

THE EARNEST CHRISTIAN AND GOLDEN RULE.

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THE ESSENTIALS.

BY REV. B. T. ROBERTS.

When people are determined to be religious, then the efforts of Satan are directed to distort their piety. What he cannot prevent he endeavors to pervert. Where his own cup would be left untasted, he takes the cup of the Lord and infuses into it as much of his own mixtures as can be done without exciting suspicion. Any member of the human body, however useful it may be in its natural state, becomes burdensome when it swells beyond its proper proportions. So with the graces which together make up the Christian character; and with the duties which combined make up a life of obedience to God. In its proper relations and degrees each is proper and necessary. But take it out of its relations, or let it become exaggerated in its proportions, and it is a heavy burden to him who carries it, and renders religion repulsive to others.

We must be careful and insist upon that as alone essential which God has made essential. Otherwise we go astray and we lead others astray.

In the Bible, where genuine piety is spoken of as an inward experience, it is made to consist of a few comprehensive elements. The Saviour says, *Thou shalt love the Lord thy God with all thy*

heart, and with all thy soul and with all thy mind. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.—Mat. xxii. 37–39. Here the essential graces are, love to God and love to man. These, duly blended, imply the presence of every other grace. So Paul, *The kingdom of God is righteousness, and peace, and joy in the Holy Ghost.*—Rom. xv. 17. The first of these implies love to man—the other two love to God. Here the whole of Christianity is reduced to three elements—**RIGHTEOUSNESS**—that principle which disposes and enables us to do right—**PEACE**—that inward quiet and self-control that keeps us calm amid all our trials,—and **JOY IN THE HOLY GHOST**—which assures us of our acceptance in the Beloved, and seals us heirs of Heaven.

In the same manner, where the summary is made to consist of duties—but few are named—the faithful discharge of which will take along with it the fulfilment of all other duties. *He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.*—Micah vi. 8. This reply was made to one whose conscience was quickened so that he thought his devotion could be properly manifested only by the greatest sacrifi-

ces. "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousand of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" On the contrary, three simple duties only are required—one relating to God—the other two to our fellow-men.

In the same strain writes St. James, *Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.*—Jas. i. 27.

Let us see to it, then, that we never lose sight of the essentials of Christianity in its circumstantial. While we do not break one of these least commandments, nor teach men to break them, let us see to it that we lay stress on that which God lays stress upon. Keep every thing in its place. Let us become symmetrical Christians. Grace can make us such, whatever our peculiarities of temperament or education. Where there is an excess, let the pruning knife be freely used;—where there is a deficiency, let us look to have it supplied. Let us be on our guard against an undue development in any direction. Christians should grow—but it requires care lest they grow out of shape. We must take the whole Bible in its proper proportions, and not pick out a passage here and there and lose sight of the rest. ALL SCRIPTURE IS GIVEN BY INSPIRATION OF GOD, AND IS PROFITABLE FOR DOCTRINE, FOR REPROOF, FOR CORRECTION, FOR INSTRUCTION IN RIGHTEOUSNESS, THAT THE MAN OF GOD MAY BE PERFECT, THOROUGHLY FURNISHED UNTO ALL GOOD WORKS.—2 Tim. iii. 16–17.

PERSONAL EXPERIENCE.

BY MRS. M. H. FREELAND.

Though born of Christian parents, and Methodist too, my home influence was, in many respects, strongly averse to practical piety. When I was quite young, my father had some trouble with one of his brethren, which resulted in his withdrawing from the church, and letting the family altar go down. So we had no form of religion at home, only father continued to ask a blessing at the table. My mother still had her name upon the church record, but scarcely ever attended to the subject of religion. Though a very tender, loving mother to her children, she never, to my knowledge, prayed with and for them, or instructed them in the things of God, save once, when very near the gates of death, she prayed very earnestly for us all, and talked to us about meeting her in heaven. I was the youngest of a large family, all of whom were unsaved, except two who were from home. My brothers grew up wild and thoughtless, and, through their influence and that of a young lady living at my father's, I was, at the early age of eleven years, introduced into the society of the young and gay. I soon learned to love dancing and party-going very much. But I was not at rest in this course of sinful pleasure. God had found his way to my heart, when I was not more than five years of age, and taught me to fear the wrath that is to come. From that time I had prayed in secret, and striven, with more or less earnestness, to find God; but without success. No one ever taught me to pray, but the blessed Spirit; and He continued His gracious influences upon my soul, even when outward circumstances were so forbidding, and gave me to fear, as I said, the wrath which is to come. Many evenings of precious time were spent by me at parties for dancing and other vain amusements, during the winters after I was eleven and twelve years of age; but never, I think, did I close my eyes in sleep, af-

ter an evening thus spent, without weeping, and promising the Lord I would go no more to places of the kind. During the second winter, conviction deepened upon my soul, so that I found myself frequently wishing I had religion, and earnestly desiring more favorable circumstances to seek God. Hence I was much pleased to hear one day in early spring, that a protracted meeting was in progress about two and a half miles distant from home. We went, and found the Lord was moving some upon the people. I was much interested, and felt strongly inclined to identify myself as a seeker of religion, in response to the first invitation given. But I wanted the young lady that lived at my father's to go with me. She refused, and I thought I could hardly start alone, before the large congregation, and my brothers, too, who were there. Some went forward, and they had a season of prayer. While this was in progress I thought the matter over in the light of eternity. I thought, I shall have to die alone, and stand alone at the judgment. Not one of my friends can go with me through the dark valley, or shield me at the judgment. My decision was made—then and there to seek God with all my heart, whether any of my friends did or not; and to go forward at once, should another opportunity be given. Blessed be God! another opportunity was given, and I went. O, how I love to look back upon that hour! It was no experiment with me: the decision was for all future time. I turned my back upon the world. I ceased at once to mingle with the gay and thoughtless, as I had been doing. I laid aside the emblems of pride in my dress, such as artificials and jewelry, and set my face as a flint Zionward. I could sing with all my heart, "I've done with the world, and I will serve Jesus," while I was under conviction. I sought the Lord sorrowing for many days. There was a heavy burden on my heart. I felt I was guilty of base ingratitude to God, for refusing so long to give my heart to Him. I had no sense of any other sin like this; but

this weighed heavily upon my spirit. I wept and prayed day and night. So deep was my sense of sin, that my appetite was gone, so that I ate but little the last three days before I got relief. Finally I reached the resting place. I had been away and prayed several times, and was then sitting at work, with my soul going out to God the best I knew how, when, instantaneously, the burden was gone, and my soul found rest. I did not then receive the witness of the Spirit, nor did I understand it was my privilege to have it. Therefore I knew but very little of a positive religious experience. I was very ignorant of the way of life, and had but very little instruction from others that I could understand. The Spirit and the Word were my most important helpers heavenward. Soon after my soul found rest, I united with the M. E. Church on probation, and was baptized. But, as I said, I was very ignorant of divine things. I lived, as it were, in the twilight of religious experience. The Lord did enable me to be faithful in the performance of the outward duties of Christian life, according to the light I had. I read the Word of God daily and prayed in secret; also formed the habit of praying and testifying in the social meeting, when I had opportunity. My ideas of practical piety were largely based upon the example of others, especially that of a young lady of my acquaintance, in whose religious character I had unbounded confidence. She was a Baptist, but as plain and self-denying as any Methodist. I felt that her religion was the kind for me. Accordingly I took her for my counsellor and pattern. She resided near my home, and I used to talk very freely with her. I owe much, under God, to her influence. In short, in my early experience, I did like others in whom I had confidence. In later years God showed unto me a more excellent way, of which I may write at some future time.

Pride is the ringleader of the seven abominations that the wise man nameth.

MARANATHA!

BY REV. E. P. MARVIN.

"All glory, grand, eternal,
When Jesus comes."

If you lack courage and steadfastness, read, "Whosoever shall be ashamed of me and my words, of him will the Son of man be ashamed when He cometh in the glory of His Father, with the holy angels." "Behold I come quickly; hold that fast which thou hast, that no man take thy crown." Hear the voice from above, ringing out like a military order, "Hold fast till I come!" Read Paul's triumphant words, when he "was ready to be offered," and anticipate the "crown of righteousness" awaiting "all them that love His appearing."

When sorely tried by the temptations and provocations of life, listen to the divine counsel; "Be patient, therefore, brethren, unto the coming of the Lord. * * For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." The righteous, in their many afflictions, may always solace their heart by this "blessed hope." "Let not your heart be troubled. * * I will come again and receive you to myself." "Ye now, therefore, have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed." The whole creation is represented as groaning, and anxiously waiting for "the manifestation of the Son of God." When we stand, looking downward through our tears into an open grave, in which we deposit beloved remains, what can cheer us like the doctrine of "Jesus and the Resurrection?" We naturally turn to the fifteenth of Corinthians, which reveals the resurrection of the saints to glory and immortality. We are assured that, "as Jesus died and rose again, even so

them that sleep in Jesus will God bring with Him."

"Our loved ones before, Lord,
Their troubles are o'er, Lord,
We'll meet them once more,
At thy coming again.

The blood was the sign, Lord,
That marked them as thine, Lord,
And brightly they'll shine,
At thy coming again."

This is indeed "a blessed hope." We may expect great and glorious things when Jesus comes. We cannot expect too much. The brightest dreams which revelation inspires will be more than realized then. And O! these scenes, surpassing fiction, will burst upon us in all their glory; like the lightning of heaven upon the blackness of midnight.

Death is not "the coming of Christ." Death is not "that blessed hope." Death is an evil in itself, and an enemy to be destroyed. Even our renewed nature shrinks from "The pains, the groans, the dying strife." Death is seldom appealed to as a motive in the New Testament. The New Testament never places death between us and "His appearing." Jesus does not say, for our comfort, "ye shall soon die and come to me;" but, blessed be His name! "I will come again and receive you to myself." We call death certain, but, to the believer, it is one of the most uncertain events in the world. Since Christ ascended, no believer has known certainly that he should die, except by special revelation, as in Peter's case. Paul says, "We shall not all sleep;" and again, "we which are alive and remain," indicating a strong expectation that he and others whom he addressed, would escape death, and be thrilled into immortality in the twinkling of an eye. Millions of God's dear people are to-day, not without reason, instantly hoping for the same thing. I confess that I do not want to die, and go down into the grave. My heart responds to the words of the sainted Baxter: "Would it not rejoice your heart, if you were sure to see the coming of the Lord, and to see His glorious appearing and retinue?—if you were not to die, but to be changed in the twinkling of an eye—clad in im-

mortality—and caught up to meet the Lord and your loved ones in the air?" If I were but sure I should live to see the coming of the King, and be ushered into glory, like Enoch and Elijah, it would be one of the chief joys of my life. Delightful prospect, if our career here could but merge at once into the brightness and glory of Immanuel's presence and Immanuel's land!

The sacramental table spans the cross and the crown. It revives our memory of a suffering Saviour, and inspires our hope of a glorified and reigning Saviour. The sacramental feast is not a funeral scene, but a forecast of the marriage supper of the Lamb,—“the feast of fat things” at Jerusalem, when, amid triumphal shouts and festal songs, the ransomed ones shall say, “Lo, this is our God; we have waited for Him and He will save us! We will be glad and rejoice in His salvation!

Says some author: “The last companies of disciples shall be sitting, perchance, at His table, their hearts burning within them, as the bleeding love of the first advent rises before their view, and longing for the day-break of His second appearing. They scarce venture to hope that the time for the flight of the shadows has come. Yet, remembering those endeared words, “As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come,” the question steals across them—What if it should be even now? Scarcely has the thought taken possession of them, when lo! a strange sensation is felt by them all. The spirit of each glows and brightens as never it had done before. Each looks to his fellow, as if to ask—What is this? It is the day-star arising in their hearts! In a moment—in a twinkling of an eye—their Lord is with them! It is Himself! He has come at last, in the glory of his second appearing, and all, transformed into shining guests, sit down together to the marriage Supper of the Lamb!” When the high priest ministered in the most holy place, the little golden bells depending from his garment, were kept constantly ringing, to

assure the waiting worshippers without that their representative was living, and faithful, and to keep them in watchful expectation of his re-appearing. Just so our Great High Priest in the Heavens, is ringing a thousand golden promises in our ears, to keep alive our blessed hope and instant expectation.

