badly that the devil himself cant find it.’ I honestly believe that this man is the means of converting more souls to God in one week than some of our big doctors, who are filling the world with their noise, do in ten years. He is not unlearned, but is barely able to read a chapter in the Bible, and reads his hymns mostly from memory. He was quite a large boy before he ever heard tell of the being of a God. His mother sent him on an errand to a neighbor's just at the hour of family worship. There seemed to be something in the reading of a chapter and singing of the hymn that he could appreciate in some measure; but when they all kneeled down in prayer it seemed to him that the one who led the devotions was talking to himself, or to nobody. It was all a mystery to him. This led him to inquire after God, and to his conversion. His first impulse was to try and do some good to his fellow men. His efforts were very imperfect, and he was often laughed at. On one occasion, he told me, two young men laughed in his face, ‘when they ought rather to have pitied me. I warned them that before two weeks would pass by they might both be in their grave, and so it proved, and they were both buried in the same grave.

“‘Now,’ said he, without intending it as a rebuke, ‘I go where the rest of you preachers will not go. You keep along the highways, railroads, turnpikes, and

go into the larger towns and cities; but what is to become of the poor living out on these 'knobs,' who never go to church at all? Why, sir, I have preached to men whose heads are gray, living within ten miles of the city of Danville, the very fountain-head of Presbyterianism, where there are ten Presbyterian preachers and a theological seminary to boot, and the usual allowance of preachers of all other denominations—who never heard a sermon of any sort in all their lives. And even in five miles of Danville there are hundreds who do not go to church. Your churches are so fine and the people who go to them are so finely dressed that many excellent poor people will not go because they have no bracelets to put upon their arms, nor twenty-dollar bonnets to go on their heads, and the result is they remain at home and never hear the gospel unless it is brought to their very doors; and multiplied thousands must live and die without ever hearing the gospel unless it is carried them in some such way as this. I try to keep out of the way of the circuit riders, and go even where they do not go. I have more calls he added, than I can possibly fill. Oftentimes I can scarcely tear myself away from them. I had twelve conversions as the result of last week's preaching, with increasing interest to the last. Last night I had a crowded house, being a very bad night, when in some of our fashionable churches there were not a score.

"But you are quite a poor man with considerable family; do they pay you anything for your time, say nothing of your labor? 'Well, I make up my mind to go warring at my own charges, and if I get nothing, well and good. But they generally pay my traveling expenses, and sometimes I get ten or twenty dollars at the close of a protracted meeting—enough to buy me a suit of decent clothes once in three years.

"I bowed my head under this keen reproof, and then said, 'John, from the depth of my heart I thank God for raising you up. I know you can do a work that I cannot do.'"

THE VALLEY OF LIFE.

BY MRS. H. A. WARNER REQUA.

'Tis a beautiful land where the lilies spring,
And the sunshine is almost streaming;
Where notes of joy thro' the greenwood
ring,

And a goodly vine doth its shadow fling,
And the purple grapes are gleaming.
Ho! hither! who plod in the desert of sin,
Who toil in the mountains of strife:
Who fain would the treasure of happiness
win—

Ho! come to the Valley of Life.

Here are roses the sweetest that ever grew,
And no thorns are beside them springing;
Here are skies, limned with golden, the
holiest blue;

Here are Paradise-birds, and their song,
ever new,
Is like to the angels' singing.

Ho! hither who weary with toiling and
care—

Ye troubled, afflicted, oppressed,
Who bend beneath burdens too heavy to
bear—

Ho! come to the Valley and rest.

Here are fountains that sparkle and gleam
in the light,

Like pearls in the Paradise-river,
And o'er them them ne'er falleth the shadow of
night,

For the beautiful waves catch their radi-
ance bright

From the smile of the Saviour forever.

Ho! hither! who thirst in the desert of sin,
Who faint in the mountains of strife:
Who fain would the treasure of happiness
win—

Ho! come to the fountain of life.

Here are hearts that are pure as the robes
of the fair

In the beautiful kingdom of heaven;
Here are hearts that are true, and their
incense rare

Ascends to the fountain of purity, where
No kindred ties are riven.

Ho! hither! whose cup is with bitterness
filled,

Whose pathway is shadow and blight—
Ho! come where each spirit with rapture
is thrilled,

And the Lamb is the life and the light.

"ASKED OF GOD, JULY, 1873."
"RECEIVED, DECEMBER, 1873."

This title is taken from an inscription upon the front of a hall at Blackgang, on the Isle of Wight, and in itself it tells a very sweet story.

The ministry in the hall is of that sort of which the prophet Joel must have had a vision when he said, It shall come to pass in the last days, saith the Lord, I will pour out my Spirit upon all flesh, and your daughters shall prophesy; for indeed the Lord is there fulfilling His promise, and it is our daughters chiefly, though not exclusively, who do the prophesying. It is quite a household affair, for there are six members of one family who each take part in the services, and four of them are women. The hall itself is neat and convenient, and is very comfortable for an assembly of four hundred people. It is in use all the day long, every Sunday, for services of one sort or another, for grown people or children, and also at stated times during the week, and it is filled with the presence of Him who dwelt in the temple of old.

