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DEPRAVITY.

BY B. T. ROBERTS.

Man is naturally corrupt. His disposition is perverted and his tendency is to go astray. His propensities are sinful, and his actions unrestrained, are of the same character. This doctrine of man's depravity is one of the leading doctrines of Christianity. It is that which specially distinguishes it from a system of mere natural religion, or Deism. Upon this depend some of the most important doctrines of Christianity; such as the atonement, the necessity of repentance, of faith, of the new birth, of sanctification by the Spirit, *the washing of regeneration and the renewing of the Holy Ghost.*

If man is not lost he does not need a Saviour. If he is not the slave of sin, then it was unnecessary to provide for him a Redeemer. If he is not polluted, then why should he seek to be *cleansed from all unrighteousness*? *They that be whole need not a physician but they that are sick.*—Mat. ix. 12.

This doctrine of man's depravity, being the one on which depends the necessity for experimental godliness, is the one first assailed by infidelity. Here infidels make their most vigorous assaults. If this strong citadel is carried, the overthrow of inward piety

sooner or later follows. Besides, there is no doctrine that infidels can assail at so great advantage. It flatters our vanity to be told that we are good enough without being converted. It ministers to our pride to be assured that we have strength to fight successfully the battles of life without divine assistance. The words of him who commends us for our natural virtues fall like sweet melody upon the ear.

If we would then hold fast the righteousness which is by faith, we must become convinced that *all our righteousnesses are as filthy rags.* Isa. lxiv, 6. *For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.* Rom. 10, 3. There is always a great lack in the experience of those who do not see clearly their own corrupt and helpless state by nature. When they pray, it is more in the spirit of the Pharisee than of the publican. There is about them a vein of self-conceit, which, in spite of all their efforts to conceal, is continually coming to the surface. They patronize humble Christians rather than fellowship them. They appear to feel that they can get along a great deal better without the Church of Jesus Christ than the Church can without them.

Let us, then, carefully attend to the teachings of the Scriptures upon this subject.

The first account we have of man is, that he was created in the image of God. Gen. St. Paul explains that this image was that of his moral nature. *Put on the new man which, after God is created in righteousness and true holiness.* Eph. iv, 24. But, yielding to temptation from without, man fell. He lost his purity. His moral nature was no longer an image of God's. His first-born begat in his own likeness was a murderer. The race multiplied but did not improve. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. Gen. vi, 5. *Only* without any mixture of good—*continually*—without any cessation.

The flood swept the race away. The earth was re peopled anew. But the character of its inhabitants was not materially improved. Job¹ lived in the patriarchal age. He was a man of God—not by nature, but by grace. Speaking of man in his natural state he asks: *Who can bring a clean thing out of an unclean?* Not one. Job xiv, 4. The word *thing* is supplied by the translators, but it is evidently of persons that Job is speaking. This text teaches the impossibility of natural purity. One born of sinful parents cannot be sinless.

The heart is deceitful above all things, and desperately wicked; who can know it? Jer. xvii, 9. This statement is in the form of a universal proposition. No particular man is meant, but it refers to man generally.

2. It does not relate to any particular action—but to the heart, the moral nature, the spring of all action.

3. It affirms of this heart that it is deceitful, and you cannot tell from its appearance what it is capable of doing. Who that had never felt the air only on quiet, balmy days, could form any idea of the power of a hurricane? The tiger is a beautiful animal, mild in its look, and gentle in its step. Under the most polished manners often beats a treacherous heart. You cannot tell the capacity of wickedness that lies concealed under a pleasing exterior.

The New Testament teaches the same doctrine. Our Saviour says: "From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within and defile the man." Mark vii, 21, 23. Because this is man's state our Saviour insists upon the necessity of a radical change of his nature. "*That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born again.*" Jno. iii, 6, 7. That is, in plain words, every person that is born into the world has a corrupt nature, and must be changed by the Spirit of God before he can be fitted for Heaven. So the Apostle teaches. "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. *So, then, they that are in the flesh cannot please God.*" Rom. viii 7, 8. The carnal mind is the natural mind. This is enmity against God. Then, of course, it is depraved. Enmity to God is one of the most marked forms of depravity. They that are *in the flesh*; that is, unregenerate, *cannot please God.* They must present their

bodies to Him a living sacrifice before they become acceptable to Him. It is to man as man, in his natural state, that the Apostle applies these words: *There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.* Rom. iii, 10, 12. He applies this description to Jews and Gentiles, that is, to the whole family of man.

We give still another passage from the same sacred writer: "And you hath he quickened, who were dead in trespasses and sins. Wherein in time past ye walked according to the prince of the power of the air, the Spirit that now worketh in the children of disobedience; among whom also, we all had our conversation in times past in the lusts of our flesh, and of the mind, and were by nature the children of wrath, even as others. Eph. ii, 1, 3. Thus all are declared to be, by nature, the children of wrath.

If the doctrine of the universal corruption of human nature is not taught in these words, it is difficult to find words in which to express it. Many other passages to the same import might be quoted. But these are sufficient to convince every believer in the Bible. The ingenuity that can pervert them from their evident meaning, can pervert any language that can be used.

We reserve to future numbers the attestation which experience gives to this plain doctrine of the word of God.

The lintel stones and pillars of his New Jerusalem suffer more knocks of God's hammer and tools, than the common side walls do.

MY EXPERIENCE.

BY R. A. JOHNSTON.

Through the influence of the "Holy Spirit" and Christian friends that surrounded me, I was led at the early age of fourteen to seek the Lord. I found Him to the joy of my soul, in a little prayer meeting at my brother's house. Through temptation, I soon fell into doubts and fears which troubled me more or less for several years. I almost envied those who could say that they had never doubted their conversion. All through my youthful days, at times, I felt a conviction that I was not all that the Lord required of me. I would that all the youth that read this might live up to their conviction of duty.

At the age of twenty-one, I married one that enjoyed full salvation. I read Sister Palmer's work on "Holiness," and attended lectures on the subject by Bro. Padock, then pastor of the class in Otisco, to which I was attached. I then resolved to seek for the blessing of sanctification, but through the mistaken idea that all would be fair sailing after receiving this blessing. I again fell into doubts and fears. I was taken by "Giant Despair," and all was dark and gloomy, not only for the present world, but also for the future. But praise the Lord, I had friends in Christ that bore my case in prayer to One who is stronger than the strong man armed, who delivered me, and gave me the witness that I should reign with Jesus in Heaven. Although I have not always walked in the light since that time, I have never, since then, doubted my conversion, and I have not rested satisfied without the witness that I was fully saved. I have received that witness at different times to the satisfaction of my soul, and praise the Lord, I can say to-day—

"The cleansing stream, I see, I see!
I plunge, and oh, it cleanseth me!
Oh, praise the Lord, it cleanseth me!
It cleanseth me, yes, cleanseth me!"

And I hope by the grace of God I

shall ever feel its efficacy, so that I may glorify Him in my soul and body which are His. Yes, praise the Lord, His in every sense of the word.

I feel it a blessed privilege to consecrate my all to Him, whom having not seen I love, who hath washed me in His precious blood. He has taken three of my children to a home in Heaven. My husband and my six children remaining upon earth, I would daily consecrate to God.

Although I have many precious friends on earth and in Heaven, Jesus is the chief among ten thousand and the One altogether lovely. He is a friend nigh at hand, and not afar off. I have called upon Him many times in the day of trouble and he has heard and delivered me, praise His holy name forever.

I have written this with the prayer that the Lord may make it a blessing to some soul on his journey to the better land.

THE BALANCE OF TRUTH.

BY REV. W. REDDY.

A balance, may signify a pair of scales for weighing commodities. Or it may denote, figuratively an impartial state of the mind in deliberating: so that, one weighs subjects in "an even balance," it denotes also equipoise:

We read of the "balance of trade,"—the "balance of power," and the "balance of Justice."

We would speak of *the balance of Truth*. Truth, in equipoise, and, actively; to weigh statements; to compare, by estimating the relative force, importance, or value of things. Especially, of the diverse statements of scripture truth—as they relate to the economy of God, and salvation.

It may be assumed that *Truth* is harmonious, when rightly understood. But its harmony is marred, by not duly considering its application to man in different relations, and under different dispensations, and in different conditions.

Truth is made discordant by separating what God hath joined together. Its equipoise is destroyed by partial and unqualified presentation.

This results in confusion, in stumbling, in skepticism, it may be. And this is done unwittingly sometimes, by religious teachers, separating love and law. It is said, for example, that we are not to serve God from a sense of *duty*, but from love. So said Mr. Moody the other evening, and illustrated it by the idea of his going to see his mother, as is his wont annually, and telling her that he came, because it was his *duty* to do so. He supposes that his mother would intimate that he need come no more. Now this is all very pleasant to contemplate—and *affection* of course should govern a *dutiful* son. But it is a very defective illustration in its application to God's service and to the scope of Divine Teaching. *Law* as a rule of *duty*, and *love* as fulfilling that *Law*, go hand in hand in the case of a loyal and loving subject of God's Kingdom.

THE OFFICE OF LAW.

Law, defines *duty*—enjoins it; commands, prohibits—"Thou shalt" and "thou shalt not." These furnish the standard of *duty*, and *duty* is binding, and should be recognized and attempted, when *love*, as an impelling power is wanting. "The fear of the Lord is the beginning of wisdom," though it is not the sum of it. Under the old dispensation, before the power of love was revealed and demonstrated under the gospel, it was said, "fear God and keep his commandments, for this is the whole duty of man."

But mark, these ran along, parallel with the moral law, which enjoined and prohibited, which revealed *duty* and *sin*; which is only known by the law—these ran parallel with this, the *sacrificial* and *ceremonial* economy—which pre-supposed man's failure to fulfill *duty*—and furnished typically, a remedy for guilt, a cleansing for pollution, and a promise of help. Here, were *duty* and *sacrifice*. *Danger* and *belief*;—

precept and promise, are seen in harmony.

So that, while aiming at *duty* and conscious of coming short, we may cease to *depend* on attempted *duty* and avail ourselves of "grace to help."

This suggests another, but closely related illustration of the balance of Truth, namely: The relation of works and faith in the religious life. To insist merely, and essentially on works—*duty, obedience to law*; as the *condition* of salvation, is legalism: it is Pharisaical; it is to inherit the "curse." Yet this is what moralists and many so called Christians do, thereby making "Christ of no effect to them." These classes, seeing the claims of *duty*, and penalty, spurn the doctrine of *faith*, as the condition of salvation. They ignore the vicarious sacrifice of Christ, seek to *deserve* salvation, instead of receiving "Christ as the end of the law for righteousness to every one that believeth," according to the gospel. Here we see the harmony of law and grace.

Works follow, as the fruit of faith, and yet believers are exhorted to be *careful* "to maintain good works." They do it from love to be sure, and yet, they are to be *careful* to do it.

FEELING A FACTOR IN EVIDENCE.

Again, the balance of truth is lost by ignoring emotion in religious life, and insisting on faith without feeling, and assuming, that to serve God from principle, from duty, and from "naked faith in the word," is the highest type of character, and that the "Word" is the witness, and the best witness of acceptance. Now this is specious, but partial and defective, and may, under some circumstances, lead to erroneous, if not fatal results.

God's word is the sure rock on which faith must stand. "Faith is also the evidence of things not seen," and faith involves obedience even unto death. This is truth; but truth, only partially stated. And the fear is, that the frequency of putting the case in this "naked" way is lowering down the standard of Christian experience instead

of raising it. The old time teaching led men to "agonize" to "wrestle" and pray until the "faith of the operation of God" was born in them, and faith brought the witness; God answering in the heart for himself. Then came *feeling, emotion, "joy unspeakable," joy in the Holy Ghost.*"

Naked faith, is liable to get chilled in a cold climate—to get its death cold. The old Antinomian teaching was, "God, by irresistible grace, will do everything." The modern tendency is, to insist on "deciding" and on "going to work for God" with no other evidence of acceptance, of pardon, of regeneration than what is found in the external Word, and in the changed purpose of our own minds, and of a changed plan of living. Thus starting out, a convert, or a professed Christian, to do business without capital, to be found only in the fact of a Divine attestation, or, upon a faith, which has for its foundation and evidence the written word, and from this alone to infer our justification or entire sanctification. This is too naked.