“Surely I come quickly. Amen! Even so come, Lord Jesus!” This is Christ's farewell promise to His church, and the church's hearty echo to the promise. “Come, Lord Jesus, come quickly!” Thus should the church, the mystical bride of Christ, always pray. We have reason to doubt our love for Him, if we do not love His appearing. What comes to us from heaven in a promise, should be wafted back to heaven in a prayer. “Come, Lord Jesus, come quickly!”

NOT AFRAID OF HELL.

BY REV. T. F. STUART.

A short time since, a man called at my house, about nine o'clock in the morning, and entered a bitter complaint against a neighbor, who was a deacon in a church near by. After making some severe remarks about him, he said that he thanked God that there was a hell for him to go to, that he might not be obliged to go to heaven with members of the church. That night, before midnight, I was called from my bed to visit him, as he was taken violently sick, and was in great pain. I entered his room, and as I approached his bed he raised up and seized me with both of his hands, and cried out, “Pray for me.” As I was desirous of administering something to relieve his pain, I inquired into his symptoms, and endeavored to learn the cause of his distress. He would answer none of my interrogations, but begged me to pray for him, as he thought death near.

Is not this a good sample of the courage of those men that forget God, and that contemn and defy the Infinite Being?

CHRISTIAN PERFECTION.

"It has been objected to this perfection that the persons who profess to have been made thus perfect are proud and supercilious, and their whole conduct says to their neighbor, 'Stand by, I am holier than thou.'" No person that acts so has ever received this grace. He is either a hypocrite or a self-deceiver. Those who have received it are full of meekness, gentleness and long suffering: they love God with all their hearts, they love even their enemies: love the whole human family, and are servants of all. They know they have nothing but what they have received. In the splendor of God's holiness they feel themselves absorbed. They have neither light, power, love, nor happiness, but from their indwelling Saviour. Their holiness, though it fills the soul, yet is only a drop from the infinite ocean. The flame of their love, though it penetrates their whole being, is only a spark from the incomprehensible Sun of righteousness. In a spirit and in a way which none but themselves can fully comprehend and feel, they can say or sing,—

"I loathe myself when God I see,
And into nothing fall;
Content that Christ exalted be;
And God be all in all."

It has been no small mercy to me, that, in the course of my religious life, I have met with many persons who professed that the blood of Christ had saved them from all sin, and whose profession was maintained by an immaculate life; but I never knew one of them that was not of the spirit above described. They were men of the strongest faith, the purest love, the holiest affections, the most obedient lives, and the most useful in society. I have seen such walking with God for many years: and as I had the privilege of observing their walk in life, so have I been privileged with their testimony at death, when their sun appeared to grow broader and brighter at its setting; and, though they came through great tribulation, they found that their robes were washed and made clean through the blood of the

Lamb. They fully witnessed the grand effects which in this life flow from justification, adoption, and sanctification; namely, assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance in the same to the end of their lives. O God! let my death be like that of these righteous! and let my end be like theirs! Amen.

If men would but spend as much time in fervently calling upon God to cleanse the heart that he has not cleansed, as they spend in decrying this doctrine, what a glorious state of the church should we soon witness! Instead of compounding with iniquity, and tormenting their minds to find out with how little grace they may be saved, they would renounce the devil and his works; and be determined never to rest till they had found that He had brused Satan under their feet, and that the blood of Christ had cleansed them from all unrighteousness. Why is it that men will not try how far God will save them? nor leave off praying and believing for more and more, till they find that God has held his hand? When they find that their agonizing faith and prayer receive no further answer, then, and not till then, they may conclude that God will be no farther gracious, and that He will not save to the uttermost them who come to Him through Christ Jesus.

But it is farther objected, that even St. Paul himself denies this doctrine of perfection, disclaiming it in reference to himself: "Not as though I had already attained, either were already perfect; but I follow after." Phil. iii. 12. This place is mistaken: the apostle is not speaking of his restoration to the image of God, but to completing his ministerial course, and receiving the crown of martyrdom; as I have fully shown in my notes on this place, and to which I must beg to refer the reader. There is another point that has been produced, at least indirectly, in the form of an objection to this doctrine. "Where are those adult, those perfect Christians? We know none such; but we have heard

that some persons professing those extraordinary degrees of holiness have become scandalous in their lives." When a question of this kind is asked by one who fears God, and earnestly desires his salvation, and only wishes to have full evidence that the thing is attainable, that he may shake himself from the dust, and arise and go out, and possess the good land—it deserves to be seriously answered. To such I would say, There may be several, even in the circle of your own religious acquaintance, whose evil tempers and unholy affections God has destroyed; and having filled them with his own holiness, they are enabled to love him with all their heart, soul, mind, and strength; and their neighbor as themselves. But such make no empty professions: their conduct, their spirit, the whole tenor of their life, is their testimony. Again: there may be none such among your religious acquaintance, because they do not know their privilege, or they unfortunately sit under a ministry where the doctrine is decried; and in such congregations and churches holiness never abounds; men are too apt to be slothful, and unfaithful to the grace they have received; they need not their minister's exhortations to beware of looking for or expecting a heart purified from all unrighteousness; striving or agonizing to "enter in at the strait gate" is not pleasant work to flesh and blood; and they are glad to have anything to countenance their spiritual indolence; and such ministers have always a powerful coadjutor; the father of lies, and the spirit of error will work in the unrenewed heart, filling it with darkness, and prejudice, and unbelief. No wonder, then, that in such places, and under such a ministry, there is no man that can be "presented perfect in Christ Jesus." But wherever the trumpet gives a certain sound, and the people go forth to battle, headed by the Captain of their salvation, there the foe is routed, and genuine believers brought into the liberty of the children of God.

As to some having professed to have received this salvation, and afterward

become scandalous in their lives, (though in all my long ministerial labors, and extensive religious acquaintance, I never found but one example,) I would just observe that they might possibly have been-deceived; thought they had what they had not; or they might have become unfaithful to that grace and lost it; and this is possible through the whole range of a state of probation. There have been angels who kept not their first estate; and we all know, to our cost, that he who was the head and fountain of the whole human family, who was made in the image and likeness of God, sinned against God, and fell from that state. And so may any of his descendants fall from any degree of the grace of God while in their state of probation; and any man and every man must fall, whenever he or they cease to watch unto prayer, and cease to be "workers together with God." Faith must ever be kept in lively exercise, working by love; and that love is only safe when found exerting its energies in the path of obedience. An objection of this kind against the doctrine of Christian perfection will apply as forcibly against the whole revelation of God as it can do against one of the doctrines; because that revelation brings the account of the defection of angels and of the fall of man. The truth is, no doctrine of God stands upon the knowledge, experience, faithfulness, or unfaithfulness of man; it stands on the veracity of God who gave it. If there were not a man to be found who was justified freely through the redemption that is by Jesus; yet the doctrine of "justification by faith" is true; for it is a doctrine that stands on the truth of God. And suppose not one could be found in all the churches of Christ whose heart was purified from all unrighteousness, and who loved God and man with all his regenerated powers, yet the doctrine of Christian perfection would still be true; for Christ was manifested that he might destroy the works of the devil; and his blood cleanseth from all unrighteousness. And suppose every man to be a liar, God is true.

It is not the profession of a doctrine that establishes its truth; it is the truth of God, from which it has proceeded. Man's experience may illustrate it; but it is God's truth that confirms it.

In all cases of this nature, we must forever cease from man, implicitly credit God's testimony, and look to Him in and through whom all the promises of God are yea and amen.—*Adam Clarke.*

PARAGRAPHS ON PRAYER.

PRAYER IS CHIEFLY A HEART WORK.—God heareth the heart without the mouth, but never heareth the mouth acceptably without the heart. Your prayer is odious hypocrisy, mocking God, and taking his name in vain, when you utter petitions for the coming of his kingdom and the doing of his will, and yet hate holiness in your heart. This is lying unto God, and flattering him with your lips, but no true prayer, and so God takes it.—*Marshall.*

SECRET PRAYER.—If you live in the neglect of secret prayer, you show your good will to neglect all the worship of God.—He that prays only when he prays with others, would not pray at all were it not that the eyes of others were upon him.—He that will not pray where none but God seeth him, manifestly doth not pray at all out of respect to God, or regard to his all-seeing eye, and therefore doth in effect cast off all prayer; and he that casts off prayer, in effect casts off all the worship of God, of which prayer is the principal duty. Now, what a miserable saint is he who is no worshipper of God; He that casts off the worship of God, in effect casts off God himself; he refuses to own him, or to be conversant with him as his God. For the way in which men own God and are conversant with him as their God, is by worshipping him.—*Jonathan Edwards.*

PERSEVERANCE IN PRAYER.—He that is much in prayer shall grow rich in grace.—He shall thrive and increase most who is busiest in this, which is our very traffic with heaven, and fetches the

most precious commodities thence. He who sends oftenest out these ships of desire, who makes the most voyages to the land of spices and pearls, shall be sure to increase his stock most, and have most of heaven upon earth.—*Leighton.*

STOP WHEN YOU HAVE FINISHED, if you have not prayed but two minutes. All attempts to lengthen out a prayer are too transparent to deceive, and are both ridiculous and profane. Dr. South has a sermon on Long Extemporaneous Prayers, with much of which the Christian reader will disagree, but to this sentence there will be assent: "Nothing is more unacceptable to God, than to hold on speaking after we have left off praying."

NO PRAYER LOST.—Never was faithful prayer lost at sea. No merchant trades with such certainty as the praying saint.—Some prayers have indeed a longer voyage than others, but then they come with a richer landing at last.—*Gurnall.*

EXPECT AN ANSWER.—When we write a letter to a friend, we expect an answer. We wait for it. We are disappointed if it does not come. When we ask a favor from an intimate friend, we expect to receive it. If we are hungry, and go to the house of a friend and ask for food, we wait with the expectation of seeing it set before us. We do not ask for it and then leave the house with the air of one who expected no favorable reply to his request. How is it with respect to our prayers? Do we wait for them? Are we disappointed when they do not come? Or do we go to the throne of grace and make our request, and then go away with the air of one who has no expectation of receiving that which he asked for?

I hear that one or two men of fortune are gone out to preach the Gospel. If they are, I expect little from them; God hath chosen the weak to confound the strong.—*Wesley.*

HOW A MINISTER BECAME A HOSTLER.

BY FRANKLIN ANTRIM.

A few years since a number of ladies and gentlemen were assembled in the elegantly furnished parlors of a wealthy man who resided near to one of our principal American colleges. The company had met to see Judge FIDDLE, a member of Congress, whose son was to be the valedictorian on the morrow at the Commencement. By common consent, as the idol of his class, this position had been assigned to LEO. During the evening the conversation turned upon the subject of temperance. An advocate of total abstinence asked the Judge for his opinion, which he gave as follows :

"I suppose my temperance friends will not consider me orthodox on that subject. I am utterly opposed to outside meddling with our domestic and family affairs, for I believe in every man tempering himself."

To which his temperance friend replied: "But, Judge, our example for good or evil, and especially the latter, is marked by our neighbors. May we not, without intending so to do, lead weaker men astray? May we not, by heedlessness, even lead our own children to become fond of strong drink?"

St. PAUL says: 'If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.'

To which the Judge answered: "Every person must be a law unto himself. As for St. PAUL, perhaps after all, he was not very fond of meat. For my part, I have adopted that other advice of his to TIMOTHY: 'Drink no longer water, but use a little wine.' Consequently I have the best of wines, and something stronger too, on my sideboard. My children have always had free access thereto. You are all acquainted with LEO. I am not ashamed of him. He is only a fair sample."

The next day the Commencement exercises occurred. The son of the Judge did much better than his warmest

friends had expected. Old and young were alike delighted with his eloquence.