But this hall is not the main feature of the work of the Lord there, by the ministry of His daughters. A great help it is undoubtedly, and a delightful monument of the faithfulness of God to His promises; yet it is only the new indoor feature of the work, which began and still continues mainly out-of-doors, under the glory of the presence of Him who dwelt in the bush and in the cloud, long, long before the temple was built.

Blackgang was not named by its own people, but by others, as expressive of the estimation in which they held its inhabitants.

It seems that in the olden time, when smuggling, wrecking, and piracy were lucrative, and not by any means so disreputable as now, the gentry of this ilk nestled there. And whether it was from their complexion, bronzed as they must have been in the sun and the wind, or from the color of their deeds, of still darker hue, I know not; but however it was, they became known as the *black*

gang, and this name for the people became fastened upon the place of their abode. Dark names do follow deeds of darkness, and are very apt to stick with Ethiopian tenacity.

The place is beautiful for situation. From Shanklin, another of the awkward names for a lovely place, the drive over the hills to Ventnor, and along the "under cliff" from there to Blackgang, is one of the loveliest in any country. The blue above and the blue below, with the green hedges and grand old oaks, elms, ashes, and limes, and curious nooks and corners, and beautiful houses of all varieties of form, and grounds so thoroughly and tastefully cultivated, make every turn of the road, and each hill-top on the way, an agreeable surprise.

Blackgang itself is a little scattered village, perched here and there upon the broken declivity of the high under cliff overlooking the sea, with an outlook in the rear upon the face of the bold and rugged wall of the upper cliff, lifting itself far upwards in an uneven line along the sky. The upper cliff, however, breaks down just there and falls off into a valley which extends from end to end of the Isle. And beyond this valley, covered with farms under the finest culture, are the hills on the other side with their chalky headland jutting out into the sea and terminating in "The Needles." The view, whichever way you look, is delightful, and it must be confessed that the piratical crew, whether they appreciated it or not, did choose a most charming nest for themselves and their viper brood. Of course they have long since given place to better people. Yet it is said that until this work commenced, a year or so since, the place has never been praised for its godliness. There is, indeed, a church a mile or more to the west, and has been for hundreds of years, and the children have been christened, the dead buried, and the youth joined in wedlock in Christianly forms; but then, "what more?" One among the chiefs of the parish said in reference to this matter, when a stir began to be made in the way of the "what more,"

"Your children are christened, and your dying have the sacrament of the Lord's Supper administered to them. What more can you ask?"

This certainly would seem to show the need for both asking of God and receiving some more light from above to dispel the gross darkness covering the people.

A great light has come upon them. A wonderful transformation is in progress. And each thing in and about it would bear the inscription on the hall in everything but the dates. One by one all have been asked of God, and received in answer to prayer. Franke's Institute in Halle of Germany, and the Ashley Down Orphanage of Bristol, England, and the Home for Consumptives, on the Highlands of Boston, America, do not witness for the living God as the hearer of prayer, more distinctly than the work at Blackgang on the Isle of Wight.

The simple story of some of the things in this work has wonderfully encouraged me to ask and expect greater things of the Lord than ever before. And I feel constrained to tell it to others. May it do more good to many thousands than it has done to me!

To begin with the beginning, the household engaged in this work is that of Mr. Charles W. Reade, and consists of his son, the youngest of the workers, just verging to manhood, two daughters, older, his wife, and her sister, with himself; six in all, who, with a dear little girl, comprise the family entire.

The first notable thing after those already given, is the way in which this household was led to Blackgang. They lived many years in India. There Mr. Reade's health failed, and they returned and tried the vicinity of London, but soon found that that would not do. Then he thought of Wales, and his physician approved of it. At this point the advertisement of a house at Blackgang fell under his eye, and brought to mind a visit made there before he went to India, and how he had been charmed with the spot. At once the doctor was consulted. He instantly exclaimed:

"Ah! that is the very place for you." Then Blackgang was revisited, and the house found to be in every way suitable, and everything seemed to favor except one. But that one thing, as it appeared to him and his family, presented a very serious drawback indeed. It was just this: there were few there to be saved.

A great change had been going on in the hearts of this Christian household. Mr. Reade himself, through a little book—"Gladness in Jesus,"—had been led into abiding union with Christ, and filled with His peace. About the same time the younger of the two older daughters, about twenty years of age, had been brought to the Saviour. A deep, sweet tone of love and desire to do good pervaded the family. The two young ladies, with their mother and aunt, wished much to go where they might hope to win lost ones to Jesus. And therefore, when Mr. Reade returned from Blackgang with the report, that, although the few there were in great need of the gospel, yet that the entire people of the village itself did not include many, if any, more than twenty scattered families, the thought of going there to make home, seemed like a quencher to all the bright hopes recently kindled in their hearts.