Now these teachings are truth, in part, but out of balance, somewhat. There needs the "sealing of the Spirit," after that we believe; there needs "the washing of regeneration," and the renewing of the Holy Ghost. It will appear that on almost every moral question of duty, or of doctrine, of morals, or of expediency, there will be *found reasons, and strong reasons* on both sides; but the great point is to secure the balance of truth; if the equipoise cannot be maintained, then see where the preponderance lies, which way the scale balances under the weight of truth. "What God hath joined together, let not man put asunder." Let us "weigh things in an even balance." Preserve the harmony of truth. "Wisdom is justified in all her children."—*Christian Standard.*

The easiness of the Scripture style on the most grand occurrences, is more sublime than all the pomp of orators.—*Wesley.*

A TALK WITH THE UNSAVED.

BY MRS. H. A. CROUCH.

You say you will not be *scared* into religion;—if you are ever saved it will be through motives of love, and not through fear.

I grant that love is a higher motive of action than fear: but God has implanted the principle of fear in our natures, and there is nothing low or mean in the proper exercise of it. Indeed we are all the time more or less restrained and governed by it. Love and fear are coupled together. The more we love the more we shall fear to grieve or offend the object of our love.

But you are on the *Niagara of Sin*, and neither fear nor love can move you to make for the shore.

The sailing is pleasant, and because God's sun shines on the evil and the good, and His rain falls on the just and the unjust, you say he is merciful, and there is no future wrath. You say he is merciful, and you shall sail on in bliss forever.

No. If you stay on the *Niagara of Sin*, sooner or later you will reach the cataract of ruin.

You set your opinion up above all knowledge, and say there is no cataract. How do you know? Have you ever been so far down the river as that? Who has come back from that awful ruin to tell you what is the end of sin? But have you not heard souls, just where death rolls dark and rapid, so near to ruin they hear the awful roar, with yet enough of life to send back to the living their testimony in shrieks of horror?—Have you not heard them say, "*I am lost! I AM LOST! Too late! Too LATE!*"

Why not believe God's word,—the only map that is given? Why not believe the testimony of those who poise on the last wave of life, and tell you how it looks to them on beyond? Surely it would be well for you if even from motives of *fear* you would make for the shore.

If God's love manifest in ten thousand beauties, sung with ten thousand sweet voices, sealed by the death of his only Son, warning and entreating all through his word, and ever and anon speaking to your heart by his Holy Spirit, is not enough to move you to leave these dangerous waters, let the principle of self interest, let the principle of fear impel you to action, nor wait till the rapid current and the mad waves dash you down and mock your cry.

No sad, dark, hopeless forever, hereafter? What then mean the entreaties and warnings in God's word? There is no room for warnings, and cries of alarm, where there is *no danger*.

God is merciful. But mark! Handle hot iron and you will be burned. Sail down a *Niagara*. Sun shines; birds sing; waters sparkle; sail on; *but you will be lost*.

Listen to the voice of God. "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"—Ezek. xxxiii: 11.

"The soul that sinneth, it shall die." Ezek. xviii: 20.

Praise God there is a way of *salvation!*

"*Now* is the accepted time; behold; *now* is the day of *salvation*."—2 Cor. vi: 2.

Whosoever will, let him come.
Colorado Springs, Colorado.

The best name by which we can think of God is *Father*. It is a loving, deep, sweet, heart touching name; for the name of father is in its nature full of inborn sweetness and comfort. Therefore also, we must confess ourselves children of God; for by this name we deeply touch our God, since there is not a sweeter sound to the Father than the voice of the child.—*Martin Luther.*

It is no pride in a drowning man to catch hold of a rock.

VICTORY.

BY MRS. EMILY S. MOORE.

Victory is the saint's signal upon life's battle-field; as the Christian life is a scene of actual conflict, interspersed with seasons of triumph and victory. There is no Christian who has not gained some victories. Victory over the carnal nature is gained in conviction for our salvation; for if the inclinations of our nature were followed, we would not yield to the invitations of the Spirit to adopt the principles of a new life—to become devoted to the service of God. Victory is gained over the will, in conversion; for, if we allowed our own will to control us, we should never submit to the will of a just and holy God. Victory over the world, is given to those who follow God; for they are not in fellowship with the Spirit of the world, for its customs, maxims and fashions are not in accordance with the spirit of Christianity, nor can the truly saved endorse them. Victory is gained over the flesh, in the subduing of the wrong appetites and passions which tend to keep the soul from enjoying full salvation. Victory over the Devil is given to those who follow the Lord, for were it not so, Satan would become the leader himself, and they would no longer be followers of God and the Lamb. Victory over everything that opposes the work of God, will also be the portion of God's people; for they shall have victory over sin in every form, and be complete in Christ's righteousness. Victory over death, the last enemy, is given to those who endure to the end, "for neither life, nor death, nor things present, nor things to come, shall be able to separate them from the love of God"—for "death shall have no dominion over them." Victory, an ever ending victory is promised to the finally faithful. Yes, palms of victory and crowns of glory shall be given to the saints in that bright world to come, for they have in the conflict conquered every foe. Victory, victory, songs

and shouts of victory shall resound through all that biest abode. Victory on the eternal shore, victory forever, unceasing, unceasing songs of triumph while countless ages roll their ceaseless courses round. Victory! victory! victory!

FINE DRESS IN CHURCH.

BY R. MILLS.

The best bred people of every Christian country but our own, avoid all personal display when engaged in public worship. Our churches, on the contrary, are places for the exhibition of fine apparel. We shall leave our gewgawed devotees to reconcile humiliation in worship with vanity in dress. That is a problem which we confess we have not the capacity to solve. How far fine clothes may affect the personal piety of those who wear them, we do not even pretend to conjecture, but we have a very decided opinion in regard to their influence upon others. The fact is, our churches are so fluttering with birds of fine feathers, that no sorry fowl will venture in. It is next to impossible for poverty in decent but humble costume, to take a seat in our houses of worship by the side of those adornments, "gold and pearls, and costly array." The poor are so awed by the pretensions of superior dress and the costume of the proud, that they naturally avoid too close a proximity to them. The church being designed for the rich and the poor to meet together in equal prostration before God, it certainly should always be kept free for this common humiliation and brotherhood.

I dare avouch the saints know not the length and largeness of the sweet, earnest, and of the sweet grain sheaves before the harvest, that might be had on this side of the water, *if we would take more pains.*

Take Christ for sanctification as well as for justification.

EVIDENCES OF SALVATION.

If a man be in distress from any cause whatever, if in that situation word come to him that relief is at hand, he will rejoice and be glad in proportion to the faith he has in the word that he hears. He will be equally glad whether the promised help be reliable or unreliable; whether it be real or imaginary. His emotions will not be influenced by the real character of the assistance which is promised. It may be good and substantial, or it may be a delusion. In either case he will be alike joyful, if he believes it to be substantial.

So the man who, fleeing from the wrath to come, is induced, *for any reason whatever*, to believe that his sins are forgiven, and that he is an heir of heaven, will feel joyful and glad, whether his faith will be well founded, or have no foundation at all.

Therefore, if any one rests satisfied of his acceptance with God, only on the ground that he believes he is accepted, and is on that account joyful, he is as likely to be deceived as to be saved. A gladsome emotion is not an evidence that he is forgiven, or that he is not forgiven; it is only an evidence that he believes he is forgiven. His real relation to God depends altogether upon whether his faith be well or ill founded.

God promises salvation to all who comply with certain conditions. If one believes that he is saved without complying with those conditions, he is joyful and glad although he is deceived, and must be lost.

Faith in Christ is the only condition of salvation. Everything, therefore, turns upon what that faith implies. To construe it as meaning that every man is saved who believes he is saved, or who believes that Jesus saves him, is absurd, although we fear that tens of thousands have no other ground of hope. If Jesus does save anyone, it is right he should believe it. If Jesus does not save him, it is right he should

believe that also. He should believe what is true because it is true.

To construe faith in Christ, as meaning only that we believe He saves us, is to believe a lie if our lives prove that we are not saved. And our lives do infallibly prove this if we be covetous (Eph. v. 5); or unforgiving (Matt. vi. 15); or if we be lovers of the world, and of the things which are in the world (1 John ii. 15); or be disobedient (1 John ii. 4); or if we sin (1 John iii. 6); or be unlike Christ (Rom. viii. 9.)

All these classes not only believe a lie, but their faith turns the truth of God into a lie. God says, plainly, that they, and all others of like cast, are not Christ's, and will be lost. They, on the contrary, believe that they may be Christ's, and will be saved if they simply believe they are Christ's.

This delusive faith robs us of all satisfactory evidence of our acceptance with God. It matters not what may be the testimony of our lives, of our inward experience, or of God's word. If we live after the flesh; if we have the carnal mind; if we perform the works of the flesh, it argues nothing. We are, according to this theory, saved in any case if we only believe that Jesus saves us. What profound nonsense! What a horrible delusion! What a snare of the devil! A snare rendered manifold more dangerous, because, even this delusive faith is a source of joy. Believing, we rejoice, though not with joy unspeakable and full of glory. We have an evanescent joy only calculated to confirm the deception.

The reader must see, that, of necessity, faith in Christ must mean more than believing that Jesus saves us. To be consistent with the character of God, and with his word, it must imply an abandonment of sin, and implicit obedience to God. A man cannot be born again and not have a new heart; and if he be made a new creature, all the longings, the aspirations, the designs, the loves and hates of the man are changed. He cannot love sin, nor

choose it. He will hate sin, and from the very promptings of his nature he will love God, and love the will of God. How can we undeceive the deluded multitudes, who flatter themselves they are the heirs of life, yet, as sure as the word of God is true, must reap eternal death?—*The Lay Evangelist.*

A LITTLE OF MY EXPERIENCE.

BY C. H. JOHNSTON.

I was born in the year 1814, in the town of Otisco, Onondaga Co., N. Y. My parents belonged to the Presbyterian Church.

At the age of thirteen, the Spirit of God convicted me of sin, of righteousness, and of a judgment to come. I was in my father's house at this time. My conviction was so pungent that I lay prostrate on the floor and for two hours I cried aloud for mercy, so great was my agony of soul. I felt that I was sinking into the "Bottomless Pit."

While in this state of mind, the Spirit directed me to the "Cross." As soon as I got a view of the blood flowing from the side of the blessed Jesus, the burden rolled off. I arose and asked my parents to help me praise God for what he had done for my soul.

"The Spirit answered to the blood,
And told me I was born of God."

I lived in a state of justification most of the time.

I enjoyed many precious seasons with my dear Saviour, but often felt that there was something wanting. In the year 1838, I obtained a book on "Holiness," written by a Scotch lady. The Spirit said, that is just what you need. The Devil said you cannot have that until you die. That was the doctrine preached. My conviction still increased. I read in God's Word, "Be ye holy; for I am holy," and that it was His will, even my sanctification. But whenever I made an effort to obtain it, something would say, "you must wait till you die." I lived thus nearly two years, when the Spirit

pressed me so hard, I said, "if I cannot have this 'Blessing' and live in this world, let me have it and die." Soon after this, I was at a prayer meeting. I lost my strength. Some thought that I had a fit, and was dying. Some said, "send for the doctor." Glory to God! the Physician was there. Halleluiah! I lay there about two hours, and while there, I made a full consecration and the Lord cleansed me from inbred sin, Glory be to His holy name!