His father was so much pleased that he freely expressed his admiration for his son. Under the excitement of the hour, this was allowed to pass as excusable pride. That evening the host and hostess of the Judge, gave a large party in honor of the graduating class. The temperance friend of the Judge, who had discussed that question with him on the previous evening, congratulated the Judge on having raised such a son. To which the Judge had the bad taste to reply: "Yes, yes; I am proud of that boy; but, do you know, *he was brought up with the bottle?*" If that father could have known what was transpiring at that moment in his son's room at the college, no such silly joke could or would have fallen from his lips. The Judge knew, however, that his son did not hear his remarks; for his anxious eye had noticed every one who had entered, and he knew that LEO had not yet arrived. A moment thereafter the room-mate entered the parlor, and handed the Judge a note from an eminent physician, saying that LEO was quite too unwell to leave his room, and that he must be excused from attending the party. Before the Judge had time to get ready to go to see his sick son, Dr. KILLORCURE himself arrived at the house of entertainment. He assured the father, and all others present, that LEO was sleeping soundly, and if not disturbed, would be all right within forty-eight hours; that the reaction from the high state of excitement through which he had passed had prostrated him, and for some time he was threatened with brain-fever; but if permitted to sleep he was out of danger, and would soon be in his usual good health. Perhaps the Doctor told all; but we will see for ourselves.

After finishing his oratorical effort so creditably, LEO met, by prior appointment, with a number of his young friends at his room. From beneath the bed he drew an old trunk, and from it took several bottles of wine and one of brandy. While his companions drank sparingly of the wine he drank deeply of the

stronger liquor. Before delivering his address he had taken several glasses to nerve him up for the day's work. Consequently this second recourse to alcohol very soon produced its necessary effect; so that, while the others were only merry, he became boisterous, and even delirious. The doctor was sent for, and came, to find the youthful hero of the day afflicted with incipient delirium tremens. The struggles of the liquor-inflamed maniac were so fierce that the strength of three athletic companions was severely taxed to hold the victim in bed. The doctor at once administered opiates and enjoined secrecy. At length the patient slept, and the danger was over. When he became fully conscious, thirty hours thereafter, of his critical condition, in reply to the doctor's inquiry how, when, and where he had acquired the taste for strong drink, for the doctor knew it was not recent, he said:

"I began drinking wine when quite a child, from my father's sideboard, which lost its power to exhilarate me sufficiently, as I grew older, and I took to drinking brandy; but this is the first time it got ahead of me, and shall be the last."

The doctor was anxious to save the youth for many reasons, especially on account of his belief that an engagement existed between LEO and his own daughter. He therefore told LEO that his only salvation depended upon total abstinence; that he had never joined a temperance society, but would quietly unite with him in signing the pledge. LEO readily assented, and the old man of sixty and the young man of twenty organized a private association of their own. Both expected to keep it during life. The doctor did; but, alas! LEO did not. In consequence of LEO having experienced a change of heart, and joined the church a few months after graduating from college, his father abandoned the idea of making a lawyer of him, and sent him to the Princeton Theological Seminary. After having been licensed, and having preached acceptably for a year, he married the

daughter of the physician already referred to, and, accepting a call, became the pastor of a large and wealthy congregation. No person ever saw a more handsome or devoted couple. After some time a beautiful boy was born to them. The nurse required liquor to put into the young mother's food. The young minister procured some liquor at a drug-store. By accident a vial lost its cork and spilled its contents in his pocket. The fumes fired his brain. He tasted the vile poison, then swallowed a glass of the nasty liquid. That night he led in his prayer-meeting. He was so unusually eloquent as to receive many congratulations thereupon. Thereafter he never went into the pulpit or into the desk of the lecture-room without feeling the effects of alcohol. One evening, having taken too much, he fell upon the lecture-room floor while attempting to sit down upon a chair. All saw that he was drunk. The hearts of his people were nearly broken. They loved him truly, and were devotedly attached to his amiable wife. He was prevailed upon to resign, to save the disgrace of expulsion. He returned with his heart-broken wife and unconscious babe to his father's house. Soon after arriving he found the old sideboard and became helplessly intoxicated. Then, for the first time, the eyes of the Judge were opened; but too late for poor LEO. His father and mother are dead. His wife is earning her living by teaching school; but he, once so bright, once so eloquent, is now, or was quite recently, a hostler at a country wayside tavern.—*Christian at Work.*

We must speak the plain truth, wherever we are, whether men will hear, or whether they will forbear. And among our Societies we must enforce our rules with all mildness and steadfastness. At first this must appear strange, to those who are, as bullocks, unaccustomed to the yoke. But after a time, all that desire to be real Christians see the advantage of it.—*Wesley.*

COME OUT.

BY A. H. LEWIS.

I find that if I would be a disciple of Jesus Christ, I must deny myself daily, take up my cross and follow him. When he says, "Come out from among them and be ye separate, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters,"—he means we should leave all worldly amusements, and only seek pleasure in the things of God. Then how can professors of religion go to places of amusement, to enjoy the manifestations of the devil, and then have the face to say that they are the children of the living God? You say you do not think there is any harm in going. If you disobey, God will not bless your labors. If you want to enjoy the love of God, be not conformed to the world. Live so that you can say, "Follow me, as I follow Christ." Only a pure church can be a strong church; and a church can be pure only when its members live far away from the world, and very near to Christ. "There is no condemnation to them that are in Christ Jesus; who walk not after the flesh, but after the Spirit."

My Christian friends, let us, as professed followers of Jesus, come out and renounce the maxims and fashions of this world, and trust in Him who is able to bring us off more than conqueror. Choose him for thy friend above all friends, who alone can save. Let us diligently strive to walk with God. Let us consult him in all our difficulties, and make earnest applications to him in all our necessities. Let us rely on all his promises. Let us surrender ourselves and all we have to the honor and glory of Him who will say at the last day, "It is enough, come up higher." I am growing in the spirit of Jesus. I feel that I have this precious Jesus formed within—the hope of glory. I have this morning the love of God in my soul—the evidence that I am joined to the the vine, and I expect to bring forth

fruit to the glory of God. This religion is not the work of singing, praying and talking. It is a work of God on the heart, bless his holy name! What a blessed thought it is to me, that I have a mansion in the skies, and am to be forever with my blessed Saviour! I am seeking for nothing but the glory of God. Jesus saves me this morning. He meets with me at home, and all the day long he is my joy and my song. I praise God for the bright prospect I have this morning. What would I do without this Saviour? Jesus smiles on me now: He shall be my leader, the Captain of my salvation. Thank God, this religion makes us happy everywhere. I am going through with Jesus. Salvation is flowing free this morning. Glory be to God!

LIVE IN PEACE.

BY WM. H. DURAND.

Thou shalt love thy neighbor as thyself: on these two commandments hang all the law and the prophets.—Matt. xxii. 39, 40.

If you have bitter envying and strife in your hearts, glory not; this wisdom descendeth not from above.—James iii. 14-16.

Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother.—Matt. xviii. 15.

Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness; considering thyself lest thou also be tempted.—Gal. vi. 12.

And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.—Eph. iv. 32.

And, withal, they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busy-bodies, speaking things which they ought not.—1 Tim. v. 13.

Confess your faults one to another, and pray one for another that ye may

be healed. The effectual, fervent prayer of a righteous man availeth much.—James v. 16.

As we have so many laws laid down in God's holy word that we must obey, let us, as a church, and by the help of God, do all we can to glorify his cause, and fight the good fight of faith. As for me, I must work the works of Him that sent me while it is day, the night cometh when no man *can work*. "Walk while ye have the light, lest darkness come upon you. Knowing the time that now it is high time to awake out of sleep; for now the night is far spent, the day is at hand, let us, therefore, cast off the works of darkness. Behold now is the accepted time, behold now is the day of salvation. In due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in in due time. Casting all your care upon him, for he careth for you."

How many promises are given to those who are willing to do the Lord's will in all things. He has required but little of us. I thank God there is a hope for those who are willing to forsake sin and follow him. May we be in earnest to promote the cause of Christ, and to live up to the Bible rules, that the Lord may work through us to his glory.

MY EXPERIENCE.

BY FRED. W. ARNDT.

I was sincere, and to some extent earnest; but I had not the zeal according to knowledge. I was ignorant of the *plan of salvation*. I was connected with the M. E. Church, but I was not converted. Nor heard I anything said, out of the many sermons during the time that I was connected with that church, that brought me to see myself. Being deceived, I was working under a fatal delusion.

At length, when attending class before the morning services one Sunday,

God for the first time, as far as I now remember, awoke my sleepy conscience, which took place in the following manner. After class, Bro. Swain, now a faithful soldier in the Free Church, who sat close by me, put his arm around me and asked me where I was from. He talked about Jesus. This simple act, with what he said to me, brought uneasiness to my slumbering conscience. He requested me to come and see him at his house. I went, and O, how I listened to his teachings while he was at his bench repairing watches! "Truth, truth!" was the great theme he was advocating. And while I wanted to be free, this truth did "make me free indeed." Praise the Lord! He kept on instructing me, so that I might lose no opportunity for getting good. He told me that Bro. Damon would be there soon, and he asked me to come and listen to the "truth." It was on a Wednesday night, and I went. He did not preach a "big sermon," and, a few only being present, he did not even enter the pulpit. He talked from a part of the Sermon on the mount, as found in the sixth chapter of Mathew. He showed how we ought to seek treasure that none could steal; that our hearts should be set on our treasure in heaven,—that we ought to trust in God; and for our encouragement to such a trust, consider the lilies of the field, and so on. Every word sank deep down into my heart. Out of his mouth seemed to flow living water, which tasted sweeter than the honeycomb. And, as I think of the contrast,—that unspeakable change, to be able now to sing with a happy heart:

"I have a home, a mansion fair,

Glory hallelujah!

My treasure and my heart are there,

Glory hallelujah!"

O, what a glorious lot, what a bargain! I owned, "This is the truth." This, I believe, was the first that brought me to see that I was undone; and deep down where those words had sunk, I read, "unclean, unclean." That sermon made a great tempest within me, and it became as mighty waves of

a troubled ocean. It stirred up filth and mire, and all that belongs to Satan, and I plainly began to see that *I was vile*.

Let me remark, that I knew nothing of Brother Damon, and the people with whom I then lived thought him to be a "good man," and many others, until they heard that he was a "Free Methodist," (a name I had never heard of,) and then they said, "he is crazy." I knew not, though tempest-tossed, that this was the Spirit of God striving within me, for I had no knowledge of "a God near at hand, but believed in a God far away.

Bro. Damon came again and preached to a large congregation, from Isaiah liii., about the sufferings of Christ. That sermon went like a thunderbolt to my heart; it proved death and I died. Now, for the first, I saw plainly that I was lost, lost! Hell and its terrors loomed up before me. Strange feelings, what could they be? I was a stranger among strangers; poor, and none to look after me. I looked not to my "brethren" in the church for comfort, for I was still a stranger to them. Satan, who was at this time very busy, made me afraid to see Bro. Swain, and tell him that I was a condemned man. I began to look about. I trembled, wept, I cried, prayed and groaned. I awfully struggled to get free; but the more I bestirred myself the lower I sank.

"I stood outside the gate,
A poor, wayfaring child,
Within my heart there beat,
A tempest loud and wild.

A fear oppressed my soul,
That I might be too late,
And oh! I trembled, rose
And prayed outside the gate."

I felt much, but I said little.

(To be continued.)

It requires a great degree of watchfulness to retain the perfect love of God; and one great means of retaining it is, frankly to declare what God has given you, and earnestly to exhort all true believers you meet with to follow their full salvation.—*Wesley*.

PRIDE: SCRIPTURE QUOTATIONS.

BY O. A. PRATT.

While we hear, Sabbath after Sabbath, the sin of intemperance, of profanity, and of Sabbath-breaking denounced in the strongest terms, all is silent concerning the sin of pride; as if, indeed, it has ceased to be a sin, or as if the sin consisted in preaching against it. The masses go on with impunity, in pride and vanity, as exhibited in costly dress, extravagant churches, pulpit oratory. Everything, apparently, is being done that can be done to engender a spirit of pride.