No important movement is made by them without the unanimous and cheerful consent of the family. The whole matter was taken to the Lord and committed to him by the circle as one. Finally the mother gave counsel, saying, "Let us try it six months and see." To this all agreed.

The way in which they were cheered and strengthened to expect great things at Blackgang, notwithstanding the limited extent of the field, as it appeared to them, was very delightful.

One day two evangelists called, and the moment Mrs. Reade saw them her heart was touched by the worn, wearied look of one of these men, who was about starting for Scotland. She expressed her sympathy warmly, and urged him to come to them and rest awhile and grow strong. The other one exclaimed, "How wonderful! I have

been asking the Lord that your heart might be inclined to allow him to remain a few days with you, and we came on purpose to see if you could do it. And now, before we had even hinted our object, you, of your own accord, have invited him. How kind of you, and how gracious of the Lord!"

The evangelist had been with them but a little while before he understood the whole matter about Blackgang. And then, day after day, he waited upon God in reference to it. At last, one day, he said to them with a joyful confidence quite contagious, "Go to Blackgang, and the Lord will give you souls there, not a few. Ask hundreds, and He will give them."

This was wonderfully encouraging. The problem did indeed remain unsolved, for how could hundreds of souls be given in a village numbering only four or five scores at the most? Yet the words of the evangelist, if they could not enlarge the field, did throw a sunlit cheeriness over it.

The Lord, wonderful in counsel and excellent in working, the great solver of all the problems of faith, was not long, however, in solving this one, when they went forward trusting in Him. The first Sunday after coming to Blackgang the younger of the two daughters said to her aunt, "Let us go out into the road and speak to any we may meet." This was the more remarkable because they had never before done anything of the kind. The aunt said "Yes," and they went. Near the "Tap," a drinking place a little way up the hill, apart from the hotel to which it belongs, they saw a little coterie of men, and approached them, and began—prophesying, shall I say?—speaking very earnestly to them the things concerning salvation. At first the men laughed, then sobered, and listened for life; and others soon joined them.

These all, as the work afterwards grew, and the harvest began to come in, were among the early sheaves, and they all give that Sunday as the date of their first serious reflections.

The next Sunday, although no notice

had been given, about twenty assembled in the same place at the same hour, and again the ladies spoke to them. The following Sunday thrice twenty were there. So the work grew, until the outdoor assemblies numbered hundreds, swelled by people from ten or twelve miles around.

From week to week the interest deepened, and it was perhaps the third Sunday, that, after the outdoor speaking, the people were invited indoors to hear more. The drawing-room filled up at once, and there Mrs. Reade began speaking to them, as her daughters and sister had done outdoors. Conversions clear and decided greatly encouraged them to go on asking and receiving, speaking and gathering in, and the converts themselves, by their joyous testimony, aided in extending the work and the joy of it through all that region.

The numbers eager for indoor instruction soon so increased as to make it evident that a hall must be built to accommodate them. The first thing, of course, was to ask for it; to ask of the Lord, and then of the only man in the village, from whom they could reasonably hope to obtain it, the ground to build upon. The man gave them a most decidedly negative answer, accompanied by the most discouraging words, "You cannot buy a foot of ground for the purpose within a mile of the village."

This answer from the man did not dishearten them, but sent them afresh to the Lord. This was in July. Not a word more was said to the man, yet by and by he came of his own accord and said, "I have concluded to sell you the ground you require for a hall, and also to build the hall for you, if you desire it."

Then, when plainly told that they were not rich, and had no money to buy with or build, but could manage it if they could have time, he answered, "All right; only pay me moderate interest from year to year, and take ten years to pay the principal if you like."

So it was agreed, and so the hall was built. This was in December, and so

it came to pass that it could be truthfully inscribed on the front of the hall,—

ASKED OF GOD, JULY, 1873.

RECEIVED, DECEMBER, 1873.

During the year or so that this work has been going forward, money, amounting to £195, has been sent in, much of it from persons unknown to any of the family, and these things, both money and hall, are only incident to the greater things in aid of which they have been asked and received.

Three hundred and sixty or more of the people, before without God and without hope in the world, have been won to the blessed Saviour. This is the great thing, and a great light has risen upon that lovely region, filling many households with a sweet presence and peace unknown before, a foretaste of the bliss never ending, above.

And now, what of two things so wonderfully presented by these facts: our daughters, as connected with the prophecy of Joel, for one, and evangelizing by prayer, as the other?

The Spirit has in this instance been poured out upon all flesh,—yea, upon more than all, thrice over as many as all in the village of Blackgang. And it has been mainly in connection with the ministry of women. Nor have they lost so much as the bloom of womanliness in the process, or neglected in the least their home duties. Four women of one household, just the number of the daughters of Phillip the evangelist, refined, educated, womanly in presence and deportment, begin in the open air, in front of the "Tap," with three or four men, and in a year gather into the arms of the Saviour nearly four hundred people, and that in a village numbering scarcely one third so many inhabitants.