This was in the evening. The next morning this came to my mind, "What are you going to do? Your brethren in the Church do not believe in such manifestations, believing it was the work of the Devil." I replied, "One thing I know, the Lord has blessed my soul, and I will tell of it." For when the Lord sanctified my soul, I shouted "Glory to God" a long time, and although thirty-three years have passed, I still continue to shout Glory to God. And I find that the only way to retain the blessing of justification, and also of sanctification, is to tell of it. "Ye are my witnesses, saith the Lord." They gave me the name of the shouting Presbyterian. I left that Church in 1865, and united with the M. E. Church, of which my wife was a member. I there received a license to exhort. I staid with them ten years. Seeing so many things that we thought conflicted with the Word of God, we left.

We had taken the "EARNEST CHRISTIAN" a number of years, and having become some acquainted with the rules and regulations of the Free Methodists, we joined them.

Through the goodness and mercy of God, I am still on my way to the "Celestial City." "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Glory to God for a full and free salvation. My Jesus is a satisfying portion. He gives me that peace which the world can neither give nor take away, and when done with the toils of earth,

having overcome through the precious blood, I expect to sit down with Him on His throne. *Glory be to God for the prospect!*

SYSTEMATIC GIVING.

The best plan will not run itself.

Ministers and people must see that the plan is worked efficiently.

No plan will make up for lack of consecration, faith, and prayer.

Try Sabbath offerings in the house of God as an act of worship. It comes as you can pay—often. It mingles giving with your prayers. Make your offerings as in the treasury of the Lord.

Let every member of the congregation fix to *himself* a certain sum, as large as may be, to be given each Sabbath, and solemnly agree to increase it if possible. If absent on the Sabbath, make the amount good the very first Sabbath you are there.

Let the pastor set apart a few moments of the morning service for this specified act. Make it worshipful. Offer a consecrating prayer of two or three minutes—it wonderfully sweetens and stimulates this act of worship and service: indeed, it seems quite indispensable—then pass the plates.

Don't be squeamish about this.

Such, substantially, is the plan adopted by the First Presbyterian Church of Cleveland and several others in the vicinity. The Second Church takes pledges at the beginning of the year, places boxes in the pews to receive offerings in numbered envelopes, and keeps account with its subscribers. With them the plan works well.

Some put boxes in the slips, take no pledges, offer no special prayer, but leave the boxes to appeal and collect. *They always fail.* They have no soul. The worship is all left out.

Adopt the plan that best fits you, only let it be weekly and with prayer, that alms and prayer may come up together before God.—*C. Hayden, D. D.*

Losses for Christ are but goods given out in bank in Christ's hand.

BEER DRINKERS.—The worst patients in the Metropolitan Hospital are the London draymen. Though they are apparently models of health and strength, yet, if one of them receives a serious injury, it is nearly always necessary to amputate, in order to give him the most distant chance of life. The draymen have the unlimited privilege of the brewery cellar. Sir Ashley Cooper was called to a drayman. He was a powerful, fresh-colored, healthy-looking man, who had suffered an injury in his finger, from a small splinter of a stove. The wound, though trifling, suppurated. He opened the small abscess with his lancet. He found, on retiring, he had left his lancet. Returning for it, he found the man in a dying condition. The man died in a short time. Dr. Gordon says, "The moment beer-drinkers are attacked with acute diseases, they are not able to bear depletion, and die." Dr. Edwards says of beer-drinkers, "Their diseases are always of a dangerous character, and, in case of accident, they can never undergo even the most trifling operation with the security of the temperate. They most invariably die under it." Dr. Buchan says, "Malt liquors render the blood sizzly and unfit for circulation: hence proceed obstructions and inflammations of the lungs. There are few great beer-drinkers who are not phthisical, brought on by the glutinous and indigestible nature of ale and porter.* * * * * These liquors inflame the blood, and tear the tender vessels of the lungs to pieces." Dr. Maxson says, "Intoxicating drinks, whether taken in the form of fermented or distilled liquors, are a very frequent predisposing cause of disease."—*W. Hargreaves, M. D.*

We live far from the well and complain but dryly of our dryness.

There is as much need to watch over grace as to watch over sin.

I had fainted had not want and penury chased me to the storehouse of all.

Believers often seek in themselves what they should seek in Christ.

WORK OF THE SPIRIT.

We have reason from Scripture prophecy to suppose, that at the commencement of that last and greatest outpouring of the Spirit of God, that is to be in the latter ages of the world, the manner of the work will be very extraordinary, and such as never has yet been seen; so that there shall be occasion then to say as in Isa. lxvi. 8. "Who hath seen such a thing? Shall the earth be made to bring forth in one day? Shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." It may be reasonably expected that the extraordinary manner of the work then, will be in some proportion to the very extraordinary events, and that glorious change in the state of the world, which God will bring to pass by it.

A work is not to be judged by any effects on the body of men; such as tears, tremblings, groans, loud outcries, agonies of the body, or the failing of bodily strength. The influence persons are under, is not to be judged of one way or other, by such effects on the body; and the reason is, because the Scripture nowhere gives us any such rule. We cannot conclude that persons are under the influence of the true Spirit because we see such effects upon their bodies, because this is not given as a mark of the true Spirit; nor on the other hand, have we any reason to conclude, from any such outward appearances, that persons are not under the Spirit of God because there is no rule of Scripture given us to judge of the Spirit by, that does either expressly or indirectly exclude such effects on the body, nor does reason exclude them. It is easily accounted for from the consideration of the nature of divine and eternal things, and the nature of man, and the laws of union between soul and body, how a right influence, a true and proper sense of things, should have such effects on the body, even those that are of the most extraordinary kind, such as taking away the bodily strength, or throwing

the body into great agonies, and extorting loud outcries. There are none of us but do suppose, and would have been ready at any time to say it, that the misery of hell is doubtless so dreadful, and eternity so vast, that if a person should have a clear apprehension of that misery as it is, it would be more than his feeble frame could bear, and especially if at the same time he saw himself in great danger of it, and to be utterly uncertain whether he should be delivered from it, yea, and to have no security from it one day or hour. If we consider human nature, we must not wonder, that when persons have a great sense of that which is amazingly dreadful, and also have a great view of their own wickedness and of God's anger, that things seem to them to forebode speedy and immediate destruction. We see the nature of man to be such that when he is in danger of some terrible calamity to which he is greatly exposed, he is ready upon every occasion to think, that *now* it is coming. When persons' hearts are full of fear, in time of war, they are ready to tremble at the shaking of a leaf, and to expect the enemy every minute, and to say within themselves *now* I shall be slain. If we should suppose that a person saw himself hanging over a great pit, full of fierce and glowing flames, by a thread that he knew to be very weak, and not sufficient to bear his weight, and knew that multitudes had been in such circumstances before, and that most of them had fallen and perished, and saw nothing within reach, that he could take hold of to save him, what distress would he be in! How ready to think that *now* the thread was breaking, that now, *this* minute, he should be swallowed up in those dreadful flames! and those that see themselves hanging over an infinitely more dreadful pit, or held over it in the hand of God who at the same time they see to be exceedingly provoked! No wonder that the wrath of God, when manifested but a little to the soul, overbears human strength.—
President Edwards

THE CHRISTIAN COURSE.

BY REV. E. P. HART.

"So run that ye may obtain."—Paul.

The prize lies at the end of the race. You may receive much comfort and encouragement as you run, *nevertheless the prize lies at the end.* So the Apostle says—"Know ye not that they which run in a race run all, but one receiveth the prize? *So run that ye may obtain.*"

This is an admonition as to the manner of running:—*so run.* The Apostle in a verse or two after, adds: "I therefore *so run* not as uncertainly."

In order that we may so run as to obtain, several things are to be considered, such as the direction to be taken, the qualifications necessary, the distance, and so on.

The first, and one of the most important things to be considered is the direction—for although a person exert himself never so much, if he runs in the wrong direction, all is vain. God is too much in earnest, the interests which we have at stake are too valuable for us to waste time and energy in fruitless experiments.

As God does not leave us, by our unaided powers, to find out the direction to be taken; nor would He have us experiment on ways which may be presented for us to run in—so He has marked out the one "Old reliable" way. Hence the command—"Stand in the ways, and see, and ask for the old paths, where is the good way, and walk therein."

Not run for awhile in one direction and then try another, hoping finally to hit on the right way. But "*stand ye in the ways and see and ask for the old paths where is the good way.*" Do not take one step in any direction, until you know the *right direction.* Then when you have learned the direction to be taken, get all the knowledge you can of the way and of the qualifications necessary to your running successfully in that way. For although you may see and know the direction to be taken,

unless you first get prepared for running, you cannot so run as to obtain.

Look at the first verses of the twelfth chapter of Paul's epistle to the Hebrews, and notice particularly the instruction he gives to those who would successfully run the Christian race. And first of all, he would not have them attempt to run until they are prepared for running. He does not say—"Run with patience the race set before you and as you run lay aside every weight, but "Let us lay aside every weight, and the sin which doth so easily beset us—and let us run the race" that is set before us, with patience. *The running does not commence until the weights and easily besetting sin have been laid aside.* This necessity of laying aside every weight, the devil cries out against, but God peremptorily demands it. *Decide this question of light weight in favor of God's grace, and it will take you through in spite of earth and hell.* For you notice, once prepared and qualified, all that is necessary is *patience to keep running, and you reach the goal.*

And, friends, notice you must go the whole distance.

"To patient faith the prize is sure,
And all who to the end endure
The cross, shall wear the crown."

Paul said to the Galatians, "Ye did run well—who did hinder you that ye should not obey the truth?" Or as it reads in the margin—"Who did drive you back?" And then adds—"This persuasion cometh not, of Him who calleth you." Finally, as the great Apostle nears the goal, and the glittering crown appears in view, he cries out in triumph, "I have finished my course," and enters upon his eternal reward. God enable us to "So run that we may obtain."

Faith does not create moroseness, but courtesy, which even the gravity of an Apostle did not hinder.—*Wesley.*

A man's own consciousness of *integrity* is not a *proof* that he is clear from sin in the sight of God.

SAMUEL RUTHERFORD.

BY B. T. ROBERTS.

In all our religious reading we have never met with anything so full of Christ as Rutherford's Letters. They were written about two hundred and forty years ago,—not for publication, but they bid fair to be published till the end of time. He was a staunch Calvinist and suffered persecution from the opposers of that doctrine; but Calvinists and Arminians are equally delighted with the glowing descriptions of the loveliness of Christ and his power to save. He was a man of great learning, but all lovers of Christ, learned and unlearned, read his Letters with pleasure and profit.

Samuel Rutherford was born in Teviotdale, Scotland, about the year 1600. His application to study was such that in 1618 he entered the University of Edinburgh. In four years he obtained the degree of Master of Arts. He so distinguished himself while in College, especially by his classical attainments, that two years after he graduated he was elected professor of humanity in that College. He remained in that position only two years. He then, for a time devoted himself to the study of theology. At this period he gave himself fully to the Lord and laid the foundation of that deep piety which afterwards so distinguished his career. He says, "Like a fool as I was, I suffered my sun to be high in the heaven, and near afternoon, before ever I took the gate by the end." "I had stood sure, if in my youth I had borrowed Christ for my bottom."

In 1827 he was settled as parish minister of Anworth, in Kirkcudbright. It was a country place—no large village near, and the people, poor and ignorant, were scattered over a hilly district. But he loved their souls and went to work to do them good with an affection and zeal that soon won their attention and confidence. He was accustomed to rise every morning at three o'clock, spend the fore part of the day in study and prayer, and the latter

part in visiting, catechising and instructing his people. He never failed to visit the sick of his flock. It was said of him, "He is *always* praying, *always* preaching, *always* visiting the sick, *always* catechizing, *always* writing and studying." His salary was eleven pounds sterling—or about sixty dollars of our money, a year. His great aim was the salvation of men. He writes to his beloved people, "My witness is above, that *your* heaven would be two heavens to *me*, and the salvation of *you* all, as two salvations to *me*."