In the meantime, not a sin is more frequently alluded to in the Word of God, or more strongly denounced than the sin of pride. A few of the many passages must suffice.

And I will break the pride of your power.—Lev. xxix. 19. I know thy pride and the naughtiness of thine heart.—1 Samuel xvii. 28. God resisteth a proud heart.—James iv. 6. Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the Lord came not upon them.—2 Chron. xxxii. 26. The wicked in his pride doth persecute the poor: and through the pride of his countenance will not seek after God.—Ps. x. 2, 4. Perilous times shall come against the proud.—2 Tim. ii. 1-2. Let them be taken in their pride.—Ps. lix. 12. The fear of the Lord is to hate evil, pride and arrogancy.—Prov. viii. 13. The proud are worthy of death.—Rom. i. 30-32. By pride cometh contention.—Prov. xiii. 10. Pride goeth before destruction, and a haughty spirit before a fall.—Prov. xvi. 18. Be not proud, for the Lord hath spoken.—Jer. xiii. 15. A man's pride shall bring him low.—Prov. xxix. 23. Moab shall howl because of his pride.—Is. xvi. 6-7. The day of the Lord of hosts shall be upon every one that is proud.—Isa. ii. 12. The Lord shall bring down their pride.—Isa. xxv. 11. Woe to the crown of pride.—Isa. xxviii. 1. A

proud heart is sin.—Prov. xxi 4. The Lord will mar the pride of Judah, and the great pride of Jerusalem: and there shall be weeping in secret places for your pride.—Jer. xv. 9, 17. I will bring down the pride of thy heart.—Jer. xlix. 16. Every one that is proud in heart is an abomination.—Prov. xvi. 5. Behold this was the iniquity of thy sister Sodom, pride.—Ezek. xvi. 49. Thus saith the Lord; the pride of the power of Egypt shall come down.—Ezek. xxx. 6. The Lord will destroy the house of the proud.—Prov. xv. 25. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him.—Daniel v. 20. The pride of thine heart hath deceived thee.—Ob. i. 3. The Lord hateth a proud look.—Prov. vi. 17. The Lord will be terrible unto them because of their pride.—Zep. ii. 10–11. I will cast off the pride of the Philistines.—Zec. ix. 7. The Lord knoweth the proud afar off.—Ps. clviii. 6. The pride of Assyria shall be brought down.—Zec. x. 11. Out of the heart of men proceed evil thoughts, pride, and defile the man.—Mark vii. 21–23. Our soul is exceedingly filled with the contempt of the proud.—Ps. cxxiii. 4. Being lifted up with pride he falls into condemnation of the devil.—1 Tim. iii. 6. Thou hast rebuked the proud that are cursed.—Ps. cxix. 21. The Lord shall cut off the tongue that speaketh proud things.—Ps. xii. 3. Look on every one that is proud and bring him low.—Job xl. 12. The pride of life is not of the Father, but is of the world.—1 John ii. 16. Read also the **TERRIBLE DENUNCIATIONS** against the proud in Jer. l. 29–32; also Isa. iii. 16–26.

There are not less than two hundred other passages in the Bible concerning the curse of pride, vanity, arrogance and haughtiness. There are enough showing the blessings of humility and meekness to fill one entire copy of the **EARNEST CHRISTIAN**. O ye proud of heart,—perhaps professed followers of the meek and lowly Jesus—will ye now, by faith and prayer, humble yourselves,

or wait for God to do it in His terrible anger? Or, perchance, because of this sin, cut you off forever. On your decision may hang your immortal destiny. Be wise in time.

FRIENDS.

BY H. F. HILL, JR.

A friend is a precious gift of God, and worthy to be treasured in the heart forever;—that is, a true friend. I do not mean one of these flattering sycophants, who stick by one when every thing goes smoothly, but desert with the first adverse wind that blows; I do not mean money-bought friends, or mere hangers on, for the sake of your loaves and fishes—there are plenty of such in the world;—but I mean real friends, such as will stand by you at a time when they can be of some service; when the storms of life beat heavily upon your bark. A friend in need—how can we put too high an estimate upon such a treasure? If you have found such a one, thank God, and “grapple him to your soul with hoops of steel.”

But in many cases, friends, dear friends after the flesh, minister more to our sorrow than joy, and, where we let them interfere between us and our God, are positive curses to us. Our real duty, and what our friends believe to be our duty, are often altogether different things, and have no relation the one to the other. If we please our friends in all things we are certain to displease God; and if we let them hinder us in our duty to God, we shall reap condemnation to our souls. A friendship in which the freedom of the soul is compromised, is not cemented by Heaven. Let us be true to God, and then what friends remain will be true ones.—Friends are blessings, especially Christian friends. They are great blessings, precious gifts of God, but God must be exalted far above them in our hearts, or they will not prove blessings.

Sinner awake! eternity is coming.

CHRISTIAN HUMILITY.

BY REV. W. T. HOGG.

Be clothed with humility.—1 Peter v. 5.

Humility does not consist in mere words, or in speaking degradingly of ourselves, but in *thinking soberly* of ourselves as we ought to think. Webster defines it as "freedom from pride and arrogance; lowliness of mind; a proper estimate one's own worth; a sense of one's own unworthiness, through imperfection and sin."

As it relates to God, humility is that state of mind in which we may lie very low before him. It is right that everything should occupy its proper place. Our proper place is low in the dust. Humility will lead us in our approaches to God, to loathe ourselves and into nothing fall. This spirit is manifest in the conduct of the Centurian, who, coming to Christ for the healing of his servant, exclaimed, "Lord, I am not worthy that thou shouldst come under my roof." And again, in the case of the publican who went up into the temple to pray, and, "standing afar off, would not lift up so much as his eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner."—Luke xviii. 13. This is the spirit in which we should always approach God. "For God resisteth the proud, and he giveth grace to the humble."

Christian humility may be seen in its effects *with regard to men*. The pride of the natural heart disposes us to think ourselves of much importance amongst men, and as worthy of the highest seat. This spirit engendered strife among our Lord's disciples, in the earlier part of their profession, as to who should be greatest. "And Jesus called a little child unto him, and set him in the midst of them, and said, Except ye become as little children, ye shall not enter the kingdom of heaven. Whosoever, therefore, shall *humble* himself as this little child, the same is the greatest in the kingdom of heaven."—Matt. xviii. 2-4. Humility will make us meek and lowly in heart, and will dispose us to esteem

others better than ourselves. This spirit is of great importance in Christian society, as there can be little peace or comfort without it. And also in civil society it is held in high estimation—as a priceless virtue. And "Before honor is humility."—Prov. xv. 33.

Humility may be considered in reference to the *circumstances in which we are placed*. If we are blessed with worldly goods, it will lead us to feel for the poor and the distressed; to take pleasure in relieving their wants and in alleviating their distresses. If we are poor and low in the world, humility will produce contentment of mind, and cheerful submission to the dealings of Providence. By it we learn, with Paul, in whatsoever state we are, therewith to be content. Likewise humility will teach us to properly estimate our talents, and not to think of ourselves more highly than we ought to think.—Rom. xii. 3.

Humility is one of the *greatest ornaments* of the Christian character. This is that inward adorning, even "the ornament of a meek and quiet spirit, which is, in the sight of God, of great price."—1 Peter iii. 4. To be "clothed with humility," is to be beautified with salvation.—Ps. cxlix. 4. This quality was one of the priceless excellencies in the character of Jesus, who says to all his followers, "Learn of me, for I am meek and lowly in heart."—Matt. xi. 29.

It is also essential to *growth in grace*, and advancement in true holiness. The rivers pass by the hills and flow into the valleys. So God's blessings pass by the proud and self-exalted, and flow into the hearts that abide low in the valley of humiliation. Humility empties us of self, and makes room for the development of all other Christian graces. And as the soul is humbled, and emptied of its former lusts, God enters it, fills it with all his fullness, and makes us partakers of the divine nature. Then do "we have our fruit unto holiness and the end everlasting life."—Rom. vi. 22.

Humility is a *state of safety*. He that is down need fear no fall. But let him that thinketh he standeth take heed, for he is in the greatest danger. No state

is safe but that of absolute dependence upon God. "He that exalteth himself shall be abased." Pride goeth before destruction, and a haughty spirit before a fall."—Prov. xvi. 18.

It is also a state of *happiness*. Contentment, peace and holy joy are the legitimate fruits of humility. The promise of our Saviour, to such as learn of of him meekness and humbleness of mind, is, "ye shall find rest unto your souls."—Matt. xi. 29. "Blessed (happy) are the poor in spirit, for theirs is the kingdom of heaven."—Matt. v. 3.

We have *abundant reason* for humility and self-abasement before God; for we are all sinners in his sight. We have broken his law, and, as transgressors, we merit nought but his eternal displeasure. We are also dependent upon Him for all temporal and spiritual blessings. And our best deeds, unless wrought in Christ, are offensive to God. Then,

"Why should the spirit of mortal be proud?"

Finally, I charge you, dear reader, in the language of another, "Be clothed with humility," or you will yet be a wandering star, for whom is reserved "the blackness of darkness forever." Let Christ increase, let man decrease. Remember that "Moses wist not that the skin of his face shone." Looking at our own shining face is the bane of the spiritual life, and of the ministry. Oh, for closest communion with God, till soul and body, head and heart, shine with divine brilliancy! But oh, for a holy ignorance of their shining!

Keep yourselves pure: do all you can to help and soften all; but beware how you act another's part. See that you act in full union with each other: this is of the utmost consequence. Not only let there be no bitterness or anger, but no shyness or coldness between you. Mark all those that would set one of you against the other. Some such will never be wanting. But give them no countenance: rather ferret them out, and drag them into open day.—*Wesley*.

Love is the fulfilling of the law.

AFFLICTIONS.

BY H. F. HILL, JR.

"In every thing give thanks."

Afflictions are from the loving hand of God, and though often administered as a chastisement for our faults, yet they are also choice mercies, if we will but open our hearts to be benefited by them. Nevertheless to them who continue to reject God, afflictions may be but the smitings of Divine wrath, which shall never be discontinued till they are consummated in the fires of hell.

Afflictions are often sent in mercy upon the ungodly, that they may be led to consider the rottenness of the foundation upon which they are building; that they may repent of their sins, and turn from their vain hopes, to Christ, their only true hope. Happy is that soul, which, when earthly props begin to give way, reaches forth and gains a foothold upon the immutable Rock which endureth forever. But alas! afflictions come too late with some. If we wait to be afflicted before beginning to obey God, we may be waiting only to be afflicted forever.

Afflictions are often sent upon the righteous that they may be won more completely from this present evil world, and drawn into a more sacred union with Christ, their living head. "Behold I have refined thee," saith the Lord, "but not with silver; I have chosen thee in the furnace of affliction." Affliction is the furnace in which God tries his saints, and they come forth as pure gold. It is by affliction that the soul is delivered from its dross, and all the heavenly graces are tried and made to shine. If it were not for afflictions we should become vain, and proud, and selfish, and self-willed, and we should utterly lose our souls. It was found necessary that even Paul, in addition to his many afflictions, should have a "thorn in the flesh," a messenger of Satan to buffet him, lest, through the abundance of revelations, he should be exalted above measure.

Thank God for afflictions, for they lift our minds from base things to holy

things. Thank God for afflictions, for thereby we learn heavenly wisdom. Thank God for afflictions, for without them we should never learn the blessedness of resignation to the will of God. Thank God for afflictions, for they subdue our carnal affections, that the spiritual may reign. Thank God for afflictions, for they teach us the poverty of our own souls, and our dependence upon God. Thank God for afflictions, for if we meet them with a right spirit they will make us humble, and meek, and gentle, and kind. Thank God for afflictions, for by them we learn patience. "Glory in tribulation," says St. Paul, "for tribulation worketh patience." Let it be ever so severe, if it work patience we may well glory in it. We cannot afford to be without afflictions, if it is by them we learn the heavenly grace of patience. If in the loss of earthly blessings, we obtain that patience which cometh by faith in God, we are more than compensated for our loss, for we have obtained a treasure that cannot be bought with silver or gold: a heavenly treasure that shall abide forever. A truly patient soul, is one strong in the grace of Christ: mighty to bear burdens, valiant to overcome evil; neither can he be overcome of adversity, for he has a power within him that is superhuman. Show me a child of God who has acquired patience in the midst of continued storms of affliction, and I will show you one rich in experience, and mighty in God; and where others would be wrecked in despair, he will guide himself skillfully before the blast, and make a rapid progress toward heaven.