This is quite in keeping with the spirit of Joel in his glowing prediction. It needs only to be repeated in every locality, whether in city or country, and the words of the prophet would be grandly fulfilled.

Why may it not be done? Are there not tens of thousands of households

where there are hearts and tongues to ask and receive, and to speak as the Spirit should give utterance, idle, or held back from asking, receiving, and speaking? and that in tens of thousands of centres as hopeful, to say the least of them, as Blackgang? Are there not, to day, thousands upon thousands of places desolate, indeed, which would quickly become gardens of loveliness, if only our daughters would do as this little band have done—ask and receive, and go where the Spirit would lead, and do what He would bid?

Is there any connection between the unwillingness of our daughters to obey the Spirit, if He should be given to them, and the fact that they are not filled with His presence?

What relation is there between the holding back on their part, and the withholding on the Lord's part of the outpouring of the Spirit, as promised, upon all flesh? Can the prediction ever be fulfilled while our daughters refuse to do what is foretold of them?

Is the fear of offending the human sense of propriety, and of losing caste before the world, preventing compliance with divine propriety, as expressed by the prophet?

Are we, fathers, and brothers and husbands ready to encourage and uphold our daughters, and sisters, and wives, as has been done in this instance? And would they not in many instances go forward, if we should approve and stand by them?

And what is the relation between our unwillingness to have the prophecy fulfilled in our own households, to the letter, and the delay in its fulfilment around us? Can it ever be fulfilled in our communities, until it is fulfilled in our families?

Shall we pause and lift up our hearts for God's answers to these questions, one by one?

And now for the other matter. What about evangelizing by prayer?

Here is a place which a few months ago would have been looked upon, by any ordinary pastor or evangelist, as a very small field, and a very hopeless

one for an evangelistic movement. And yet in a time so short it has already been marvelously changed, and made the centre of a work, constantly extending, in which nearly four hundred lost ones have been saved.

And all this without a church, without a minister, without an evangelist, without any specially arranged plans, or daily series of meetings, and all mainly by the ministry of four women who had never before spoken in public, in or out of doors, or had any previous experience in work of the kind.

How has it come to pass?

Has this household been led practically into the great secret of successful evangelization which so many have missed? Is the principle which lies at the foundation of the marvelous growth of such works as Franke's Institute, Muller's Orphanage, and Dr. Cullis's Home for Consumptives, after all the true principle of success in every work of God, and especially in the greatest of all works, evangelization?

Will it be so that when the prophecy of Joel shall have its *full fill-ment*, there might be truthfully inscribed upon every instrument, every plan and work and word, as well as upon each saved one,—

Asked of God at such a time,

Received at such a time?

—*Times of Refreshing.*

MORAL PURITY.

BY PROF. CLARK JONES.

Purity of body, substance, or essence implies the state or condition of being free from admixture with other substances or essences. Moral purity, therefore, implies the absence of moral corruption or defilement as a principle of the soul, such as is the carnal or unsanctified nature, and also that of actual sin or positive evil. A scriptural view of this subject comprehends, primarily, purity of being or essence; and secondarily, purity of life or actions.

I. *Purity of being or essence.* That purity of being is characteristic of the Christian may be proven from the fact

that we read, "Thou art of purer eyes than to behold evil, and canst not look on iniquity," *i. e.*, He cannot countenance sin in any form; and we learn that man was originally created in the likeness of God. "Let us make man in our image." If, then, this is the character of God, and we were created in his moral image, we cannot now be said to be pure unless restored to this primal condition again. As there is an element in our nature which was not found in the head of the human family, therefore we are not in a normal state, hence not in one of purity. Again, the prophet declares that "from the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores." But God talks about removing sin, the impure element, as far from us "as the east is from the west" and further, "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool;" and "then will I sprinkle clean water upon you, and ye shall be clean."

Again, the Psalmist prays, "Create in me a clean heart, O God," *i. e.*, a pure heart; and the apostle declares, "if any man be in Christ, he is a new creature."

These passages plainly show that man, in his present natural state, is not in a condition of purity. Again, the legendary records of nations show that their idea of original men was that they were holy, or closely related to the gods, hence pure. Moreover, a correct idea of God's character, a holy, wise, and truthful being, leads us to conclude that nothing unholy nor imperfect could come from his hand; and especially is this the case when we remember that all that did proceed from his hand received the name of good. But in addition the Saviour's words may be cited, "Be ye, therefore, perfect even as your Father which is in heaven is perfect." Hence we see it is our duty to be perfectly pure, not perfectly wise, nor perfectly merciful, nor perfectly good, etc. but *perfectly pure*.