His elocution was not good, his voice rather shrill, yet the people flocked to hear him. Multitudes came from all quarters to listen to his faithful preaching. His solicitude for the unsaved was that of a tender mother for her child. He says, "I would lay down my dearest joys in the gap between you and eternal destruction." He dealt with his people personally and plainly. To one he writes, "I did what I could to put you within grips of Christ; I told you Christ's testament and latter will plainly." He prayed so constantly and fervently for his people that he hesitates not to write to them, "There I wrestled with the angel and prevailed. Woods, trees, meadows and hills are my witnesses that I drew on a fair match betwixt Christ and Anworth." It is said that when he went there the people used to play foot-ball at a particular place Sunday afternoon. He went to the spot, pointed out their sin, and called on the objects around to be witnesses against them if they continued the practice. Two of the large stones remain, and are still called, "Rutherford's witnesses."

Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.—Heb. xii, 6. Rutherford was no exception. Painful bereavements awaited him. His two children died. His wife was taken away after suffering most intensely for over a year. He was laid aside for over three months by a torturing fever. In the midst of all he writes, "An afflicted life looks very like the way that leads to the

Kingdom." "Welcome, welcome cross of Christ, if Christ be with it."

His company was sought by the godly of all classes and denominations. Though the feeling ran high between the Presbyterians, to which church he was strongly attached from conviction, and the Episcopalians, it is said that Archbishop Usher, one of the most pious and learned among the prelates of the English Church, passing through that part of the country turned aside on Saturday to enjoy the congenial society of Rutherford. He was cordially welcomed as a stranger, no suspicion being entertained as to who he was. With the rest of the family, as was usual, he was catechized in the evening. He was asked how many commandments there were, and answered *eleven*. The pastor corrected him, but he modestly defended his answer, quoting our Saviour's words, A NEW COMMANDMENT *I give unto you, that ye love one another*. All were interested in the stranger. On Sabbath morning as Rutherford was walking for meditation by the side of a thicket he was startled by hearing the voice of prayer, from the heart, in behalf of the souls of the people that day to assemble. It was the holy Archbishop. Explanations followed, and with great love for each other, they talked of the things of the Kingdom. At the request of Rutherford the Archbishop occupied the pulpit. He conducted the services after the usual Presbyterian manner, and then preached an edifying sermon on "The New Commandment."

Rutherford applied himself with no less diligence to his studies than to the work of the ministry. He wrote in Latin an elaborate defence of Calvinism. Such was his reputation for learning that two Universities on the Continent invited him to the Professor's chair. He was also urged to accept the charge of larger and wealthier churches. To such solicitations he replied, "If the Lord shall call and his people cry, who am I to resist? But without his Son calling, and till the flock whom I now oversee be planted

with one I dare entrust Christ's spouse, gold, nor silver, nor favor of men, I hope shall not loose me."

But soon he was driven from his beloved people by persecution. The "Act of Uniformity" was then in force, which in reality gave the Bishops of the Episcopal Church jurisdiction over Presbyterian churches with power to inflict penalties for disobedience. Bishops of piety and moderation did not enforce these unjust laws. Such was Bishop Lamb, who presided over the diocese in which Rutherford labored. But after his death a man of an intolerant spirit was appointed in his place. Rutherford was summoned before a court composed of the dependents of the Bishop, was deposed from his pastoral office, and sentenced to be confined within the town of Aberdeen during the King's pleasure. Cruel and unjust as was the sentence, he yielded a cheerful submission. "As I go to my King's palace at Aberdeen," said he, "tongue and pen and wit cannot express my joy."

Aberdeen was the stronghold of Episcopacy and Arminianism. He was permitted to go about the town, but was not allowed to preach. Soon the influence of his piety softened, and then removed the prejudices of the people, and influential men invited him to conduct religious services in their families. He was denounced from the pulpit, and challenged to a public discussion, which only added to his influence.

His enemies then procured an order for his banishment from the Kingdom. At this time he wrote, "Whither I go I know not; but I am ready at the Lord's call."

Before the order for his banishment was executed, the Presbyterians again triumphed, and Rutherford was restored to his beloved flock at Anworth.

Soon after, by appointment of the General Assembly, he was made Professor of Theology in St. Andrews College. His parishioners petitioned against it, and he himself urged as an objection, "his bodily weakness and mental incapacity." But as he was con-

sidered pre-eminently qualified, it was insisted upon that he should fill the chair to which he was elected. But his "silent Sabbaths" at Aberdeen had been so irksome that he would not give his consent unless allowed to preach every Sabbath. He was accordingly appointed assistant preacher of the church in town, and soon entered with his accustomed zeal upon his duties. His success as a Professor was such that "The University" became a Lebanon, out of which were taken cedars for building the house of God throughout the land."

In 1640 he married his second wife—a woman of great excellence and deep piety. They had seven children, only one of whom survived the father.

In 1643 he was sent as one of the Scotch Commissioners to the famous "General Assembly" at Westminster. In its deliberations; in drawing up the "Confession of Faith"; the Larger and Shorter Catechism, and the form of Church Government, Rutherford took an active part. Such was his prominence that he was singled out for attack by the immortal Milton. He also found time to write a political treatise entitled *Lex, Rex, The Law and the King*, in reply to one in favor of absolute monarchy.

Returning to St. Andrews after four years attendance upon this Assembly in London, he was appointed Principal of the College. He attended faithfully to his duties, preaching and teaching, and published several works.

Charles I died, and Charles II was crowned at Scone, before whom Rutherford delivered a Latin oration dwelling chiefly upon the duty of Kings. The Scottish Parliament met in 1661, and invested the King with arbitrary power, recalled the Covenant, and abolished Presbytery. Persecution prevailed.

His published work, "*Lex, Rex*," though entirely reasonable in its defence of the liberty [of subjects, was ordered to be burned by the common hangman: He was next deposed from all his offices and summoned to answer

at the next Parliament the charge of treason. The summons came to him on his death bed, and he sent back the reply, "I behoove to answer my first summons; and ere your day arrive, I will be where few Kings and great folk come."

His death-bed was a fitting close to a life devoted to Christ. He triumphed to the last. When asked, "What think ye now of Christ?" he replied, "I shall live and adore him." "Glory dwelleth in Immanuel's land." "I shall sleep in Christ, and when I awake I shall be satisfied with his likeness." "O for arms to embrace him." To some brethren who came to see him he said, "My Lord and Master is chief of ten thousands of thousands. None is comparable to Him in heaven or in earth. Dear brethren do all for *Him*. Pray for Christ. Preach for Christ.

He seemed to know the time when he should depart. On the last day of his life he said, "This night will close the door and fasten my anchor within the veil, and I shall go away in a sleep by five o'clock in the morning. He died precisely at that hour. His last words were, "GLORY, GLORY DWELLETH IN IMMANUEL'S LAND."

We shall give our readers, from time to time, some of his burning words.

IMMANUEL.

BY W. W. HULET.

Let us consider the meaning of the word Immanuel; and its relations to us. The original word, *im-ma-noo-ail*, is a triple root with two meanings, *im*, with, *noo*, us, and *ail*, God, the eternal Father, who possesses all power in heaven and in earth. This word, God spoke by the mouth of Isaiah—"And shalt call his name Immanuel, (Isa. vii. 14.) more than seven hundred years before He came. Thus the name of the Almighty and Everlasting God, has the glorious signification that he is with us, his chosen people, those who belong to "the church of the First-born."

Its relation to us, is, that of a glori-

ous promise, and this promise is confirmed in numerous passages both in the Old Testament and the New. Jesus says—"It is easier for heaven and earth to pass away, than for one tittle of the law to fail.—(Luke xvi. 17.) And again—"For all the promises of God in him are yea, and in him Amen, unto the glory of God by us."—(2 Cor. 1-20.)

To make this promise closely understood, and firmly fixed in the minds of his children, he gave it as the name of his Son, and established it as an everlasting covenant. Why are so many living beneath their privilege? Can it be that they have forgotten the Lord their God? They must have forgotten his name, or they would rejoice that the eternal God pledges himself to be with them, on only one condition, viz: "If from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart, and with all thy soul."—(Deut. iv. 29.) True Christians cannot be half-hearted. Glory to God! When we have Immanuel, God with us, "Whom having not seen we love; in whom though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory" (I Peter, i. 8.) can we faint and mourn? Nay verily. Even though we are forsaken by our earthly friends, we can ride on the highest waves of salvation, and shout victory all the time. "For he hath said, I will never leave thee, nor forsake thee."—(Heb. xiii. 5.) Jesus asks—"Can the children of the bride chamber mourn as long as the bridegroom is with them?" (Matt. ix. 15.) And again—David says, (Psalms xvi. 11,) "Thou wilt shew me the path of life; in thy presence is fullness of joy; at thy right hand there are pleasures forevermore."

Do we have *Immanuel*, and yet go about with our heads down, lean in our souls? It is impossible, because, "In thy presence there is fullness of joy." This is also taught by all true Christian experience, and infinitely more clearly than it can be by words, except it be those of St. Peter—"Joy unspeakable and full of glory."

THE BEGINNING OF MR. FINNEY'S WORK.

When I was first convinced, the thought had occurred to my mind that if I was ever converted I should be obliged to leave my profession, of which I was very fond, and go to preaching the Gospel. This at first stumbled me. I thought I had taken too much pains, and spent too much time and study in my profession, to think now of becoming a Christian, if by so doing I should be obliged to preach the Gospel. However, I at last came to the conclusion that I must submit that question to God; that I had never commenced the study of law from any regard to God and that I had no right to make any conditions with him; and I therefore had laid aside the thought of becoming a minister, until it was sprung in my mind, as I have related, on my way from my place of prayer in the woods.

But now after receiving these baptisms of the Spirit, I was quite willing to preach the Gospel. Nay, I found that I was unwilling to do anything else. I had no longer any desire to practice law. Everything in that direction was shut up, and had no longer any attractions for me at all. I had no disposition to make money. I had no hungering and thirsting after worldly pleasures and amusements in any direction. My whole mind was taken up with Jesus and his salvation; and the world seemed to be of very little consequence. Nothing, it seemed to me, could be put in competition with the worth of souls; and no labor, I thought, could be so sweet, and no employment so exalted, as that of holding up Christ to a dying world.

With this impression, as I said, I sallied forth to converse with any with whom I might meet. I first dropped in at the shop of a shoemaker, who was a pious man, and one of the most praying Christians, as I thought, in the Church. I found him in conversation with a son of one of the elders of the church; and this young man was defending Universalism. Mr. W—, the shoemaker,

turned to me and said, "Mr. Finney, what do you think of the argument of this young man?" and he then stated what he had been saying in defense of Universalism. The answer appeared to me so ready that in a moment I was ready to blow his argument to the wind. The young man saw at once that his argument was gone; and he rose up without making any reply, and went suddenly out. But soon I observed, as I stood in the middle of the room, that the young man, instead of going along the street, had passed around the shop, had climbed over the fence, and was steering straight across the fields toward the woods. I thought no more of it until evening, when the young man came out, and appeared to be a bright convert, giving a relation of his experience. He went into the woods, and there, as he said, gave his heart to God.

I spoke with many persons that day, and I believe the Spirit of God made lasting impressions upon every one of them. I cannot remember one with whom I spoke then, who was not soon after converted. Just at evening I called at the house of a friend, where a young man lived who was employed in distilling whisky. The family had heard that I had become a Christian; and as they were about to sit down to tea, they urged me to sit down and take tea with them. The man of the house and his wife were both professors of religion. But a sister of the lady, who was present, was an unconverted girl; and this young man of whom I have spoken, a distant relative of the family, was a professed Universalist. He was rather an outspoken and talkative Universalist, and a young man of a good deal of energy of character.