Finally, thank God for afflictions, for it is by them our faith is developed, and tried, and perfected. Without trials our faith would be but puny: but often great trials will blow a little spark of genuine faith into a great flame of faith. Afflictions cannot extinguish a genuine faith, but they make it shine all the brighter, and bring God all the nearer. Happy is the soul that can calmly trust in God, come what will. Happy is the soul that can look through the direst affliction, and behold the loving hand of God. Happy

is the soul, which, instead of stopping to murmur and complain at the providences of God, takes the ladder of faith and scales the steepest height of affliction, I care not how steep, and lays hold on God. Such a soul is prepared to do battle for God, and endure hardness; and victory will attend him wherever he goes. "The trial of our faith is much more precious than gold which perisheth, though it be tried with fire; and shall be found unto praise, and honor, and glory, at the appearing of Jesus Christ, whom not having seen, we love; in whom, though now we see him not, yet believing, we rejoice with joy unspeakable, and full of glory." Affliction, with a child of God, is but the straining of the cords of life, that they may give forth more heavenly music.

THE WALK OF FAITH.

And is not this, O my soul, thy happy case? O, prize thy privilege, and adorn it with thy life! Walk in love with thy reconciled God, and out of love to Him perform all thy duties, and bear all crosses. Remember, thou art not required to obey, in order to be saved for thine obedience; but thou art already saved; and, therefore, out of gratitude to thy dearest Saviour, thou art bound to love Him and obey Him. Thou canst not love His person, and yet hate His will. "If ye love me," says he, "keep my commandments,"—give this proof of it, keep in the way, doing my commandments. But whatever ye do, let it come from the heart. Obey me, but see it be with a willing mind, and a free spirit. When all springs from love, then my service will be perfect freedom. I would have you do my will, but without fear: not for life, but from life; not that ye *may* live, but because ye *do* live. Do it as sons, and not as slaves: the slave abideth not in the house forever, but the son abideth ever. In this free spirit of adoption serve me, as sons of God, and heirs of God, and joint heirs with me. "Stand fast, therefore, in the liberty wherewith I have made

you free, and be not entangled again with the yoke of bondage."

To obey from life and salvation received and enjoyed, is sweet liberty. To obey, as the condition of life and salvation, is bitter slavery; it is an intolerable yoke, because it is not possible any fallen man should so keep the law as to live thereby. But the believer, freed from this condition, by Christ's keeping the law for him, is at liberty. He is saved from the penalty of the law annexed to the transgressions; he is entitled to the life promised to obedience, and thereby he is delivered from legal hopes and guilty fears. In this faith he walks on delightfully in the ways of obedience; for he is reconciled to the law through the grace that is in Christ Jesus. He loves it. O, what love, says he, have I unto thy law! Because now I find it according to the promise written upon my heart.—*Romaine.*

THE MOTIVE TO REPENTANCE.

We do not mean remorse, that self-torture inflicted by a violated conscience, of which all men are susceptible, but none more so than those, who have been educated under the quickening influence of the gospel.

Nor do we mean mere regret, that anguish which arises from a sense of wickedness, and from an anticipation of the future misery flowing necessarily from the transgression of the divine law.

Nor yet do we mean only sorrow for sin for its own sake: that is, sorrow for committing sin because it antagonizes the true and living God, and violates His holy law.

It is the motive to evangelical or *Christian* repentance, that we are speaking of, which is something very different from mere sorrow for sin, however sincere and intense it may be. Christian repentance is not simply negative. The sense of guilt and moral corruption is not its source, and does not impart to it its distinctive character, though there is no repentance that does not embrace

the sense of guilt. Christian repentance is an act of the soul, which is positive as well as negative. It is the free, conscious turning of the quickened spirit toward the Lord Jesus Christ, as the only Mediator between God and fallen man, and implies the activity of faith. This turning or coming to Christ by faith, involves a turning from and turning against a life of sin. Repentance is at the same time, in its very nature, both positive and negative, and it is the latter, because it is the former. When the Spirit, through the word, manifests the Lord Jesus to the heart of a man, opens his eyes to see more clearly the infinite fullness of the glorious Redeemer, and draws him to the Father by the power of His grace, then it is that, as he yields to the saving operation of the Spirit, he must also of necessity discern the evil of sin, and the delusive vanity of the world; break with the lusts of the flesh, and resist the temptations of Satan. The heart of a Christian penitent is, in turning to Christ, a broken and a contrite heart.

What moves a sinner thus to repent of sin? Certainly not his own corrupt nature. That inclines him to evil, not to good; moves him to hate God and transgress His law, not to love Him and obey Him. The spiritual is not born of the flesh.

Nor can it be the imagination, that repentance blots out the guilt of transgressions, and renders the sinner acceptable to God. That is only another form of the old Pharisaic self-righteousness. It is salvation by works, not by faith. Doubtless many persons, prompted by their own perverse notions of the Christian salvation, and misled by the false representations of the gospel as a new spiritual law, a stern demand instead of a free gift, seek to repent of sin under the influence of this imagination. But the effort is futile. They may change their moral and religious habits, and may practice a sort of piety, that under some of its aspects resembles the Christian life, but with all their religious experiences they fall short of the Christian character. So far as this

imagination operates as the controlling motive, they do not develop the kind of repentance which the gospel begets and demands.

To *Christian* repentance, men are moved by the grace of God. Grace moves them to turn in a direction, contrary to the promptings of the unregenerate will. They are moved, not by the *sound* of the gospel, or the external proclamation of the way and conditions of salvation, nor by the divine offer of forgiveness to the penitent; but by grace communicated to them. God in Christ approaches them in love, and apprehends them by his Spirit. Thus apprehended and raised above the corruption and bondage of fallen nature, they come directly under the power of the objective order of grace; whereby they are not only challenged as from without by the command of the gospel to turn in contrition from sin to God, but they are also, by the operation of the Holy Spirit in their hearts, enabled and constrained to surrender themselves with godly sorrow to Jesus Christ by faith in him as their true and only Lord. He first loves guilty sinners, reveals his love to them and in them, then, as a consequence of his gracious activity, they return to God in him, and love God as children love a kind and forgiving father.

When conscience is once thoroughly awakened, as it shall be before the judgment-seat, God will need say no more to the sinner than Solomon said to filthy Shimei, "Thou knowest all the wickedness that thy heart is privy to." As who could say, "Thy conscience knows, and can well inform thee of all the evil and sin that thou art guilty of." To all which it answers, even as face answers a face in a glass; or as an echo answers the man that speaks: as fast, I say, as God chargeth, conscience will cry out, "Guilty, guilty, Lord; guilty of all, of every whit; I remember clearly all the crimes thou layest before me." Thus will conscience be a witness against the soul in the day of God.—*Bunyan*.

COOLED DOWN.

It is pitiable to see a minister who has all his life, when judged by the fruit of his labor, been destitute of the power of the Spirit; but there is something even more touching to see, as alas! sometimes we *do* see—one who in his early days had truly a gift of God in him, becoming weak, like other men, without unction, and without fruit. The gift, not stirred up, has passed away; the power, not renewed and renewed again by fresh supplies, has forsaken him. Perhaps, desirous of more efficiency, he has heaped up knowledge—not too much knowledge, for none can have too much; but he has not maintained a due proportion between his acquisition of knowledge and his acquisition of spiritual power. He is like one who would pour coals upon a feeble fire with the idea of making a great one, until the few live coals were smothered under a black mass. Perhaps another has just gone to the opposite extreme; and, fearing to damp his lively fire, has allowed it to flame on, without constantly feeding it with truth, and knowledge, and experience and thought, and his fire has burned out. Perhaps another, beginning to distrust his simple weapon, which had no adornments, and could only strike right home, has got for himself a jeweled sword with a golden blade, but finds that the edge is turned by the least resistance. Perhaps another, who used to thunder as a second Baptist, and make the truths of the eternal law, of the resurrection, of judgment, and of the world to come, ring in the ears of slumbering souls with a supernatural and awakening power, begins to desire something more alluring, less distressing to the sensitive, more acceptable to the sedate, more "attractive," as the phrase is; and now you may find him an absurd combination of strength and feebleness—a gunner working heavy guns, but with silver barrels, and scented powder, and balls, of frozen honey.—*Arthur*.

Lord, teach us to pray.

THE GREAT QUESTION OF THE DAY.—POPERY.

BY WILLIAM FELL.

Popery, is a gigantic system of error. Wherever this institution has gained the supremacy, anarchy and bloodshed, have been the result. For centuries this power has extended over the world; kingdoms and empires have been, and still are subject to this great power.

The pope is acknowledged by his followers to be the supreme head of the church, his words are law, and must be obeyed, instead of the word of God. They claim to be the followers of Peter, and that he was the rock on which Christ built his church; and yet they go right contrary to the teachings and example of this inspired Apostle. For Peter, who they claim was the first pope, was a married man, and Jesus on a certain occasion visited Peter's house, and found his wife's mother sick of a fever, Matt. viii. 14. They place great stress on the Apostolic succession, and claim to be the only true successors of Christ and His Apostles, and still they are diametrically opposed to the teachings of the Apostles, and commandments of Jesus. The very Apostle whom they claim to follow, prophesies against them in the strongest, and clearest terms. St. Paul, if he had been living in these days, could not have given a plainer description of popery, than he has in his first epistle to Timothy, fourth chapter. "Now the Spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron. Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." The Bible declares "that marriage is honorable in all, and the bed undefiled; but whoremongers and adulterers, God will judge." Heb. xiii. 4. But in spite of God, the Bible or His Apostles, they go counter to His injunctions, teaching the very opposite

to what God enjoins and explicitly commands. Popery is a system separate and distinct from all other bodies; it is an aggressive, and an avaricious power, and the most fearful and dangerous feature of all is, it boldly and arrogantly claims, to be the chosen of God, the only true church, and all who are outside of her pale, are heretics, and must be damned. But the Bible represents her in altogether a different light. She is not described as a chaste virgin, pure, spotless, with "holiness unto the Lord" stamped upon her forehead, but she is represented as a "Woman arrayed in purple and scarlet colors, and decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication. And upon her forehead is a name written, Mystery, Babylon the great, the mother of harlots and abominations of the earth." And the revelator in describing this woman, says he saw her "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." And the angel informed the revelator that what he saw, came out of the bottomless pit, and must go into perdition, and they that dwell on the earth will wonder, whose names are not written in the Lamb's Book of life.—Rev. xvii. This is a graphic description of popery. The Apostle Paul in speaking of the second coming of Christ, says, "That day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God."—2 Thess. ii. 4. This prophecy has literally been fulfilled in this nineteenth century. The dogma of infallibility has been promulgated throughout the world. When the ecumenical council met at Rome, to declare pope Pius IX infallible, and also to estimate their strength, and see whether they were able to subdue the world and bring it into subjection to popery; an eye witness declares that before the election took place, the scene was truly fearful. It

thundered terribly, and the lightnings flashed and glared into the Vatican, as if the very judgments of God were about to burst upon the "Seat of the beast." After it was announced that the pope was made infallible, or in other words made God, the multitudes shouted and clapped their hands, and waved their handkerchiefs in congratulation of the pope's high honor, and success. But no sooner did he reach the climax of his glory, and the news of his infallibility spread throughout the world, than the demon of war was let loose, and inside of six months, France the great Roman Catholic power was conquered, in spite of the pope's blessing on the French cannon, and the Emperor Napoleon, the pope's right hand man, was taken prisoner; and the old man himself was confined in the Vatican of Rome, his temporal power stripped from him, and he left to the mercy of his own subjects, fulfilling the declaration of our Saviour: "He that exalteth himself shall be abased."