We are to be like God in this respect. "Without holiness no man not spoken of angels nor spirits, but of men, shall see God." The Saviour, in the Sermon

on the Mount said: "Blessed are the pure in heart for they shall see God;" *i. e.*, they are like him and hence shall see him and be with him. Some seem to tremble at the idea of purity like God's in this life, as man is so corrupt in nature and has made himself so much more so by practice; and is surrounded by so many evil influences. But alas! that men who claim to believe in a true God should measure his arm by theirs. Is it not doing great discredit to the atonement provided by our Saviour to assume such position? Could God accept of a provision for man's salvation that would not restore him to his primal state?

Could Jesus say "It is finished," in speaking of the great plan, if it did not satisfy the demands of justice? Certainly the provisions are imperfect unless they are such as fully to restore us to our primal purity. Can God accomplish such a work in man, and is this what is intended to be done? If He can forgive sin, can he not cleanse our nature? Did He not say to the leper "I will; be thou clean?" This did not consist in healing the leprous spots, but in changing the person's nature. Is it not just as easy for God to change a spiritual as a carnal nature? Either requires God's power. If, then, we were made holy, and God has power, and wills to make us so again, ought we not to expect it? But how is this great work to be wrought in the soul of an individual?

The Bible plainly teaches us that its possibility lies in our faith and works. "All things are possible to him that believeth," and "without faith it is impossible to please God. But there is something which lies below this faith as we are taught. "Bring forth, therefore, fruits meet for repentance." It is absolutely necessary that we have faith; but this is mostly impossible without works. "Show me thy faith without thy works, and I will show thee my faith by my works;" and again, "was not Abraham our father justified by works?" Moreover, our works must be of a peculiar character. Zaccheus said, "if I have taken anything from any man by false accusation, I restore him fourfold."

Christ said, "If thy right eye offend thee, pluck it out," and "If thy right hand offend thee, cut it off;" hence we see it is necessary to break off from all sin, and that *now*, as a condition to faith.

We admit the difficulties which lie in the way are great; consequently powerful efforts must be put forth to remove the obstacles; and, though the removal of these barriers lies largely in our own hands, yet in attempting to rely upon our own strength we shall never succeed.

By dint of perseverance we may change our habits, but as this is not a change of purpose, but a new creation, the power of God must be brought to bear upon the case. While this work is being wrought in the soul death is taking place, and an evil spirit is being cast out just as much now as when Jesus was on earth. Why be alarmed if signs follow, such as the Saviour declared should? When the Lord Jesus was working out the plan for us, he suffered so that "His sweat was, as it were, great drops of blood," and should we expect to pass the stage from death to life without intense feeling? Can the flinty heart be broken and become a heart of flesh and no signs attend? When kindred dear are snatched from our embrace, we spontaneously sigh and weep; but let one begin to rend our vitals from us and then we experience excruciating pain, the pangs of death; and so when parting with our cherished sins, we may and should weep; but when our inner spiritual man is being torn from its place of abode, then we feel the unutterable agony; and, as this ordeal is being passed, we see Christ coming to view with all his power and glory, and we pass into a state of newness of life, *i. e.*, purity, by grasping him by faith just at the moment when we forsake all and fall on his atoning mercy. When we have passed this period of experience, then there is no longer a lingering look towards the world. O! how vain do all earthly things appear; The soul then groans, not that it would be unclothed, but clothed upon with its house which is from heaven. The very tendency of the soul is then towards God. It is now

pure; and, as God is pure, it inclines towards him as two like bodies attract each other. Whereas God was once repulsive to the soul, now he is the center of attraction; and this attraction becomes stronger and stronger, the nearer the approximation to Deity, till, like Paul, the spirit cries out in holy longing, "For I am in a strait betwixt two, *having a desire to depart, and to be with Christ; which is far better.*" Such is the result of becoming scripturally pure.

O, who would not *strive* for such an experience! Blessed be God it is attainable by all who will comply with the conditions upon which it is offered.

II. *Purity of life.* There may possibly be purity of life, at least apparently so, without purity of being; but there cannot possibly be purity of essence in *any single case* without corresponding purity of life. "By their *fruits* ye shall *know* them," *i. e.,* their inner natures.

1 Purity of thought. The Bible plainly teaches the importance of this. Its extent covers the whole range of thought, allowing not a *single moment* to be devoted to the goddess of envy, jealousy, foolishness, pride, lust, anger, revenge, nor any one of this vast catalogue of evil spirits. Paul tells us there is a charity, the *only Bible* one, which "thinketh *no evil*," a charity which cannot be taken by surprise and thus found doing so at some unsuspected moment.