I sat down with them to tea, and they requested me to ask a blessing. It was what I had never done; but I did not hesitate a moment, but commenced to ask the blessing of God as we sat around the table. I had scarcely more than begun before the state of these young people rose before my

mind, and excited so much compassion that I burst into weeping, and was unable to proceed. Every one around the table sat speechless for a short time, while I continued to weep. Directly, the young man moved back from the table and rushed out of the room. He fled to his room and locked himself in, and was not again seen till the morning, when he came out expressing a blessed hope in Christ. He has been for many years an able minister of the Gospel.—*From advance sheets of Finney's Autobiography.*

CHRISTIANS.

We call ourselves Christians; yea, and that of the purest sort: true, are Protestants; reformed Christians! But, alas! who shall carry on the reformation of our opinions into our hearts and lives? Is there not a cause? For how innumerable are our sins;—and those of the deepest dye! Do not the grossest abominations, of every kind, abound among us from day to day? Do not sins of every sort cover thee, and as the waters cover the sea? Who can count them? Reader, go and count the drops of rain, or the sands on the sea shore. So "wide is the gate," so "broad is the way, that leadeth to destruction. And many there be who go in at that gate;" many who walk in that way;—almost as many as go in at the gate of death, as sink into the chambers of the grave. For it cannot be denied, (though neither can we acknowledge it but with shame and sorrow of heart,) that even in this, which is called a Christian country, the generality of every age and sex, of every profession and employment, of every rank and degree, high and low, rich and poor, are walking in the way of destruction. The far greater part of the inhabitants of this city, to this day, live in sin; in some palpable, habitual, known transgression of the law they profess to observe; yea, in some outward transgression, some gross, visible kind of ungodliness or unrighteousness, some open violation of their duty either

to God or man. These then, none can deny, are all in the way that leadeth to destruction. Add to these, those who have a name indeed that they live, but were never yet alive to God; those that outwardly appear fair to men, but are inwardly full of all uncleanness; full of pride or vanity; of anger or revenge; of ambition, or covetousness; lovers of themselves, lovers of the world, of pleasure, more than lovers of God. These indeed may be highly esteemed of men; but they are an abomination unto God. And how greatly will these sins of the world swell the number of the children of hell! Yea, add all, whatever they be in other respects; whether they have more or less of the form of godliness, who, being ignorant of God's righteousness, and seeking to establish their own righteousness as the ground of their reconciliation to God, and acceptance with him, of consequence have not "submitted themselves unto the righteousness which is of God," by faith. Now, all these things formed together in one, how terribly true is our Lord's assertion; "Wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat!"

—*John Wesley.*

Whosoever thou art, O! sinner; whether young or old, rich or poor, in the name of the Lord I call upon thee to awake unto wisdom. Let not the god of this world blind thine eyes any longer. Consider ere it be too late. See death behind thee, and eternity at thy feet. Renounce trifles; set aside the anxious cares of the world. Give up unlawful pleasures; leave nothing untried to make thy calling and election sure. For in scenes of futurity which shall soon be displayed in thy sight, there is no room for alteration; all is steadfast, unmovable beyond the grave. Whether we are, then, seated on a throne or stretched on a rack, a seal will be set to our condition by the hand of everlasting mercy or inflexible justice. Now, then, that the present hour is still in thy power,

use it to the best advantage. Throw thyself into the arms of a merciful Redeemer and beseech him to prepare thee a place in his everlasting habitations, and fit thee for the company of God and his angels. Fear not, (if thou art sincere,) far from casting thee away, he waits to be gracious and to seal to thy heart by his spirit, remission of thy sins. For with the Lord there is forgiveness that he may be feared. Come, then, wash thyself by faith in the blood of the Lamb—"the Lamb that takes away the sin of the world." And when thou art made clean, "go and sin no more." I repeat it once more: tarry not, eternity is at stake. God, in the twinkling of an eye, may take away the breath that is in thy nostrils. The next hour's sickness may impair thy reason and deprive thee of all power to think or pray. The next day the Lord Jesus may come to judgment, and the trump of God may sound to put an end to time and repentance. If not, the messenger of the Lord, which day and night advances toward thee, death, will most certainly do it, ere long; and what will become of thee if thou art found in thy blood, in thy sins unpardoned, unconverted? What horror! But I choose to draw a curtain over the deplorable spectacle, and hope none of us will harden his heart against the prayer of Moses, and might not I say against the tears of the Lord Jesus? O, let us remember him, as he considered the sinners of Jerusalem a few days before his death, he wept over them, says the Gospel, and cried out, like Moses: "O, that they would know in this, their day, the things that belong to their peace." Let not those precious tears of the Son of God; let not the sacred stream that flowed from his hands, his feet, his heart, flow unregarded and despised by us. From this day let us all be wise unto salvation. And when the wicked shall be destroyed with an everlasting destruction from the presence of the Lord and the glory of his power; when they shall call unto the hills to fall on them and the mountains to cover them from the wrath of an offended God, in the inexpressi-

ble enjoyment of endless bliss we shall ascribe glory and honor and praise and thanksgiving.

SPIRITUAL GIFTS.

BY REV. WM. REDDY.

There is a tendency among men at this day to depreciate or deny the *supernatural* in religion, and to account for all the phenomena of religious manifestation on natural and scientific principles. Hence, remarkable power or fluency in speaking is *oratory* or *eloquence*, either natural or acquired; deep solicitude for sinners, amounting to a "travail" of souls, is the result of mistaken views of the danger of sinners or of a *sympathetic nature*; deep religious joy, amounting to ecstasy, expressed by shouting, crying or laughing, and especially by falling down, is the result of "nervousness," or excitement of the animal passions. The effect of prayer; of what the apostle calls the "fervent effectual prayer of a righteous man," that is sympathetic, or the effect of the workings of imagination.

If the sick are restored in answer to prayer, it is because just then the disease had reached a crisis, though the fact may not have been known at the moment. And this tendency is spreading in the Church. The tales told us by our fathers of the "mighty works" that were witnessed in the days of Abbott, Wooster, and Wesley, were the offspring of credulity, or of superstition. And even the miracles of the New Testament, they might all be accounted for on natural principles, if the laws of the material universe were better understood. Perhaps the time will come yet, in the developments of the future, that all these will be made plain. But if they be admitted to be *supernatural*, they were confined to the days of the apostles, and the supernatural has ceased from the Church, especially all things of a tangible or sensible nature. These are the days of science, of *intelligence*, of *refinement*. "The

former days were *not* better than these,"—even when those mighty works were wrought, when devils were subject to Christians through the name of Jesus. So says an unbelieving, skeptical world; so say merely *philosophical*, *metaphysical*, *psychological*, *formal*, fashionable professors of religion. But what saith the Scriptures? Let us look at the doctrine of *spiritual gifts*, especially as St. Paul says, "Now, concerning spiritual gifts, I would not have you ignorant."

The apostle says, "There is a diversity of gifts, but the same Spirit, and there are diversities of operations; but it is the same God which worketh all in all." "But the manifestation of the Spirit is given to every man to profit withal." See I Cor. xii: 4-7. Then follows an enumeration of some of those gifts: "The word of wisdom," "the word of knowledge," "faith," "gifts of healing," "prophecy," "discerning of Spirits," etc. Now mark, these are all *supernatural gifts of the Spirit*. Not *natural endowments*, not *acquirements* merely. And these are divided by the Spirit to every man severally as he wills.—ver. 11.

Then there is the gift of "utterance." The apostles spake "as the Spirit gave them utterance." Pray for me, says St. Paul, that "utterance may be given to me, that I may open my mouth boldly to make known the mystery of the gospel." Eph. vi: 19. Praying for us that God would open a door of utterance." Col. iv: 3. Now, though, the Spirit divides these severally to every man, (each member of Christ's body) as he wills, yet he teaches us to *covet* the best gifts *earnestly*, and the Church is called upon to pray that their ministers, as also themselves, may be endowed with these gifts.

It will not do to say that these gifts were restricted in their bestowment to the Apostles and early Christians. All will allow that what St. Paul says of "charity" or love, "the more excellent way," in xiii of Cor., applies to Christians in all subsequent time, and yet he immediately exhorts to *covet*

earnestly the best gifts. The truth is, the Church needs these gifts at this day, to battle against error in its various forms. She needs them to preserve in her own mind the idea of the *spiritual*, the *supernatural*. She needs them as *ornaments* to supersede her *jewelry*. Let her "*covet earnestly*" these gifts, and there would be less covetousness of worldly riches and honor, less covetousness of worldly display. Take, for example, the gift of "faith," I Cor. xii: 9. By *faith* here, the Apostle evidently intends something more than justifying or sanctifying faith. He speaks of faith as a special endowment—an extraordinary power of believing against great difficulties, and overcoming them—of removing mountains—of casting out devils—of securing mighty results.

"A faith that will not shrink, though pressed by every foe,
That will not tremble on the brink of any earthly woe."

"That laughs at seeming impossibilities, and cries
it must be done."

See the instances of the power of this faith, as cited by Paul, Heb. xi., 32, 35. These instances, to be sure, are cited from the Old Testament, but if such power of faith was enjoyed by the ancient worthies, how much more may the Church now covet it, seeing Christ has "ascended on high," and led captivity captive, and received *gifts for men!*

There are mighty *Jerichos* to be taken in these days, with their triple walls of error, prejudice and unbelief. And these walls cannot be battered down by logic, nor scaled by rhetoric, nor undermined by philosophy; they must be leveled *by faith*. Logic, rhetoric and philosophy have their part to act, but they must all be subordinate to, and employed by faith, or they are powerless.

We need the *gift of utterance* in a more eminent degree, not merely the use of language, but the utterance of truth *in the Spirit*, so that words shall be *shot* out of the mouth of the speaker like the balls from a well charged ordnance—the Spirit being the propelling force. What was the power that

clothed the preaching of Abbott, and other early Methodist preachers? Was it not a special endowment?

We should covet the gift of prophecy. It is a New Testament endowment. See the quotation of Peter from Joel on the day of Pentecost: "Your sons and your daughters shall prophesy in the last days," saith God. "Tongues are for a sign, not to them that believe not, but prophesying serveth not for them that believe not, but to them which believe. But if all prophesy, and there comes in one that believeth not, or one unlearned, he is convinced of all, he is judged of all. And thus are the secrets of his heart made manifest, and so, *falling down on his face*, he will worship God [why not sitting up or leaning forward?] and report that God is in you of a truth." The Apostle concludes: "Wherefore brethren, *covet* to prophesy, and forbid not to speak with tongues. Let all things be done decently and in order." 1 Cor. xiv. Prophecy does not always include the idea of foretelling future events, though that gift the Spirit may still bestow if "he will;" but prophesying also means imparting Divine wisdom under the immediate promptings of the good Spirit. Mr. Fletcher says: "On all who are *renewed in love*, God bestows the gift of prophecy;" but "to prophesy in the sense he meant was to magnify God, with the new heart of love and the new tongue of praise; as they did, who, on the day of Pentecost were filled with the Holy Ghost! And he insisted that believers are now called to make the same confession; seeing we may all prove the same baptismal fire." "O, for that pure baptismal flame! O, for the fullness of the dispensation of the Holy Ghost! Pray, pray, pray for this! This shall make us all of one heart and of one soul. Pray for gifts; for the *gift of utterance*, and confess your royal Master. A man without gifts is like the king in disguise, he appears as a subject only. You are kings and priests unto God.

Is it possible that gifts and grace do

not always go together. We know this is certainly true of natural gifts and it may be true of Spiritual gifts. Yet, generally speaking, our gifts will bear some proportion to our grace, especially if we *covet* them. And how vastly important it is that God should be allowed to display his "richest energy" in the Church for its edification, and the conviction of them that believe not. O, may the Church apprehend her privilege and responsibility in respect to these things, and relying on the Omnipotent energy of its head, go forth to the conquest of the world.—*North-ern Christian Advocate*, 1855.