Popery has in all ages of the world, been a power for evil. What she does, is done under the guise of Christianity, hence the great success she meets with in spreading her corrupt system. The human heart being naturally depraved and fallen, embraces it without any trouble; it gratifies the carnal nature. An institution rightly charged with selling indulgences to commit crime of the vilest and blackest nature, may well be denounced. The St. Peter's church at Rome, it is said, was built from money procured in this way. No wonder the fearful curse of God is hanging over this doomed city. The revelator saw a mighty angel take up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall the great City Babylon be thrown down and shall be found no more at all.—Rev. xviii. 21. Popery is the most powerful engine the devil has in preventing the spread of true Christianity throughout the earth. She is an inveterate enemy to the Bible, and the same intolerant spirit exists now as did in the bloody days of Queen Mary and Bonner.

CHRISTIAN CENTER.

BY REV. A. B. BUBDICK.

A center implies an idea of outer limits, or points of compass, from which it is equi-distant. A *true* center is necessary to a well-balanced movement. The solar system has its central sun, around which dependent orbs revolve, and from which they receive light and heat. Well regulated nations have their central seats of government; and the various systems of religion have some sort of ecclesiastic centers. The Christian religion can have but one *true* center, which is Jesus Christ, the same yesterday, to-day and forever. As to-day is central between yesterday and tomorrow, so Christ is central in meditation. "For there is one God and one mediator between God and men, the man Christ Jesus." Inasmuch as the Christian religion emanates from Christ, he must be its center; as *the sun is the center of its own light*. This is "the true light which lighteth every man that cometh into the world." Light is traceable in direct lines to its source; so faith, hope and love center in Christ. All must centre here, or fail. Side issues always tend to jars, tumults and confusion.

To believe in a past Saviour, or a Saviour to come, will avail nothing. "*He that cometh to God must believe that he is.*" Not that he was, or will be; but "*THAT HE IS.*" "Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above,) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead." "The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith which we preach." The sum of the whole matter is, that Christ is *risen*, and is a *living, present* Saviour. To believe abstractly in the atonement as the center of our faith, would be but a dead faith in a dead sacrifice. Again, to believe in the second coming of Christ as the central hope of salvation, would be a delusion.

The inner point of our religious compass, must rest in a living, present Saviour; and now we strike our circle which takes in both the *first* and *second* advents of our Lord, with all their blessed results. Centering here, "*In Him we live, move, and have our being.*" How very different from those whose faith centers at the crucifixion! They may Romanize the cross, put it on their churches and in their churches; wear it about their necks, venerate it, bow down to it, kiss the cross, and, all told, their religion is but the *religion of the cross*. Death as the center produces a dead religion.

A change of position brings a corresponding change in surroundings. The most dangerous and successful device of Satan is, a *slight deviation from the true center*. This is observable in the recent change which has taken place in some who are looking for the second advent of our Lord. Some of these acknowledge that all their faith and hope centers in the second coming of Christ. This new center involves the necessity of new doctrines. Absence from Christ is absence from life. Hence their faith is dead, and must be buried with them, and sleep "the *death sleep*" till the resurrection.

Not so with those whose faith centers in a present Saviour. Such a faith never dies,—never sleeps; but brings the witness of the Spirit, even the Comforter, which abideth forever.—John xiv. 16, 17. This is the divine union of which Jesus speaks in the fifteenth chapter of John, and again at John xvii. 23. "*I in them and thou in me, that they may be made perfect in one.*"

A present Christ is the center of this system of religion. A man's position determines his center. Some have studied to locate "the central idea of Christianity" at a point of religious experience or attainment. For instance, at holiness, or entire sanctification. This cannot be true. It may be the center of a theory, but not of Christianity. There are many Christians who never experience this degree of grace until death, and are purified, not by death, but by

the blood of Christ, the same as infants are saved.

Christianity is a life, or a term accommodated to our understanding, of a system of religion in this world. If entire sanctification were its center, all Christians must attain to it in this life, or not reach the center of their system till death. But with Christ for their center, all who come to him become Christians; and, by serving him up to all the light they have, remain Christians. Such can sing,

"My God, the spring of all my joys,
The life of my delights,
The glory of my brightest days,
And comfort of my nights.

The opening heavens around me shine,
With beams of sacred bliss,
If Jesus shows his mercy mine,
And whispers, I am his."

We would not under-estimate entire holiness, divine, Scriptural, Christian holiness. It is of infinite value, for "without holiness no man shall see the Lord." But we cannot bow down to nominal or abstract holiness, and centralize with the multitude as an attribute of Christianity, even though it be nationalized.

The Christian center does not consist in an attribute, office or advent of Christ, but *in Christ himself*. Centering here, we have an undivided, changeless Christ, with all his attributes, offices and fullness. His offices change, but he remains the same. This is He whose name is "Wonderful, Counsellor, The mighty God, the everlasting Father, the Prince of Peace." This is the "wheel within a wheel" of the living creature. Christ in them is the life of Christianity. What is needed to Christianize the present-day-religion is not "national holiness," but Christ.

"Now rest, my long-divided heart,
Fixed on this blissful center, rest;
Nor ever from thy Lord depart:
With him of every good possess'd."

He that would live a quiet life, and keep the unity of the Spirit in the bond of peace, must be as backward to take offence as to give it.—*Adam Clarke.*

MUSIC IN WORSHIP.

BY REV. JOHN FETTERHOFF.

Will you please give Dr. Adam Clarke's comment on 2 Chron. xxix. 25 a place in the *EARNEST CHRISTIAN*, for the information of those that have not his comments?

"With cymbals, with psalteries."

"Moses had not appointed any musical instrument to be used in the divine worship. There was nothing of the kind under the first tabernacle. The trumpet or horns then used were not for song nor for praise, but as we use bells, to give notice to the congregation of what they were called to perform. But David certainly introduced many instruments of music into God's worship, for which, as we have already seen, he was solemnly reproved by the prophets.—Amos xi. 1–6. Here, however, the author of this book states he had the commandment of the prophet Nathan, and Gad, the king's seer; and this is stated to have been the commandment of the Lord by this prophet. But the Syriac and Arabic give this a different term. "Hezekiah appointed the Levites in the house of the Lord, with instruments of music, and sound of harps, and with the hymns of David, and the hymns of Gad, the king's prophet, and of Nathan, the king's prophet; for David sang the praises of the Lord his God, as from the mouth of the prophets."

"It was by the commandment of the Lord that the Levites should praise the Lord,—for so the Hebrew text may be understood,—but it was by the order of David that so many instruments of music should be introduced into the divine service. But were it even evident, which it is not either in this or any other place in the sacred writings, that instruments of music were prescribed by divine authority under the law, could this be adduced with any semblance of reason, that they ought to be used in Christian worship? No. The whole spirit, soul and genius of the Christian religion are against this; and those who

know the Church of God best, and what constitutes its general spiritual state, know that these things have been introduced as a substitute for the life and power of religion; and that where they prevail most there is least of the power of Christianity. Away with such portentous baubles from the worship of that *infinite Spirit*, who requires his followers to worship him in spirit and in truth, for to no such worship are those instruments friendly.

"I believe that David was not authorized by the Lord to introduce that multitude of musical instruments into the divine worship of which we read; and I am satisfied that his conduct in this respect is most solemnly reprehended by this prophet. And I further believe, that the use of such instruments of music in the Christian church is without the sanction, and against the will of God; that they are subversive of the spirit of true devotion, and that they are sinful. If there was a woe to those who invented instruments of music, as did David under the law, is there no woe, no curse to them who invent them, and introduce them into the worship of God in the Christian church?"

"I am an old man, and an old minister, and I here declare that I never knew them productive of any good in the worship of God, and have reason to believe that they are productive of much evil. Music, as a science, I esteem and admire; but instruments of music in the house of God I abominate and abhor. This is the abuse of music, and here I register my protest against all such corruptions in the worship of the Author of Christianity. The venerable and eminent divine, the Rev. John Wesley, who was a lover of music, when asked his opinion of instruments of music being introduced into the chapels of the Methodists, said, in his terse and powerful manner, "I have no objection to instruments of music in our chapels, provided they are neither *heard* nor *seen*." I say the same, though I think the expense of purchase had better be spared.—Amos vi. 5.

"A LIFE OF PRAYER."

The true Christian never bids farewell to his sweet hour of prayer. His closet, which is so dear to him here below, is but the type of a nearer and sweeter communion on high.

The confessions of Augustine show that prayer was his life, and that his vital breath failed as he ceased to pray. Luther was sure to study well only as he had prayed well; and the feeling of every believing heart is an amen to these testimonies.

The soul which never prays is dead. It begins to pray as soon as it begins to live. This is shown us in the case of St. Paul. The Lord said to his servant Ananias, "Arise, and go into the street which is called straight, and inquire in the house of Judas for one called Saul of Tarsus, for behold he prayeth!" Ananias need not be afraid of him any longer. His praying showed that he had ceased to be a persecutor of the Christians; that he now was of the number of those who fled from him at Damascus.

The singing men and women, whose hymns make melody in our churches all around the world, have caught their inspiration in that secret fellowship with God into which prayer is the appointed way. We understand the patriotism of Washington, the missionary zeal of Brainerd, the courage of Luther, and the patience of the great company of whom the world was not worthy, by knowing that they loved the hour of prayer. They went often into its secret places, where the spirit of the living God in them uttered itself; and they felt there the life of the Father raising them up to newness of life, clothing their spirits with the bright garments of joy, witnessing that they had been born of God.

There is the balm of Gilead and the Physician. The child hungers for food which the world cannot give; and there it is, the bread of heaven, of which if a man eat he shall not hunger. It is the immortal spirit in him which thirsts; and there, in his closet, he finds the

water of life, which is a well of water, in those who drink it, springing up into everlasting life. "Come, thou weary child, born of mine own Spirit," is the invitation; "come and refresh thee in thy Father's love. Enter into thy closet, and be alone with me in secret, till thou shalt learn how much readier than any earthly parent I am to give good things to my children!" After this manner does God speak of the hour of prayer. Thus do all the pure-hearted yearn for it, and welcome its coming. It is the cool arbor, fragrant and beautiful, out of which God calls to us daily, inviting us to turn aside from our flinty pathway, that we may be rested and refreshed in his presence.

In all ages, the servants of God, to the degree that they have had the Spirit of the Son, have delighted in the holy duties of the closet. Enoch walked with God; and this life of prayer, which he lived in a wicked age, lifted him out of the common lot till he was translated living, and believing, he never died.— He saw not the face of the king of terrors. He laid aside the earthly house without a pang or fear. It caused no wrench in his feelings, but sent a thrill of pleasure through them, to be called away into the more open vision. Abraham had so much of this spirit, and communed with God so often in secret places, that he was called "the friend of God." Jacob was named Israel, because he wrestled in prayer till he prevailed. When Moses came down out of the mount, his face shone with the joy of meeting God, so that the people were afraid to look on him. That shining, so dreadful to consciences defiled by idolatry, was the glow of a soul overflowing with life. Companionship with God had made the spirit of Moses full of light; he felt the strength and peace of a divine indwelling. In like manner were all the prophets of Israel clothed upon. God feasted them in spirit while they prayed before him.— By this means came their inspiration; this was the live coal, from off the altar, which touched their lips. Take out of the record of those holy men of

old, the accounts we have of their secret prayers and longings unto God, and the charm of that record would be gone. The little remnant of outward fact would be dull and stale. We can no more think of those men without tracing their wondrous works and words to the blessed fountain of prayer, than we can think of a river as possible without a source, or of the light of day as shining without a sun.

It is a divine education, the school of our spiritual nature. It unfolds, enlarges, and refines that in us which makes us the children of God. The prayers which we offer come back into our souls bringing God with them. Thus we are partakers of his holiness, and he changes us into his own image by his indwelling.