No, it knows of no such thing as surprise. She is always on the guard. Persons may know more or less about this charity, may have possessed some of it at times, and yet have thought evil; but charity never, *no never*, under the most trying ordeal, thinks evil, cannot be induced to do so, but always *searches* for the good qualities of an individual. The evil spirit may go about whispering in the ears of evil doers; but charity will always do its best to find some grace to offset any defect that may be called up, and set forth for public exhibition. No uncharitable thought can arise in the mind of a pure being but

can only be suggested by the enemy, and will be discovered at once and be treated as an intruder. Thorns and thistles, words representing evil thoughts, never spring from fig trees. If found in the heart, they must have sprung from the devil's tares, or else the heart has never been pure. The rubbish may have been cleaned off from the surface, but, the roots, or, at least, the seeds must have been left in the spiritual soul, as no envious or jealous thoughts could arise in the soul. When these evil suggestions come, do they find a lodging place in the heart? Are they welcome visitors? If so, then certainly there is a plague spot on the soul. Vipers must have a place of concealment, so evil spirits must have a place in which to hide their hideous forms. Evil thoughts, like deadly diseases, fly before the hand that purifies. Again the thought of foolishness is not only inconsistent, but incompatible with a pure heart. "The thought of foolishness is sin." God's complaint against the antediluvians was in reference to their thoughts. "Every imagination of the thoughts of his heart was only evil continually." There is no affinity between a pure soul and impure thoughts, any more than between water and oil. It requires no effort to keep them apart; but, on the other hand, no effort can keep them together longer than the effort is maintained. Their natures are different; so it is with a pure heart and its company. Again this purity changes not with time and place.

The thoughts must be as pure on a working day as on a Sabbath; as pure while engaged in business transactions as while in devotional exercises; as pure while in the presence of persons noted for profanity, obscenity, or lust, as while in the presence of divine angels, or even God himself. Time, place, or surroundings, can have nothing to do with the emanations from a pure being. Do God's thoughts wander through scenes of vice and revel therein while beholding the abomination of desolations?

But He is simply pure in nature, no more nor less. Impurity of thought

would be as consistent in one as in the other, seeing both are pure.

2. Purity of words. *a.* Freedom from a multiplicity of words is necessary. "In a multitude of words there wanteth not sin." How many there are whose great fault is, they talk *too much*. Their conversation may be lawful, even religious, but they say so much as to weary their hearers. If they have any experience in the things of God, they are likely to cast their pearls before swine. "Let thy words be few," says Solomon. Perhaps the Saviour referred to this when he said, "That every idle word that men shall speak they shall give account thereof in the day of judgment." *b.* Again, this denotes absence of foolish words. "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor *foolish talking*, nor *jesting*." This kind of words cannot proceed from a pure heart, as they are classed with fornication and uncleanness; and we read that "out of the abundance of the heart the mouth speaketh." *c.* Again, it implies the absence of slanderous words. These are the source of one of the greatest moral calamities. So great is the importance of this principle that St. James says, "If any man offend not in word, the same is a perfect man, and able also to bridle his whole body." How few there are who say to their fellow-men just what they say about them. But is this sufficient? Are we at liberty to talk about the faults of others, provided we have pointed them out to the parties concerned? Is this profitable conversation? Is it doing just as we would like to be done by? If not, then it is not loving our neighbor as ourselves. Should we ever speak of the faults of others, unless duty calls upon us to do so? Does duty call upon us to mention some of the good qualities of an individual, and then add, *but so and so*? How many hours are spent in rehearsing the failings of others, which could be far better spent in reading the Scriptures and prayer! "Speak not evil one of another brethren." "He that revealeth

secrets separateth very friends." May the Lord help us to arise high enough, at least, to keep the rule of our discipline on this point. *d.* Again, it requires truthfulness. How few speak the truth, the *whole truth*, and *nothing but the truth*. This must be done by all really pure hearts. How customary to give a slight tinge to a thing, by changing the words a little, *just a little*, it may be. Oh! this little may give the lie to what is spoken. The deviation may be in the tone of voice, or even in the look accompanying the statement. None will stand at the last except such as speak the truth in their hearts.

3. Purity of action. *a.* How few deal honestly with their neighbors! For example, how few do not leave an impression that they will do so and so, but fail wholly to do it. How few, indeed, regard their promises as binding as their notes. Said one of our leading ministers to me, in substance, *not long since*: "their pledges amount to nothing, but they must give their notes;" and this was spoken of ministers. Are not many becoming skeptical, by reason of this laxness? *b.* How few are careful about being prompt, not only to pay their honest debts, but to do so when due. God's commands are exceedingly broad, and yet include all the minutiae. God sees the motive and cause of all these things; and grace is intended to correct all these errors, and it certainly does if we have it. *c.* Again, how few there are who can be spoken evil of, or even misunderstood, and not show it in their actions, by indulging in an unchristian coldness—that godless let alone—instead of going to the aggrieved party to seek reconciliation. How few can bear being crossed without becoming turbulent, or without a falling countenance. How few are always frank, open and manly in conduct and spirit. How few eye God's glory, whether eating or drinking, whether waking or sleeping. When men and women live as citizens of the skies, then will sinners flock to Christ to be saved. All this, and much more, is implied in Moral Purity.

EDITORIAL.

CAMP-MEETING PREACHERS.