A DEAD MOTHER'S INFLUENCE

It was the rough bar-room of a country-tavern, on an emigrant thoroughfare west of the Mississippi. A wild-looking man tossed off a whisky sling, and raised his baby-boy to take the sugar at the bottom. The child drank it with a relish, and instead of thanks, looked into his father's face with a fearful oath—the first oath these lips had ever uttered.

His sin-hardened father laid down the cup and looked at the child, and then about the bar-room—bottles, glasses, cards, chairs. One thing more—a small stand, holding an old family Bible that had come with him across the ocean years before. Wicked as he was, he had never parted with this.

It was early in the morning, and no customers coming in, and the oath echoed through his ears again and again. "It was as if I had been struck," said he. Away in Wales, many years before, his mother taught him to pray. "But what would she have felt," said he, "if she could have heard my child's first words, cursing me?" He deliberately took the greasy pack of cards and threw them into the open fire. Deliberately he carried the jugs of liquor to the door, and turned the poison upon the ground. He was known throughout the country as "The Wild Man." People were afraid of him he was so ragged, profane, cross eyed, quick-witted and drunken.

This was nine years ago, and his lips have never since known an oath nor a dram. When not at work on his farm he may be found praying with the hands in a coal mine, settling the differences of two neighbors, establishing a prayer-meeting or a Sabbath-school in some remote place, tenderly visiting a cold Church member, or singing a soul-stirring air at a camp meeting. Uneducated and stammering as he is, God's Spirit goes with him and makes him a continual messenger of the love of Christ.

SHE RAN THE RISK.

The Rev. Mr. Darnall, Presbyterian pastor at Milton, N. C., relates the following incident, that actually occurred among a certain congregation in North Carolina: "A young lady at church gave heed to a powerful and awakening sermon, the preacher urging an immediate acceptance of Christ, and warning of the dangers of delay, and putting off for a more convenient season. A few days after, the young lady was dangerously ill, and sent for the preacher to come and see her. He went, and found her at death's door, and yet she told him she neither wished him to pray with or talk to her; that she heard his sermon the Sunday before, and at the time had written with her pencil a certain sentence in her hymnbook, and ever since then all had been darkness, and her heart as hard as stone. The preacher took the hymn book and read on the fly leaf, in the back of the book, the following fatal sentence: 'I'll run the risk.' A few hours more and the young woman died in the darkness of despair. She had 'run the risk!'"

"None can love his neighbor as himself, unless he first love God. And none can love God unless he believe in Christ; unless he have redemption through his blood, and the spirit of God bearing witness with his spirit that he is a child of God."

Sin is the gate of hell, and wickedness the way to destruction.

CONSECRATED PROPERTY.

The great mass of property in the Christian Church is *unconsecrated* property. It is sought and possessed for selfish purposes, and is not dedicated to God, and used with an eye single to his glory. "The root" of "this evil" is the *love of money*, an *inordinate* love of money, generally termed *covetousness*—the early besetting sin of the world—the great foe of Christianity, exceedingly liable to escape unsuspected and unreproved, even in the bosom of the Church. For, while it is impossible for a profane man or a drunkard to maintain a reputable standing in the Church, a covetous man may do this because the sin is *within*, and, perhaps, because the avaricious man is looked upon by his brethren too charitably; and a sin in which it is believed he is indulging is not made a matter for admonition and Church discipline.

Now, that this is a sin peculiarly displeasing to God, is manifest from its repeated and terrible denunciations in the Scriptures. Once did God visibly mark the murderer—Gen. 4. 15—once did he inflict an awful punishment upon the Sabbath breaker—Num. 15. 36—once did he cause the visible penalty to be visited upon the head of the blasphemers—Lev. xxiv. 10, 15—but how many fell beneath his displeasure for the violation of the command, *Thou shalt not covet!* Achan saw the Babylonish garment and the golden wedge, and he coveted them and took them, and for the act was stoned to death. Lot, out of love of gain, entered the wicked city, and was finally stripped of all his possessions. Judas sold his Lord for gain, and how fearful his end! And Ananias and Sapphira, through covetousness and hypocrisy, stained the glory of the primitive Church, and were *smitten* down by the wrath of the Almighty. It is a sin which God has classed and made synonymous with the abominations of the heathen world—idolatry. "This ye know, that no whoremonger, nor unclean person, nor covetous man who is an idolater, hath

any inheritance in the kingdom of Christ and of God." "Mortify, therefore, your members * * * inordinate affection, evil concupiscence, and covetousness, which is idolatry, for which things' sake the wrath of God cometh on the children of disobedience." "Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God." And it is marked as one of the grand features of the final apostacy: "This know also, that, in the last days *perilous times* shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers," etc.

And yet, our extreme liability to be contaminated by this awful sin, is apparent from these very denunciations; from the history of our race; from the depravity of our nature; and from the many warnings against its insidious approach. "Take heed," said our Saviour, "and beware of covetousness; that is, be on your watch against it; have a singular and special regard to it, as if it were a stealthy foe, like an imaginary demon, which was fabled to slyly approach and suck the blood of persons while they were asleep.

Alas, that these facts should so abundantly justify the necessity of such warnings! Alas, that with them all, so many should fall beneath its power, and pierce their souls through with so many sorrows! What open apostacy has it caused among professed Christians! How many who "did run well," have been "hindered" by the golden bait that fell in their path! There are doubtless many in our churches who are guilty of this sin, and at the same time utterly unconscious of it. The frosts of Autumn and Winter creep over the meadow, knit their transparent covering over the face of the placid pools, and steal up the running streams so gradually and noiselessly, as to elude all observations. So has this accursed love for money crept upon many a heart, chilled its warm outgushings, and well-nigh frozen up the very fountains of benevolence; and yet so insidiously

has the fearful process advanced that the individual has perceived it not.

And let it not be supposed that this representation applies to the *rich* alone. It is a common belief that men of wealth, principally, if not exclusively, are exposed to covetousness; and hence the poor, and those of limited means, are more readily drawn into its snare. The former class may be more liable to indulge cupidity than the latter; nevertheless, a man who has, or desires but a small sum, may set his heart just as firmly upon those few hundreds of dollars as does the rich man upon his many thousands. Indeed, the circumstances of limited means, and the necessity of industry and economy, very naturally lead to a parsimonious spirit. Beyond question, a frequent method of approach on the part of this deceitful sin is by soliciting the poor, under this very disguise. "It may yoke him as a captive to its car, though he may appear to be only keeping poverty at bay. He need not plunge into the ocean in order to drown himself—a very shallow stream will suffice, if he choose to lie prostrate in it; and the desire of the smallest gain, if his heart be immersed in the pursuit, will as surely 'drown him in perdition,' as if the object of his cupidity were in the wealth of a Cræsus."

With these considerations before the mind, who can doubt but that this immoderate love of ourselves and the things wherewith we are intrusted, and consequently, this robbing of God by not yielding up to him that which is his due, is a most frequent as well as aggravated sin. And what are the consequences and practical results? Fearful in the extreme.—*H. C. Fish.*

"How few are those lovers of God and men that spend their whole strength in doing good unto all men, and are ready to suffer all things; yea, death itself, to save one soul from eternal death."—*Wesley.*

There cannot be a more humble soul than a believer.

PURITY.

To retain perfect purity requires a continual acting of faith upon the leading promises of the Gospel. Those who are faithful to justifying grace have to apply to the cleansing blood more frequently than in cases where only a fear of having sinned, impells the soul to the blood, of sprinkling for pardon. The temptation to doubt concerning one's purity, are much more intricate and perplexing than those regarding the forgiveness of sins. The most holy and devoted persons are more frequently compelled to approach the cleansing blood by faith—for the evidence of purity than that of pardon. Such an approach is made through the exercise of a distinct and naked faith, in a distinct and naked promise, such as: "What things soever ye desire when ye pray, believing that ye receive them, and ye shall have them." "All things whatsoever ye shall ask in prayer, believing, ye shall receive." By a naked faith, I mean, with Mr. Fletcher, a faith independent of all feelings, in a naked promise—bringing nothing with you but a helpless, distracted, tossed, hardened heart—just such a heart as you have now; not unlike what Lady Maxwell describes. "I have often acted faith for sanctification," said a holy woman, in the absence of all feeling, and it has always diffused an indescribable sweetness through my soul.—*Saughey.*

LOVING THE WORLD.

"How difficult must it be to stem the tide and to keep ourselves unspotted in the world."

What heightens the difficulty is, that they are not the rude and senseless part of mankind, at least not these alone who set us the example, who throng the downward way; but the polite, the well bred, the genteel, the wise, the men who understand the world, the men of knowledge, of deep and various learning, the rational, the eloquent! These are all, or nearly all against us. And how shall we stand against these? Do

not their tongues drop manna; and have they not learned all arts of soft persuasion? And of reasoning, too; for these are versed in all controversies, and strife of words. It is, therefore, a small thing with them to prove that the way is right because it is broad, that he who follows a multitude cannot do evil, but only he who will not follow them; that your way must be wrong, because it is narrow, and because there are so few that find it. These will make it clear to a demonstration, that evil is good, and good is evil; that the way of holiness is the way of destruction, and the way of the world the only way to heaven."—*Wesley.*

SOUR GRAPES.

BY D. P. NEWTON.

Nothing hinders the onward progress of this blessed Bible doctrine of "holiness to the Lord," like the inconsistent walk of those professing to enjoy it. Christ is wounded, deeply wounded. By whom? "What are these wounds in thy hands?" Then he shall answer: Those with which I was wounded in the house of my friends.—Zach. xiii, 6.

"Let us therefore," says Paul, "as many as be perfect, be thus minded. * * * Whereunto we have attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them who walk so as ye have us for an example—for many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ."

We do expect more from those professing entire purity of motive, a holy, sanctified life, than from those making no pretensions to this superlative grace.

We look for consistency in the everyday walk and conversation—a spirit of meek, modest, lamb like humility—a benevolence, disinterested, exalted, Christ-like,—that looks not merely on its own things, but also on the things of others; a cheerful, smiling, compla-

cent, yielding to the rights of others, where duty calls. We expect a meek, modest, self-renunciation, Gospel-like, in those testifying publicly the assurance of faith, great peace of mind, joy unspeakable.

We may be eloquent in our professions, and after all be "as sounding brass, or a tinkling cymbal!" How grievously disappointed are we when we see in those making high pretensions to a sanctified heart, the very reverse of what they profess, in their spirit, conversation, and general deportment! Nothing so surely and speedily brings this blessed doctrine into disrepute as the inconsistencies of those professing to enjoy it. "If Christ be in you the body is dead because of sin; but the spirit is life because of righteousness."

"Paul died to sin, was crucified with Christ, that the body of sin might be destroyed—that henceforth he should not serve sin."

"For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." Rom. vi, 7, 13. "Every man that hath this hope in him, purifieth himself even as he is pure."

"Teach me to walk as thou didst walk, When a weary pilgrim here."

Apollos did not plant, but water. This was the peculiar gift which he had received. And he was better able to convince the Jews than to convert the heathen.—*Wesley.*

FACTS ABOUT SMOKING.

At a recent meeting for the Promotion of Social Science at Glasgow, Dr. Seyton said that he had smoked two cigars per diem for twenty-three years, but he had been compelled to prohibit his son, a young man of twenty, from smoking, as it was destroying him. Two cigars per diem, at three pence each, cost £204 17s.

Samuel Hickee, a poor working man, gave up smoking, in order to save six-pence per week, to relieve the wants of a poor widow.

The *Medical Times and Gazette* for Oct. 6th, 1860, gives an account of 127 cases of cancerous affections of the lip which have been cut out, nearly all of which, occurred with smokers.