It is prayer which brings us to the point where the human life mingles with the divine. In no way save by its blessed ministrations can we rise to God; his ways are higher than our ways, and his thoughts than our thoughts, till the spirit within us cries, "Abba, Father." When we have learned what we can about him by searching in nature, and have scanned his glories as holy men tell them to us, and have questioned our own understanding and reason, we are yet without that true knowledge of him for which our spirits thirst. We are like one who would search the heavens with unaided eye, or expound the story of the earth without going down into its depths, or tell us what is in man while regardless of self-study. Whatever we have found out in other ways, new worlds of glory, wisdom, and love will open to us in God as we grow into the habit of prayer.

All true prayers are answered, as we shall find in heaven, if not on earth.—
Dr. Manning.

Christianity teaches men to live soberly, righteously, and godly, by the precepts which it enjoins—by the examples which it exhibits—by the motives which it suggests—by the grace which it communicates—by the aid which it promises, and by the hope it inspires.

SORROW FOR HIS RICHES.

BY AUSTIN Q. HAGERMAN.

Men are commonly expected to be melancholy on account of their lack of money. But there is a case on record wherein a young man is said to have gone "away sorrowful, for he was very rich." Wealth is supposed, usually, to confer happiness, give social standing, and furnish all the abundance of earthly delicacies. How could it be that a young man could be really filled with regret just because he was rich?

Ah! there was a most cogent reason. A ray of divine light had flashed across the chambers of his heart, and he could see matters in their true proportions and relative values. In that light he could see the relative worth of the finite as compared with the infinite,—the world on the one hand and heaven on the other. But so closely glued, so firmly knit was the heart to his moneyed wealth, and so feeble the attachment to the true riches, that there was an overmastering reluctance to tear himself away from his great possessions. Sell *all* he had and follow Jesus! It was like rending the tenderest, most sensitive side of his heart. He had not the courage, the God-like manliness to endure the humiliation and bear the pain. So he went away sorrowful. If he could only compromise a little, and sell a part, say a tenth or so. But to sell all for the sake of Jesus and eternal treasures in heaven, was entirely too much,—too great a cost for the pearl of great price. On this moral crisis the turn was unhappy, and the young man drifted away toward eternal death.

"*Ye cannot serve God and Mammon.*" Oh! if this young man had but hearkened to Christ, he might have spent years of high and pure happiness in distributing to the poor the proceeds of his lands and houses. But he kept *all*, and most probably lost all; for we hear no more about his coming back to the Lord. It is not greatly wise to keep wealth and lose a soul.

Are there any sorrowful now because

they are rich? Needless sorrow! Vain and foolish regret! Be Christ's. Use your wealth for Him, for his poor, for the poor who are always with you. Inexpressible joys will be yours, and at last, instead of going away and taking nothing with you, you shall enter in to an eternal inheritance.

QUIETNESS OF SPIRIT.

The man of true faith feels that the command "Fret not thyself," and others like it, are as binding upon us as any other commands which are not admitted to be of the most solemn and imperative nature. Immense is the error and the evil which have arisen from man's attempting to make distinctions where they ought not to be made. The sin of an unquiet and fretful spirit is not the same, it is true, with other sins, but the obligation which attends the command not to indulge in such a sin is the same. No man can knowingly violate such an obligation, although it relates to a matter which the world is apt to designate as of small consequence, without showing that his heart is not right with God. Wherever God's command is, no matter how small the thing is to which the command relates, obedience must follow.

Some persons who creditably sustain their claims to the character of Christians in many respects, fail in quietness of spirit. They are willing to speak openly and freely for God on appropriate occasions; they sustain their professions and declarations by their contributions and alms; they would not hesitate a moment to undergo bonds and imprisonments in support of the truth; and at the same time, with an inconsistency almost unaccountable, they often, very often, exhibit a clouded brow, and a restless, unquiet temper, under those common dispensations which characterize every day and every hour. The amount of this evil is incalculable. It is here, without looking further, that we may often find the worm in their bud of promise—the secret canker that consumes their flower of hope.—*Upham.*

HOLINESS.

"The Lord favored me with two blessings in particular, viz, an *habitual disposition to pray, and a most intense and fervent longing for holiness of heart and life.* I felt great satisfaction as to my state. But this did not content me. I had vehement longings after God and Christ and more holiness, which often brought to my mind the words of the Psalmist, 'My soul breaketh for the longing it hath.' I used to spend abundance of my time walking alone in the woods and solitary places for meditation, soliloquy, prayer, and converse with God. And it was always my manner at such times to sing forth my contemplations. I was almost constantly in ejaculatory prayer wherever I was. Prayer seemed to be natural to me as the breath by which the inward burnings of my heart had vent.

"The heaven I desired was a heaven of holiness, to be with God, and to spend my eternity in Divine love and holy communion with Christ. Holiness appeared to me to be of a pleasant, charming, serene, calm nature, bringing an inexpressible purity, brightness, peacefulness, and ravishment to the soul; and that it made the soul like a field or garden of God, with all manner of pleasant flowers, enjoying a sweet calm and the gentle vivifying beams of the sun. The soul of a true Christian, as I then wrote in my meditations, appeared like such a little white flower as we see in the spring of the year—low and humble, on the ground, opening its bosom to receive the pleasant beams of the sun's glory; rejoicing, as it were, in a calm rapture, diffusing a sweet fragrance around, standing lovingly in the midst of other flowers, all in like manner opening their bosoms to drink in the light of the sun."
—*President Edwards.*

POWER OF LOVE.—The warm sunshine and gentle zephyr may melt the glacier which has bid defiance to the howling tempest; and so the voice of kindness will touch the heart which no severity could subdue.

AMUSEMENTS FOR CHRISTIANS.

BY MRS. H. E. HAYDEN.

The very idea is a burlesque upon the Christian character and upon God's holy law. I read much upon the subject in different periodicals on holiness. The question is asked, What amusements or recreations may a Christian participate in? I answer, none at all. I wish I could make every professed Christian in the world hear me: none at all! When Jesus and his disciples were weary preaching the Gospel, and were continually thronged by the multitude, He said to his disciples, "Come aside and rest awhile." He never said, Come aside and have a little amusement. Hear what He did say about earthly pleasures. "The pleasures of the world choke the Word and it becometh unfruitful." As the feet of the dear Master pressed the soil of this sin-cursed earth, he wept much over sinners that were doomed to be eternally lost. The Bible tells us nowhere that he ever laughed. St. Paul, who had so much of the Spirit of the Master, we find often in tears. He says, in his charge to the Elders of the church at Ephesus, "Watch, and remember that by the space of three years I ceased not to warn every one night and day with tears."—Acts xx. 31. Again he says to the Philippians, "For many walk, (that is, in the church) of whom I have told you often, and now tell you, even weeping, that they are the enemies of the cross of Christ; whose end is destruction, and whose glory is their shame, who mind earthly things."—Phil. iii. 18, 19. You fun-loving Christian, I ask you a question. How would Jesus have looked upon playing croquet, or participating in any of the fashionable amusements, so popular among professors? Those who desire the leeks and the onions of Egypt, need the sanctifying fire and the baptism of the Holy Ghost. "It is time to seek the Lord, till he come and reign righteousness upon you." The only amusement I

want is to go to the prayer-meeting, and there feast on the "joy of the Lord." I so love the society of Jesus that I need nothing more. We have a right to go in society, when we can do so without encouraging evil. But then we should have the one object in view, the salvation of men. And we should make an effort, by tact in conversation, to draw sinners towards Christ. If we have the art of being pleasing and winning in conversation, it will help us much in leading sinners to the fountain of Jesus' blood.

WALKING BY FAITH.

My faith seems increasing. I have clearer views of the fulness of the Saviour, and of the unbounded privilege of believing. Many have observed, "You have what you believe for;" and some have made bad use of that privilege, not understanding what it is to believe. But it is still a great truth, "Whatsoever ye ask in prayer, believing, ye shall receive." "God speaks of the things that are not, as though they were." So does faith. It sees the blessing of sanctification, and takes hold of the promise, and cries, "Through Christ it is mine!" I am not in full possession; yet, like a man that has an estate left him, he claims it as his own; and, though opposed, struggles to get into possession, and does not quit his claim, though often repulsed by him who unlawfully pretends to the right. The believing soul says, "It is the will of God that I should feel evil no more; that is, I should no more let it in, however tempted. It is His will I should always conquer." My Lord tells me in His word, "This is the victory by which we overcome, even our faith." I must therefore use my weak faith, that it may grow stronger, which it certainly does by use. I must hold fast to that strong rock.

First, "Jesus has borne all my sins in his own body on the tree" therefore they are atoned for, and the atonement is mine by believing.

Secondly, "Christ is made unto me of

the Father, sanctification." He hath by His one offering perfected the whole work needful for the purification of the heart: and this is mine also by believing. He hath received the Holy Spirit to pour it out on His Church; therefore it is mine as far as I can believe, and so unite my soul by faith to God. Abiding in Him, I am so far sanctified; and by the exercise of this hope the soul is said (by St. John) to "purify itself, even as God is pure." Not in degree, but in becoming of one nature. The light of the candle is fire, as really as the sun. So it may be said that little flame is as the sun; both are of one nature.

The promise of the baptism of the Spirit is to me. I claim it. Yea, and my dear Lord hath told me, "Thou shalt walk with me in white. I will thoroughly purge away thy dross, and take away all thy tin." I believe it is His will to do it at this moment, but the way He hath appointed is faith; that is the appointed channel. "By grace ye are saved through faith." Now, as far as faith can lay hold I have it, and no farther. This is "the secret of the Lord," which "is with those that fear him." They turn to Jesus and find all in Him. It is impossible to stand one moment in any state but by union with the Saviour; as the Lord says by Isaiah, "Without me ye shall bow down among the prisoners;" and the Saviour, "Without me ye can do nothing."—*Mrs. Fletcher, of Madeley.*

With what is past or what is to come, we have little to do. Now is the day of salvation. The great salvation is at hand, if you will receive it as the free gift of God. What you have already attained, hold fast. Whatever you want, it is already to be given. Reason not about it, but believe. His word is, "Open thy mouth wide, and I will fill it."—*Wesley.*

We have need to use all the common sense God has given us, as well as all the grace.—*Wesley.*

"NOT MY WILL, BUT THINE BE DONE."

From the German.

Jesus! Jesus! none but Thou
E'er mine end, mine aim shall be!
Lo, I make my covenant-vow,
Meek to bow my will to Thee.
So Thy love my spirit fill,
I can rest in Thy dear will.

One there is for whom I live,
Whom I love both morn and even;
Christ it is, to whom I give
All His love to me hath given.
If Thy blood but cleanse me still,
Lead me, Lord, as Thou dost will!

Whatsoe'er my good may seem,
If Thine eyes as ill it see,
Take it hence, destroy my dream,
Only grant what pleases Thee!
Give Thyself, through good and ill,
Give Thyself, and I am still!

Let Thy will within me reign,
In me, through me, on me, Lord!
Through my lifetime's joy and pain,
Let that will still peace afford.
In Thy presence, calm and still,
I can die when Thou dost will.

Sometimes when my heart hath been hard, slothful, blind, and senseless—which are sad frames for a poor Christian—then hath the precious blood of Christ softened, enlivened, quickened, and enlightened my soul.

When I have been loaded with sin and harassed with temptations, I had a trial of the virtue of Christ's blood, with a trial of the virtue of other things; and I have found that when tears, prayers, repentings, and all other things could not reach my heart, one shining of the virtue of his blood hath in a very blessed manner delivered me. It hath come with such life and power, with such irresistible and marvellous glory, as to wipe off all the slurs, silence all the outcries, and quench all the fiery darts and flames of hell-fire, that are begotten by the charges of the law, Satan, and doubtful remembrances of a sinful life.

EDITORIAL.

SEALED.

For the expression of Christian experience there are no terms like the terms of Scripture. They are full and clear. But they should be used in their Scriptural meaning. Otherwise they mislead. It is a perversion of Scripture to apply its words to the religious life in a sense which was not designed. It tends to lead honest souls astray.