The success of a Camp-meeting depends very much upon the preachers. They determine its character. We make a few suggestions to those upon whom rests so great a responsibility.

1. *Get a special baptism for the work of God.* To labor efficiently you must not stop with simply enjoying religion. You must be *filled with the Spirit*. Get where you feel the burden of souls on you. Then all desire for preaching fine sermons, or straight sermons, will be gone. Your one aim will be to save souls. You can preach close without being harsh; you can be pointed without being personal; plain without being vulgar. The fullness of the Spirit will take away all affectation on the one hand; and all vulgarity on the other. It combines a wonderful simplicity with a supernatural dignity.

2. *Preach the Gospel.* Show plainly the nature and the conditions of salvation.—Avoid extremes. Do not dwell so exclusively upon the glories of the better world that the people will lose sight of the fact that they can get there only by the way of the cross. Do not, on the other hand, dwell so exclusively on the conditions, that your hearers will conclude that it is impossible for any ordinary person to be a Christian, and that the advantages will hardly repay for the sacrifices. You cannot place Christianity in too attractive a light. Do not make it appear as a burdensome necessity—an irksome duty. Do not contradict Christ. He says, *My yoke is easy and my burden is light. And I, if I be lifted up, will draw all men unto me.*

3. *Preach appropriately to the occasion.* If your message is to the saints, deliver it in the morning, when they make the bulk of the congregation. Do not present the privileges of believers to a congregation of sinners. When a crowd of sinners is present, preach to them—plainly and affectionately—and in faith. Christ died for them and they may be saved. Show them this, and urge salvation upon their acceptance now. Do not encourage them to hold

on in sin, by telling them how wicked Christians are, and if church members had done their duty they would have been converted long ago. Make sinners feel that the responsibility of their salvation or damnation rests upon themselves. *Ye will not come to me that ye might have life.*

4. *Get your message from God.* Do not, because the people have been blessed under a certain class of truth, think that you must take it up and re-hash it and hand it out again. Speak independently.

5. *Avoid a controversial spirit.* Present the truth complete in itself. Any body can tear down. It takes a workman to build up. Keep the chaff out of the bushel by filling it with wheat. Expel darkness by bringing in the light. Leave all criticism to the one who has charge of the meeting.

6. *Minister the Spirit, but do not attempt to do the work of the Spirit.* Let the Holy Ghost apply the truth to all the little details that make up life and character. If you attempt to do it you will only make people disgusted and mad without saving any body. Instead of telling people all the dirty corners there are in the room, let the light in that they may see it for themselves.

ENTIRE CONSECRATION.

Beloved, are you *entirely* consecrated to the Lord? Do not answer the question hastily. You may answer it wrong. Many do. They take occasional desires for an index of the true state of their hearts. The danger of self-deception is imminent. This is the starting point in religious experience, and if you go wrong here, your whole Christian career will be misdirected and in all probability its termination will be fatal. Your light will be dim, your faith weak or presumptuous, and your efforts to do good vascillating and unsatisfactory.

1. *Do you make it your business to do the will of God in all things?* His government extends to the minutest occurrences of every-day life. God has a choice how we employ the smallest portion of our time, and means and influence. All should be used as in His immediate presence and un-

der His direction. *Whether ye eat or drink, or whatsoever ye do, DO ALL to the glory of God.* He sometimes lets us have our own way in matters, but it is always to our disadvantage. LOT had his choice of a place of abode, but it resulted in the loss of all his property and most of his family. The Israelites had their preference of a form of government, but it was at the expense of personal liberty. The fully converted soul does not plead with the Lord to have things otherwise than according to His will. It sees the hand of God in everything.

2. *Do you study to know the will of God?* It may be ascertained. In many things the Bible is sufficiently explicit. It forbids covetousness, love of the world, laying up for ourselves treasures on earth, all unkind words and actions, every indulgence of pride and vanity, the putting on of gold and costly apparel. If you are fully consecrated to the Lord you will have no disposition to explain away the plain teachings of His Word.

Where the Bible does not contain specific directions, as in the selection of a business, of a place in which to labor for the salvation of souls, and in many other matters small in themselves but important in their bearing upon the eternal destiny of men, we may still have the unerring guidance of the Divine hand.

KEEPING BLESSED.

It is harder to keep money than to make money. By far a greater number fail than succeed in the ordinary callings of life. But no one is discouraged, on this account, from making the effort. It is said that in New York city there are about four thousand lawyers. The business is done by about five hundred, leaving the others upon the verge of starvation. Yet, in the face of these facts, Columbia Law School recently graduated one hundred Lawyers in a single class. Many run, but few win.

In the race for eternal life, all may succeed. None fail for want of sufficient talent or favorable opportunities. All who get blessed may stay blessed. The favor of God need never be lost. The joy of salvation may be kept to the end. Yet many lose it.

1. Some, by allowing it to degenerate. From being happy in God, the transition is easy to levity of spirit. Natural mirth takes the place of the joy of the Holy Ghost.