A gentleman who was smoking in a Temperance Hotel in Cambridge, very much to the annoyance of one of the company, inquired what harm there was in smoking. He was asked for his pipe, and when he gave it up it was handed to his son, who was sitting on the sofa, and when the person who handed him the pipe said, "Finish smoking this for your honored father, sir," the father jumped up, and seizing the pipe said: "I would not let my son smoke for all the world." "Why not, sir?" "Because he is not very strong and it would soon kill him." "There, sir," he said. "is your answer." Few fathers manifest like concern about their sons.

A landlady at a hotel in Brighton, said, "It would break my heart to see my sons with cigars in their mouths. My neighbors' sons come here at night and smoke cigars, and drink brandy and water, and they are destroying themselves, but we can't refuse them when they come to the billiard room, but I wish their parents would keep them at home at night."

A young gentleman in Manchester, after hearing a lecture on the tobacco question, told the boys in his class at the Sunday-school what he heard, and one boy, pointing to three different teachers, said, "That teacher smokes,

and that teacher smokes, and that teacher smokes."

A physician in Oxfordshire has a box of mouldy cigars in his possession, and to this fact, he says, he owes the purchase of the house in which he lives. For twelve years, precisely, he felt the effects of cigars and brandy and water on his constitution and on his pocket, and he gave up companionship with smokers and drinkers; they went down and he rose up. "Not one of them," he says, "has retained their health and position in society, and but for my separating from them I should have gone down, too."

There is a gentleman residing in Banbury, Oxfordshire, who formerly sold tobacco, but one day a workingman bought an ounce at his shop, and the thought that that man's family wanted bread, led him to the determination that he would no longer purchase or vend it.

A general provision dealer in Poisley left off selling tobacco under the following circumstances: When he was serving a poor boy, he asked him why he bought tobacco. The boy replied, "why do you sell it?" He then wisely determined not to ask that question again.

HEART WORK.

Gracious souls are as careful to prevent the breaking loose of their corruptions in times of temptation, as seamen are to bind fast the guns, that they break not loose in a storm. This is the *hardest work*: heart-work is hard work indeed. To shuffle over religious duties with a loose and heedless spirit, will cost no great pains; but to set thyself before the Lord, and tie up thy loose and vain thoughts to a constant and serious attendance upon him, this will cost thee something. To attain a facility and dexterity of language in prayer, and put thy meaning into apt and decent expressions, is easy; but to get thy heart broken for sin while thou art confessing it, melted with free-grace while thou art blessing God for it; to be really ashamed and humbled through the

apprehensions of God's infinite holiness, and to keep thy heart in this frame, not only in, but after duty, will surely cost thee some groans and travailing pains of soul. To repress the outward acts of sin, and compose the external part of thy life in a laudable and comely manner, is no great matter; even carnal persons, by the force of common principles, can do this: but to kill the root of corruption within, to set and keep up a holy government over thy thoughts, to have all things lie straight and orderly in the heart, this is not easy.

It is a *constant* work: the keeping of the heart is such a work as is never done till life be done; this labor and our life end together. It is with a Christian in this business, as it is with seamen that have sprung a leak at sea; if they tug not constantly at the pump, the water increases upon them, and will quickly sink them; it is vain for them to say, The work is hard and we are weary. There is no time or condition in the life of a Christian, which will suffer an intermission of this work. It is in the keeping watch over our hearts, as it was in the keeping up of Moses' hands, while Israel and Amalek were fighting below. Exod. xvii: 12. No sooner do Moses' hands grow heavy and sink down, but Amalek prevails. You know it cost David and Peter many a sad day and night for intermitting the watch over their own hearts but a few minutes.

It is the *most important* business of a Christian life. Without this we are but formalists in religion; all our professions, gifts, duties signify nothing: "My son, give me thy heart." God is pleased to call that a gift, which is indeed a debt: he will put this honor upon the creature, to receive it from him in the way of a gift; but if this be not given him, he regards not whatever else you bring to him: there is so much only of worth and value in what we do, as there is of heart in it. Concerning the heart, God seems to say as Joseph of Benjamin, "If you bring not Benjamin with you, you shall not see my face." Among the heathen, when the

beast was cut up for sacrifice, the first thing the priest looked upon was the heart; and if that was unsound and naught, the sacrifice was rejected. God rejects all duties—how glorious soever in other respects—offered him without a heart. He that performs duty without a heart, that is, heedlessly, is no more accepted with God, than he that performs it with a double heart, that is, hypocritically. Isa. lxvi. 3. Thus I have briefly opened the nature of duty, what is imported in this phrase, "Keep thy heart."—*Flavel*.

LOST AND FOUND.

The meeting was ended. Some of the audience were passing out through the door, and others were passing up around the pulpit "just to speak to Mr. Burnell;" among the latter a man who thrust into the preacher's hand the card-likeness of a fair faced boy. "Mr. Burnell," he earnestly exclaimed, "that is my boy. We don't know where he is. Can't you find him? Look at his face! It isn't a bad face, is it? What do you think, Mr. Burnell, won't you look for him, on the cars, and in the stations, and in the streets of the great cities?"

It was the old story. The boy restive perhaps of home influence, ambitious to get out into the wide world, thinking that he could do better for himself, than father and mother could do for him, running away, and being swallowed up in the great multitude which he is eager to join. His fresh young form is lost to the eye in the busy passing to and fro. His cheery, singing voice is lost to the ear in the din which fills the air. "We don't know where he is!" A lost son; lost to those, who perhaps prized him most; lost by his own choice. Lost to himself? Let us hope not, but that now he may be somewhere leading a useful and honored life, to become an upright citizen, and in the end to bring joy again to the desolated home.

Weigh the burden on that father's heart, his sense of loss, his longing for

the recovery of his son, the eagerness with which he lays hold on one who may be able to seek and to save. "Can't you find him?" What desire, what hope, what expectation in those words. Ah, if our good brother from the West, whose parish is the broad land, *should* find that lamb lost in the wilderness, will he not lay it on his shoulder rejoicing that he may bring it back to the father's house.

Yet there is a Father whose love and longing surpasses any thing of this kind. The children whom he has nourished and brought up have rebelled against him, calling for their portion of good and departing into the far country, but not to be forgotten. There is a love that would seek them out and save them. There is a hand which would lead them back to the home they have deserted. There is a Heart which would rejoice over their return with joy unspeakable.

Lost! How many will join in the search? Who will take upon themselves the impress of some human soul, and never give up that soul until it is brought to its Redeemer? With such an incident as this in mind, no one can lack an illustration of the condition of the wanderer, or of the love which would reclaim; or an incentive to the blessed work to which every servant is invited by his Lord.—*The Congregationalist*.

HEAVIER THE CROSS.

From the German.

Heavier the cross, the stronger faith;
 The loaded palm strikes deeper root;
 The vine juice sweetly issueth
 When men have pressed the clustered
 fruit;
 And courage grows where danger
 comes,
 Like pearls beneath the salt sea foam.
 Heavier the cross, the heartier prayer:
 The bruised herbs most fragrant are.
 If sky and wind were always fair,
 The sailor would not watch the star;
 And David's psalms had ne'er been
 sung,
 If grief his heart had never wrung.

Heavier the cross the more aspiring:
 From vales we climb to mountain crest;
 The pilgrim of the desert tiring
 Longs for the Canaan of his rest.
 The dove has here no rest in sight,
 And to the ark she wings her flight.

Heavier the cross, the easier dying,
 Death is a friendlier face to see;
 To life's decay one bids defying,
 From life's distress one then is free,
 The cross sublimely lifts our faith
 To him who triumph'd over death.

Thou crucified! the cross I carry,
 The longer may it dearer be;
 And lest I faint while here I tarry,
 Implant Thou such a heart in me
 That faith, hope, love, may flourish
 there,
 Till for the cross my crown I wear.

IT IS I.

Fierce was the wild billow;
 Dark was the night;
 Oars labored heavily;
 Foam glimmered white.
 Trembled the mariners;
 Peril was nigh;
 Then said the God of God,
 "Peace, it is I."

Ridge of the mountain-wave,
 Lower thy crest;
 Wail of Euroclydon,
 Be thou at rest.
 Sorrow can never be,
 Darkness must fly,
 When saith the Light of light,
 "Peace, it is I."

Jesus, deliverer,
 Come thou to me;
 Soothe thou my voyaging
 Over life's sea.
 Then, when the storm of death
 Roars, sweeping by,
 Whisper, O Truth of truth,
 "Peace, it is I."

—*St. Ananias*.

I love Christ's worst reproaches.

EDITORIAL.

BUSINESS STAGNATION.

There is a general complaint of the stagnation of business all over the country. No location is exempt; no kind of business forms an exception. A large proportion of the people are either unemployed or only partially employed.

As the causes of this unhappy state of things are, to our mind, found in a plain violation of the law of God, we deem it entirely proper to refer to the matter in these columns.

The country possesses, to a degree that it never did before, all the elements of national prosperity. We have peace at home and abroad, general health, a sound currency, and an abundance of the necessaries of life. Yet, in the midst of plenty we are in want. With provisions so low that they cannot be raised with profit, people are dying of starvation. The causes of this unhappy state of things are mainly three.

1. *Over-production.* God says: "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates." Ex. xx., 9, 10. But many of our leading industries have been pushed *day and night, seven days* in the week, without any rest. This is especially true of the great oil, and iron interests, which are now so depressed. Men prominent in the churches have had, regularly, laborers toiling for them on the Sabbath. God is not mocked. Men do not succeed in robbing Him as well as they imagine. As a nation, we tried it on the Africans. For a century our laws permitted them to be driven, under the lash of the task master, to unrequited toil. But a day of reckoning came. The nation paid in full for every day the slave had worked for his master. So God is now taking recompense for his violated Sabbaths. Men who would not rest on the Sabbath when work was profitable, are now compelled to rest

seven days in a week because there is no work to be had. There is a superabundance of every thing, occasioned by the ceaseless toil of years.

2. *Extravagance.* Great as has been the productiveness of our industries, there has been no corresponding accumulation of wealth. The proprietors have expended their gains on palatial residences, magnificent furniture, fast horses, trips to Europe and splendid churches. The laborers, with wages one half of which would support their families in comfort, have paid out the surplus for whisky and tobacco; for the support of their fellow-laborers in strikes; and to carry on a senseless war against capital. While our mines have yielded gold and silver to an amount unprecedented in the history of the world, these precious metals have, for the most part, been squandered for foreign luxuries which have not added either to the moral or material resources of the country. Thus, while we are compelled to take a rest, it may be for seven years, we have not enough laid by in store to carry us over this Sabbath. We have forgotten that the word of unerring wisdom declares: *Pride goeth before destruction, and a haughty spirit before a fall.* Rom. xvi, 18.

3. *Conspiracies to keep up prices.* It is one of the natural laws of business that prices should be regulated by supply and demand. Interfere with this law, and confusion follows. All the great industries of the day, except the farmers, are combined to give fictitious values to their productions. The laborers have combined to raise the prices of their labor. The high prices consequent have practically shut us out of the market of the world. So the market for our manufacturers is mainly the farmers. But the prices of articles which the farmer usually buys being so much greater in proportion than the prices of the produce he has to sell, his purchasing capacity has been reached. He buys no more than compelled to by necessity. So goods remain unsold, and the men who make them are unemployed, and a general prostration of business results.

It will be found that, in all matters—of business—of associations, as well as those

more directly pertaining to religion, the Bible is a safe guide. The Bible and nature fit as perfectly as the cog to its pinion. Misplace them and derangement must follow. The more closely we follow its teachings, the greater will be our happiness as individuals, the prosperity of the country, and the stability of the government. It requires a great deal of faith and courage to do business according to God's law, but it is best in the end.

Only be thou strong and very courageous, that thou mayest observe to do according to all the law; turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. Josh. i, 7.

ANGER.