The word "seal" is a Scriptural word. It is used in both a secular and spiritual sense. The seal was at a very early age used to ratify and confirm a contract. Judah, the son of Jacob, had his seal.—Gen. xxxviii. 18. It was early used in its spiritual sense, as signifying something confirmed and carefully guarded. *Is not this laid up in store with me, and sealed up among my treasures?*—Deut. xxxii. 34. So Paul calls circumcision a *seal of the righteousness of faith*.—Rom. iv. 11. And again he says, *And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption*.—Eph. iv. 30. By the day of redemption may be meant the day of deliverance from temptation, and from the danger of falling, when the soul is safely landed in paradise,—Luke xxi. 28, or the day when the soul and body are again united at the resurrection.—Rom. viii. 23. *Waiting for the adoption, to wit, the redemption of our body*. The Holy Spirit seals us, 1st. By impressing his stamp upon our natures, his image upon our souls. *Nevertheless the foundation of God standeth sure, having this seal. The Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity*.—2 Tim. ii. 19.

2. By assuring us that we are accepted in the beloved, and made acceptable members of the family of God. *Now he which establisheth us with you in Christ, and hath anointed us is God: who hath also sealed us, and given the earnest of the Spirit in our hearts*.—2 Cor. i. 21, 22. Here both works are referred to. The actual sanctification of our natures, and the evidence of our acceptance with God.

In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation,—in whom also, after that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.—Eph. i. 13, 14.

It is then a blessed thing to be sealed the sons of God, to have the mark of God set upon us, showing that we belong to Him. It is a pledge of God's special care and protection. *He knoweth them that are his. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold I have graven thee upon the palms of my hands; thy walls are continually before me*.—Isa. xlix. 16.

To have the seal of God set upon us, so that Earth, and hell, and Heaven know to whom we belong, should fill us with the liveliest feelings of gratitude and love. But it should not beget within us an overweening confidence and presumption, as though our eternal salvation was certainly secured. We are still in a state of probation. The sheep, to-day safely in the fold, to-morrow may wander. The loyal citizen may yet become a rebel. The saint may backslide. God never, till he takes a soul to glory, places him where he may not fall away. To give one an assurance to the contrary is a master stroke of the policy of Satan, transformed into an angel of light. It is the administering chloroform to his victim, that he may rob him at his leisure. Let us, then, watch and be sober. Let us be faithful unto death.

NO COMPROMISE.

Any compromise involving principle is exceedingly dangerous. Where our own ease or interest is involved, we may be pliant and yielding. It is often better to give up, when we know we are right, than to contend. But where the commands of God are concerned, we have no right to compromise at all. To do so, either by precept or example, is to tread on dangerous ground. *Whoever, therefore, shall break*

one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven; but whoso shall do and teach them, the same shall be called great in the kingdom of Heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven.—Matt. v. 19, 20.

Do not, then, compromise with sin. Any thing that God forbids let alone. Keep at a safe distance from the dividing-line between right and wrong. Be alarmed at the slightest advance towards moral evil. Keep your spiritual-eye-sight clear, your conscience tender, and your heart fixed to obey God. Stand out fully on the Lord's side. If ever you feel the fascination of sinful pleasure stealing over you, break the spell at once, lest, like the moth, charmed with the flame, you rush madly into the jaws of death. *Abhor that which is evil; cleave to that which is good.*

Do not compromise with pride. It is the serpent that insinuates itself into many an Eden, and drives out its deluded victim into the cold and wretched world. It creeps in by degrees. Its approach is so gentle and noiseless as not to attract the attention of any but the most vigilant. Yield a little to its specious pretext for admission to the heart, and it will soon claim possession, as by right, and issue from its throne its imperious commands. Boasting of your freedom, you will become the veriest slave of a most despotic master.

Make no compromise with covetousness. *If any man love the world, the love of the Father is not in him.*—1 John ii. 15. Set a double guard here. While *diligent in business* on the one hand, be *fervent in spirit* on the other. Make it a point of conscience to be scrupulously honest in every particular. Take no advantage of others, because they have taken advantage of you. Return things that you have borrowed in as good a condition as you found them.

O, it is a great undertaking to get through this world to glory. Eternal interests are at stake. We cannot afford to jeopardize them to the smallest extent. Be all in

earnest. Take the plain path. *Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it.*

STRANGERS.

Be kind to strangers wherever you meet them. You may have but a word to say, but let it be a kind word, uttered in a friendly tone. Without much trouble to ourselves, we can daily be a help to others. We can, if we will, leave pleasant recollections behind our path. If the love of Christ constrains us, we shall love those for whom Christ died, and do all in our power to help them in the way to Heaven. Sinners are friendly to their friends; men of the world favor those of their own party, but to Christians the Master says, *If ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?* The spirit of Christ is a spirit of kindness—not merely to those of our own way of thinking—but to all. In every one to whom we can render a service, we recognize a neighbor. The kingdom of God is wide and permanent. No one can belong to this kingdom without having his sympathies wonderfully expanded. He labors zealously to extend this kingdom, but he seeks to make conquests to Christ only by the power of divine love. Let all your deportment be such as shall give strangers to understand that Christianity makes those who embrace it kind. The exhibition of a selfish spirit can only repel. What is commonly called politeness is only a studied imitation of a Christian grace.

When strangers come into your meetings, do not take it for granted that it is for any evil purpose. God can work upon the heart, not only of a stranger, but of the most violent opposer. Do not hinder His work by unfriendly criticisms or cool treatment. Let the stranger feel that he is an object of interest, rather than of suspicion. If it is evident that his religious experience is defective, manifest the greater depth of your piety by your greater depth of feeling for others.

Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.—Heb. xiii. 2.

CORRESPONDENCE.

DYING TESTIMONY.

Clarissa, daughter of Cavitt and Roxanna Barnes, and wife of James Seward, was born November 26th, 1803, in Half Moon, Saratoga Co., N. Y. Died March 7th, 1875, in Franklinville, Cattaraugus Co., N. Y.

She was married to James Seward Feb. 17th, 1825. They moved to Franklinville in 1828. They were converted to God in 1832, under the labors of James Whallon, while Methodism yet retained its essential characteristics in the M. E. Church, and soon after joined her communion. They were true to the principles they had espoused. Their house was a house of prayer; and the faithful itinerant found a home in their family circle; and the pilgrim was ever welcome to share of their hospitalities. They believed that Methodism was essentially the Gospel of Christ, hence were deeply grieved because of the departure from its landmarks; therefore they entered their protest against such a course. Consequently they were made to feel the hand of oppression, and were read out of the church of their choice. They soon joined the F. M. Church, of which mother Seward was a faithful member until she was called to join the Church triumphant. Having lived nearly forty-seven years in one place, her circle of acquaintance was large. None knew her but to esteem her. The Christian world prized her much, because of her soundness in gospel principles and firmness in Christian character. The last five years of her life were peculiarly afflicting, being an invalid from paralysis. Clearly conscious of what was passing, but unable to converse, her sufferings at times were great, but she bore all with Christian patience. She passed away with the second stroke. During her last hours she was unconscious, except for a few moments when she sang, "There will be no more sorrow there." She was a mother in Israel, and in her family. Truly her children rise up and call her blessed. Her husband also, and he praiseth her.

A. B. MATHEWSON.

ANN WILLIAMS died of consumption, at Frankfort Centre, Herkimer Co., N. Y., March 15th, 1875, aged 46 years.

Sister Williams was converted quite a number of years since, but, like many others, she wandered from God, and for a time she lived without the enjoyment of religion. From this state she was awakened and saved, under the labors of Brother Selby, eight years ago last winter; and from that time till called to the Church above, she was an earnest, consistent Christian. In all the relations of life her piety shone forth. As a wife, she was faithful; as a mother, affectionate; as a friend, she was true; and our Society has lost one of their most worthy members. She was called to suffer much, having poor health for quite a number of years. But in the midst of suffering she ever manifested the fruits of the Spirit; and the day before her death calmly gave directions to her daughter, Sister Libbie Williams, in regard to various things, in view of her departure. Her funeral was attended by a very large congregation of friends and acquaintances, and much of divine presence was felt in the midst, as we spoke to them from 2 Tim. iv. 7, 8.

J. B. FREELAND.

Utica, N. Y.

 LOVE FEAST.

A. D. NEWTON.—I am twenty-four years of age. Have been under worldly influence the greater part of my life. It was the fore part of November last, while attending a series of protracted meetings at North Pharsalia, N. Y., that I became truly awakened upon the subject of religion. Finding that I was a great sinner, and that my steps were fast leading on to dissipation and temporal ruin and eternal death, I dared not put off so great a work as my soul's salvation any longer; but, yielding to the strivings of the Spirit, I threw myself at the foot of the cross and gave myself up to Jesus. Glory be to His name forever! Never can I forget that happy hour when Jesus' pardoning voice I heard—when the bonds of iniquity were broken, and my chains fell clanking at my feet—when I was clutched from the jaws of

Death, and breathed upon with the breath of Life,—when the clouds of darkness broke away, and my soul was filled with heavenly light. How changed were all things to me after I felt that my sins were washed away! Instead of the dreary and monotonous look that everything seemed to possess previous to my conversion, everything now seemed gay, and all nature seemed to be praising God. Since my conversion, mother, sister and younger brother have also become followers of Christ. Shortly after conversion I united with the F. M. Church at the above-named place on probation. After a little, becoming dissatisfied with the work of grace which I then possessed, I sought and obtained the blessing of holiness; since which I have enjoyed perfect peace, having my eye always single, and ever doing all to the glory of God. Having recently, in a sacred vow, committed all to God, promising the rest of my life to labor exclusively in His service, I stand to-day triumphant in Christ Jesus, shouting glory to God, and hallelujah in the highest!

North Pharsalia, N. Y.

MARTHA BRADLEY.—I would not exchange my present experience for any in the past. The blood of Jesus cleanses my heart from all sin. Glory be to Jesus! I can sing:

"Jesus all the day long,
Is my joy and my song."

I came to the State of Vermont last fall. I did not find any Free Methodist Society here, but I found some that were Free Methodists in heart. God has been with us, and, although the devil's army is all in commotion, still God is saving souls. I realize that it is through tribulations we must enter the kingdom. Yes,

"Through blood ye must the entrance gain."

Yet O! disdain to fear. Glory to God! I feel that though every friend be severed from me, I will obey God. I am at peace with God and at war with the devil.

"Though foes may madly gather,
And devils rage and roar,
I'll choose the fiery furnace,
With Jesus evermore."

Newport, Vt.

MYRON DEVOIST.—I praise God for salvation from all sin. I enjoy it to-day. Glory to God! While the devil is trying to discourage me, I feel the more like trusting in Jesus, my Saviour. I am walking in all the light that shines, and the pathway grows brighter and brighter. Praise God! The language of my heart is,

"Let worldly minds the world pursue,
It has no charms for me;
Once I admired its trifles too,
But grace has set me free."

I care nothing for worldly joys. I have had my share of them, they are not lasting, as the love of Christ in the soul. I know, by past experience, that it means a great deal to keep in the narrow way, but Jesus says, "My grace shall be sufficient for you." Glory to God forever! I have the witness of the Spirit that I am a child of God. The blood cleanses from all sin. I have the blessing of holiness, and am living it every day, by God's grace helping me. I am in for the war.

Belding, Mich.

MARY C. BACKUS.—My feet are again traveling the narrow path that leads to the Celestial City: a bright light shines upon the road. My mourning is all at an end. Sorrow and sadness have flown away. All glory to the King of kings and Prince of peace! Conflicts and toils without: but it is all glory within. I can say, with one of old: It has been good for me that I have been afflicted. The heated furnace has only consumed the dross and refined the gold.

"In the Rifted Rock I'm resting,
Sure and safe from all alarm,
Storms and billows have united,
All in vain to do me harm."

"I waited patiently for the Lord, and He inclined unto me, and heard my cry. He brought me up also out of a horrible pit of miry clay, and set my feet upon a rock, and established my goings. And He hath put a new song in my mouth, even praise unto our God. Many shall see it and fear, and shall trust in the Lord." Glory to God!