2. Some, by inordinate affection. The pure are drawn towards the pure. But, unless a careful watch is kept, religious sympathy runs into natural affection. This becoming inordinate, in a degree robs the soul of its joy in God. Here is where David fell. In this way many mighty men have fallen.

3. Others, through worldly cares. They are anxious to do all they can in the cause of God. So they are diligent in business, but, after a little, lose their fervency of spirit. They soon come to serve themselves, instead of serving the Lord. If they now rejoice, it is because their wealth is great, and their hand has gotten them much.

4. Some, by self-will. We cannot be too firm where principle is involved. But where the question is one of modes—one of meats and drinks—one, in short, in respect to which the Word of God is silent, we cannot insist on having always our own way, without losing the joy of the Lord from our soul.

But by watching unto prayer, by lying low in the valley of humility, we may keep the blessing of the Lord. Our pathway may shine brighter and brighter unto the perfect day. We may go on—not from strength to weakness, and from weakness rise again, by slow degrees, to strength—but from strength to strength, until in Zion we appear before God.

CORRESPONDENCE.

DYING TESTIMONY.

MR. JOSEPH V. WEEKS.—A good man has gone to his reward. Mr. Joseph V. Weeks died Monday morning, March 29th, after a week's sickness, which was accompanied by severe suffering. He had been a citizen of Kansas City for some years, and was a true man in all the relations of husband and father, friend, neighbor and citizen. In his Christian life he was devoted and sincere; daily embracing every opportuni-

ty to do good, and striving, by example and kind entreaty, to influence others to conform to the teachings of religion. He took great delight in attending the services of the Sabbath School, class meeting, and sanctuary. In these circles his always welcome presence will be greatly missed. He had a high ideal of Christian living, and gave abundant evidence of the genuineness of his piety.

After a night of pain and restless tossing, his disease abated its severity, and in a feeble whisper he asked, "Is it morning?" He repeated the question in a still fainter tone, and then, as the sun was just rising in a burst of splendor, his spirit gently passed away; and, to him, the morning of a new life had indeed come.

Canandaigua, N. Y., May 17th, 1875.

LOVE FEAST.

F. W. ARNDT.—This is the first time that I have given my testimony in the columns of the *EARNEST CHRISTIAN*. It is in praise and thankfulness that I raise my voice toward heaven and say, "Thus far the Lord hath led me on." It seems to hush Satan and all hell. God is leading still, and I feel perfectly glorious. It is true, I feel that I have left Chili Seminary, and my spirit often wanders over those most delightful, heavenly scenes, we used to enjoy together, praising our great God with those who had just come out, washed clean in Jesus' blood: but when I left, I went with a settled determination to go *through for God*, come life or death in any shape, and this was glorious to me. Tonight that determination is stronger than ever. Bro. Robert's advice, to keep the joy of the Lord as my strength, the Most High as a wall of fire round about me, I have been enabled by free grace to carry out.

I know the God of Abraham, Job, Daniel, Paul, Luther and Wesley, is still the same, the living God. What was life, or anything connected therewith, to them? They went forth with the sole purpose to do God's will. Neither did they consult flesh and blood. And I am resolved to go the same way. The glory my soul and body

tastes is rapture. My pen altogether fails to write in words, feeling as I do. No men nor devils shall stop me. Time to Eternity, is no comparison; what, then, is a man's life?

The lessons learned at Chili Seminary are life-lessons. The two years that God so wonderfully kept me there, is a great epoch in the history of my life,—a preparation for the great conflict that is now before us as a Church and as a nation. A fully surrendered and consecrated *All to God and His service*, is rewarded with joy, rapture, courage and fortitude no tongue can tell. Such, and such alone, will play the proper part in the great drama of the present age. Often, when I go out in these western forests, and kneel under some tall oak in prayer, it seems as though I heard the rumbling sound of chariots and horses; and O, how then my poor soul is made to leap for joy!

The tempest may rage, and the billows may roar; but so long as I know that Father is at the helm, though I may not see Him, I will sing with a cheerful heart some of the songs of Zion. Though I am separated far away from dear friends, and am where perfect darkness reigns, yet will I, like Habakkuk, rejoice in the Lord; I will joy in the God of my salvation. The Lord is my strength, and He will make my feet like hinds' feet, and He will make me to walk upon mine high places. Praise our God for evermore!

Menasha, Wis.

LIBBIE DAVENPORT.—I am living by the moment, and while, moment by moment, I keep looking unto Jesus, just as constantly I receive into my soul the grace that keeps and saves to the uttermost. I feel Christ in my soul, formed the hope of glory, and rejoice in the fullness of his love; while I realize day by day that the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. The way grows brighter: my enjoyments in the divine life increase. Truly, pilgrims, we have one Lord, one faith, one baptism; and realize that the peace of God is as a river, and His righteousness as the waves of the sea.

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