There is an anger spoken of in the Scriptures that is not sinful. It is a sudden and just excitement of the sensibilities against some flagrant wrong. There is about it nothing unreasonable or uncontrollable. It does not imply vindictiveness. It is not only consistent with the highest state of grace, but is one of the essentials of true holiness. God is holy. But the Bible has quite as much to say about the anger of the Lord, as it has about the love of God. Of our Saviour it is said: *And when he had looked round about on them with anger, being grieved for the hardness of their hearts.* Mark ii, 5. Of course there was no sin. So the Apostle says: *Be ye angry and sin not; let not the sun go down upon your wrath.* Eph. iv, 26. Let your indignation against sin be limited by proper bounds in degree, and let it be of but short duration.

Anger, as the term is commonly used, is sinful. We are warned against it in the most explicit terms. *But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment, warns us against the feeling—and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, thou fool, shall be in danger of hell fire.* This warns us against using any terms of contempt in anger. Let your anger be confined within such limits that, when under its influence, you use no

reproachful language. You cannot strike fire with flint and wood. It is when flint meets steel that the sparks fly. If another is angry at you, do you keep calm and unruffled. If you do, you will prevail. The cool hammer fashions the hot iron. One is under conviction. He does not like to yield, and does not dare to drive his convictions entirely away. Your words, or your steady, consistent Christian demeanor has troubled him. He sets himself to work to get you out of patience. If you yield he feels that you have put yourself on a level with him. But if you remain calm, you not only retain the peace of God in your heart, but you, in all probability, will win him to Christ.

All see the importance of remaining patient under provocation, but the question is how to do it? Often the body is wearied, the nerves weak, and everything conspires to throw the soul off its balance. We feel as if even the patience of Job would have given out under such circumstances. What, then, is to be done?

1. The moment you feel anger rising in your heart, stop at once. Quietly, in the stillness of your soul, wait on God. Said a wise counsellor to an absolute king: "Never speak when you are angry, till you have first repeated to yourself the alphabet." This is sound. Take ample time to think. The suddenness of the blow inflicted upon you, has thrown you off your guard. Fully recover the balance of your mind before you attempt any reply. Satan urges on to precipitation. The Spirit says, when enemies press hard, *stand still and see the salvation of God.*

2. Consider that nothing said to you, however aggravating it may be, can possibly hurt you, either in the estimation of God, or of yourself, or of your fellow-men, as it will for you to get out of patience. It is of far greater importance that you should keep the peace of God in your soul, than that you should carry your point. You can gain nothing that can compensate for the loss of religion.

3. Remember that it will be for the benefit of others, as well as for yourself, for you to remain calm when the storm rages

wildest around you. It will not do in a rocky channel for the pilot to get excited. *Take heed to thyself, as well as to thy doctrine, for in doing this, thou shalt both save thyself and them that hear thee.* You are not fighting for yourself alone. *He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly.* Prov. xiv, 29.

Then watch, carefully, against all impatience of spirit. It is one of the grand avenues of Satan to the soul. Close the doors against his encroachments. Wrestle in your closet until all hastiness of spirit is taken away. Cultivate a calm and quiet manner. Answer not railing with railing. *A soft answer turneth away wrath; but grievous words stir up anger.* Prov. xv, 1.

CHRIST'S YOKE EASY.

He who lays down the cross of Christ for any consideration makes a great mistake. It matters not what self-denial Jesus may require of you, the devil will lay upon you much greater. To go to a prayer-meeting after the labors of the day, may be tire-some, but to go to a dance, or to hang around a saloon till midnight, is a much greater tax upon the physical energies. A preacher left the pulpit for money-making. Had he worked as hard for Christ as he did for mammon, he would have won thousands of souls to deck his crown of life forever. He appeared to prosper wonderfully for a while; lost his religion, was called a great business man, committed forgeries to a large amount, covered them up for a season, and at last fled his country, a fugitive from justice. A fashionable grave-yard is more showy than a village of shanties, but underneath the decorated surface the ground is filled with dead men's bones. The palaces of hell are gilded. Snatches of music, and shouts of laughter excite the envy of the passer-by—*for he knoweth not that the dead are there; and that their guests are in the depths of hell.* Prov. ix, 18.

The choice is not, as many seem to imagine, between the service of Christ and an easy independence. He who will not have

Christ for his Lord, will have passion, ambition, lust, and self-will for his master. If he will not have Christ rule him in love, Satan will rule him with a rod of iron. See that man with the gutter for his bed, and the curb-stone for his pillow, and the stolid insensibility of the drunkard for the sound sleep of the righteous. His seat was once among the princes of the land, but he sought an easier way, laid aside the yoke of Christ, and, with feet fast taking hold on hell, has found out, when it is too late, *that the way of the transgressor is hard.*

Then take Christ's yoke upon you. It never galls. It will fit you perfectly. It restrains just where restraint is needed. By its help you can pull your load, however heavy it may be, with ease.

Having taken Christ's yoke upon you, continue to wear it unto the end. It is equally suited to youth and to old age. Do not think that you can get along, because of your long experience, without it. The horse that has worked for twenty years cannot pull any better without his harness than he could at first. Get the yoke of self-will upon you and your load no longer moves. Neither you, nor the souls that depend upon you for help, will, by your means, make any faster progress towards Heaven. Winter will soon set in upon you, the road will become slippery, and together, in due time, you will slide into hell. Then, see to it, that you not only pull hard, but that you pull in Christ's yoke.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light. Mat. xi, 29, 30.

TOBACCO KILLED HIM.

Recently a man was taken from a neighboring town to the Insane Asylum at Utica. He was in good circumstances, a fine business man, but the excessive use of tobacco undermined his nervous system, and unsettled his reason. He was taken to the Asylum and soon after died. Tobacco killed him.

Tobacco is a slow poison. It is killing

thousands. It stupifies the conscience, deadens the sensibilities, soothes and kills. Let it alone. God never intended it for the use of man. It is a poisonous drug, and should be left for the exceptional use to which poisonous drugs may be applied. Why is it not a crime for man to kill himself with narcotic poison, or alcoholic poison, as well as with arsenic? Why should a man who does it in the one case be considered a self-murderer, and in the other be received as a Christian, or even as a preacher, or a teacher of holiness?

It does not follow that a practice is harmless because the conscience of the Christian public is asleep concerning it. In years gone by it was so in respect to slavery. It is so now in respect to Masonry, worldly conformity, selling the right to worship God in houses dedicated to his service, the use of tobacco and other things. But to the law and the Testimony. What is the plain application of the word of God to those practices? *Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God.* 1 Cor. ,31.

CORRESPONDENCE.

The first copy of the EARNEST CHRISTIAN AND GOLDEN RULE, came to my notice accidentally, by forming the acquaintance of a gentleman from Maryland, who, being in communication with his Christian brethren there, procured me a few copies.

The publication is all that any Christian can desire, for it unfolds and expounds that best of all classics, the Bible; and I am happy in feeling that I cannot too highly appreciate its excellent instructions, as well as in giving my sincere conviction that, to a common family like mine, it affords an almost indispensable blessing, that till now, I scarcely ever hoped to enjoy.

If those in the thickly populated countries could but realize the little we are acquainted with the busy world outside, they would, if they did not think us the worst off in a general point of view, at least, forbear thinking us too enthusiastic when we are elated by reading a good book, which may be only a spark in com-

parison to the amount with which they are blessed.

It seems, almost, like going into exile when one puts himself far away from all the fond associations of his youth, from all the cherished and never-to-be forgotten scenes of happy childhood, to live where happiness can scarcely exist. We are really involuntary exiles from the land of our fathers, and though it is natural for humanity to deplore adversity, our determination *shall be*, not to regard earthly estrangement a misfortune, but a benefit, because it is the will of Providence. We should carry out our lives determined to consider every misfortune which may seem inevitably our lot to endure, as the price we must cheerfully pay for our share in the great reward, the promise of which was sealed on Calvary, by the precious blood of our Divine Saviour.

It is true, it may appear, in this thinly settled country, where society is scarcely known, and where a strict moral and religious life receives little or no commendation, that we should wish ourselves where such compliance would receive a due reward in the estimation of our neighbors; but allowing we were possessed with the fulfillment of this desire, it would not follow, by any means, that our prayers and thanksgivings would be the more acceptable with God. We must thank our Heavenly Father for the disposition he has seen fit to make of us: for—

"Here are seen

No traces of man's pomp or pride—no silks
Rustle, no jewels shine, nor envious eyes
Encounter; no fantastic carvings show
The boast of our vain race to change the form
Of thy fair works."

May God, as heretofore, continue to sustain you in your great work, is the prayer of your most humble Christian brother.

WILLIAM BILBO.

Barnes' Creek, Calcasieu Par. Louisiana.

DYING TESTIMONY.

Died at her residence in West Webster, Monroe Co., N. Y., ANN R. KENNEDY, Nov. 3d, 1875, aged 37 years.

She, with her husband, experienced religion about eleven years ago, and got the

Bible type of justification. She grew in grace for about a year and a half, when the Free Methodists held a Camp Meeting at Pittsford. They both attended; and with others, there found the blessing of holiness. Never from that time, did Sister Kennedy lose the pearl of great price. She gloried in the Cross of Christ, and in bearing testimony that Jesus saves to the uttermost. All who knew her, will join us when we say her light shone exceedingly bright. Her testimony was always clear and weighty, making a deep impression on all, that it was something more than human influence. She suffered much for a few months before her death, the enemy trying hard to get the advantage of her weakness of body. But Jesus came to her rescue, delivering her out of his cruel power, giving her triumphant victory, released her from all her suffering, and peacefully took her across the river of death. She leaves a companion and two children to mourn their loss, the Church has lost a faithful and true member, and the world a bright star. May the blessing of Father, Son and Holy Ghost, rest on our dear bereft brother and the two children.

J. OLNEY.

LOVE FEAST

MRS. S. B. PENFIELD.—The past few years of my life have been a blessed school to my soul. The Lord has led me in ways I knew not of. Oh how safe I have found it all the way along! Just to lay aside my own will, resting in the divine, and O how the dear Saviour teaches me to live the present day, doing *its* work for eternity without the human planning that stretches out into the future. My soul rests, oh so sweetly, "knowing that all things work together for good to them that love God."

He does permit me, yes, even unworthy me, to see God in all things; to see an unbroken chain of Providence all the way along. How I wish I could find language to express the blessedness, the satisfaction, the inward joy, of a life hid with Christ in God; yes, even the joy of the dear

Saviour, as he says, "My joy is to do the will of Him that sent me." How satisfied to feel and know that "he leadeth me." But we must be entirely divested of self in all its forms, to distinguish the whispers of the Spirit voice, and obediently follow, without any chafing of spirit, willing to be or not to be, to do or not to do, to be the worm he can thrash mountains with, because of our pliability. My dear brother, my dear sister in Jesus, let us follow on to know the Lord in all the heights and depths, and lengths and breadths of the perfect love of God.

Dundee, Monroe Co., Mich.

FRED WURSTER.—I can say "to the Glory of God," that I am saved from sin, and united with Christ, as the branch to the vine. I love to have religion every day of the week, and I find out to have that, I must keep united to the vine. I find also, that there are many fountains in the world, where we sometimes draw water, but it leaves death behind. Every other fountain must be given up, except Christ the living fountain, and we shall bring forth the fruit the Bible speaks of. Some people try to manufacture the heavenly fruit, but it is bitter, and the real Christian does not like it. May God help you to labor. Amen.

Centre Valley, Lehigh Co., Dec. 28, '75.

S. J. MUSPRATT.—I feel that the blood of Jesus through faith alone applied, is the sure foundation of my hope. The mysteries of God's providential dealings with me, do not discourage me. I am fully saved from all sin. Jesus to know, is life and peace, and pleasure without end; this is all my happiness on Jesus to depend. Though I have not attended the public means of grace for three years, good is the will of the Lord. He doeth all for the best.

"Afflictions may daunt me, they cannot destroy,
One glimpse of His love turns them all into joy."

Now in the strength of grace with a glad heart that is free, myself, my residue of days, I consecrate to thee. From this time, live or die, I will serve my God alone.