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SCHOOLS AND CRIME.

BY B. T. ROBERTS.

In educational advantages New England stands at the head of the world, and Massachusetts stands at the head of New England. Its common schools are its pride; and its leading University ranks as first among American Colleges. Yet Mr. G. L. Angell, of Massachusetts, estimates that the annual cost of crime in this country is \$200,000,000. It has more than doubled during the past ten years. Crime in Massachusetts is thirty-three per cent. greater than in Ireland.

One of the great practical questions of the day is, "How is this increase in crime to be stopped?"

1. Evidently not by merely educating the intellect. Knowledge is not morality. Teaching a thief to read and write is not making him honest. The study of chemistry will not render the forger trusty. A knowledge of mechanics does not transform the burglar into a peaceable citizen. The use of intoxicating liquors, the most fruitful cause of crime, is not owing to ignorance. We need, then, something more than school-houses and compulsory education to diminish the number of criminals. In fact, in the absence of

moral influences they increase the danger. The more vicious corrupt the others. Where one is disposed to do wrong, education but increases his capacity to do wrong.

*'Tis but the poisoning of a dart,
Too apt before to kill.*

The greatest villains are not men lacking in ability or in mental culture. The greatest thief of the age is a man whose talents raised him from ordinary life to the control of the largest city on the continent, and to a seat in the Senate of the Empire State. The chief of gamblers is an ex-member of Congress. One of the coolest murders ever committed was by a learned Professor of Harvard University.

It is folly then to look for a diminution of crime from the mere diffusion of intelligence. The cause is inadequate to produce the desired effect. It never has done it—hence it is safe to say it never will do it.

Nor can we look for a diminution of crime from the popular Christianity of the day. Not but that it restrains many to quite an extent. Its influence upon public morals, on the whole is good—but it is not sufficiently good. It reaches many—but many more are not reached. In New England—the best supplied with churches of any part of the land—there are church accommodations for only about one-half of the

people. And these are by no means filled.

What is needed to check the encroachments of crime is the Christianity of the New Testament.

The current Christianity of the day is too exclusive. It shuts out the masses. It sells out the right to worship God in his own sanctuary—a right which ought to be as free as the grace we preach, or the air we breathe. It encourages the lowest kind of aristocracy—one based on money. It treats the poor—no matter what may be their worth, as paupers. It extends to them its condescending patronage when it should admit them freely to all the rights of a common brotherhood. If they come to church they must advertise their poverty by occupying, from Sabbath to Sabbath, the seats reserved for the poor. As a consequence they are driven out. But the Christianity of the New Testament was made for the poor. Its Founder said, *The poor have the Gospel preached unto them.* It meets their wants—it suits their capacities. *For ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence.—1. Cor. i, 26-29.* Do our leading American churches correspond to this picture? What is needed is, to have every church in this land throw open its seats and give a cordial welcome to all who come—es-

pecially to those who need the Gospel most.

2. Our popular Christianity is too extravagant. Many of our church edifices are built for show. More money is expended for display than for comfort and convenience. The steeple and the organ cost enough to build a comfortable church. We carry our religion into our domestic arrangements. If that is pure and simple, home life will partake of its character. If it is showy and expensive our houses will be built and furnished on the same principle, and our dress will, as far as possible, correspond. Hence we see quite as much extravagance in the church as in the world. The most expensively attired persons to be met, may be acceptable members of orthodox churches. The finest residence in the place may be that of an ecclesiastic.

But pride and extravagance, next to intemperance, are together the great causes of crime. Officials steal, that their families may live fully up to the prevailing style. Cashiers that their wives may lead the fashion, overdraw their salaries, then speculate to replace the money, and finally when the case becomes hopeless, either put an end to their lives or run away with the funds intrusted to their care. Now the Bible denounces, in the strongest manner, the pride which lies at the bottom of all this extravagance. It makes humility a cardinal virtue. It promises the Kingdom of Heaven to the poor in spirit.

The first thing necessary then, to check the progress of crime, is for the churches to come back to the freedom and simplicity of the Gospel. To go on, in the way they are going, is to lead the nation into ruin, and the souls

they should be instrumental in saving, down to eternal death. Revivals are not so much called for as reformation. The reformation should commence with the preachers and go through the churches. It should insist upon repentance and restitution for the past, and obedience to the commands of God in the future.

With the reform of the church, the schools should be reformed. Moral and religious culture should go hand in hand with intellectual. The children should be taught the value of truth, of honesty and chastity, and the practice of these fundamental virtues should be insisted upon as a condition of remaining in school. They should be trained up to fear God and to reverence His word. It is just as necessary that all this should be done in our public schools as that we should have public schools. Morality is still more essential to the stability of the State than intelligence. The best way to prevent crime is to stop raising criminals.

It is useless to say that the parents and the Church can look after the moral and religious welfare of the children. If the parents are godly, their influence will be greatly neutralized by that of an ungodly school. The reading of the Bible at home will lose much of its power over the minds of children who see it, *alone*, of all books in the world, excluded by the civil authority from the school-room. Children very easily learn that those who have them in charge endeavor to keep them from things that are hurtful. When they learn that the *law* excludes THE BIBLE from the school, they can but conclude that it is esteemed a dangerous book.

But in a majority of the families, the Bible is not read at home. Unless the

children hear it read at school, many of them will not hear it read at all. He who objects to having his children hear the Bible read, will of course refuse to send them to the Sunday school or to Church.

As a result of the neglect of moral training, the dangerous class is continually upon the increase. Our criminals are made up largely of the young. They come from our public schools to crowd our prisons. We have seen those educated at the public expense, enter our army as officers and utterly disregard their oaths and lead off in a rebellion.

We speak plain, because we speak in love. We hope not to be misunderstood. We would not depreciate the work the churches are doing—but we would have them do better work. This is no time for cowardly concessions or time-serving compromises. Thorough work is demanded. THE TIME IS COME THAT JUDGMENT MUST BEGIN AT THE HOUSE OF GOD.

—Set out for the Canaan of perfect love with a firm resolution to labor for the rest which remains on earth for the people of God. Your good resolutions need not fail: nor will they fail, if, under a due sense of the fickleness and helplessness of your unassisted free will, you properly depend upon God's faithfulness and assistance. However, should they fail, as they probably will do more than once, be not discouraged, but repent, search out the cause, and in the strength of free grace, let your assisted free will renew your evangelical purpose, till the Lord seals it with his mighty fiat, and says, "Let it be done according to thy resolving faith." Should it be suggested to you that such a resolution would be presumption, you may repel the temptation by the many examples recorded in the Bible. The prodigal son said, 'I will arise and go

to my father.' David said, 'I will love thee, O Lord my God:—I will behold thy face in righteousness:—I am purposed that my mouth shall not transgress:—I will keep it as with a bridle:—I have said, that I would keep thy word:—The proud have had me exceedingly in derision, but I will keep thy precepts with my *whole heart*, I have sworn and I will perform it, that I will keep thy righteous judgments. Jacob said, 'I will not let thee go, except thou bless me;' Gen. xxxii, 26, and Paul, 'I am determined not to know anything among you save Jesus Christ, and him crucified.'—*Fletcher.*

PRESIDENT FINNEY.

No one who heard Mr. Finney preach when he was in the fullness of his pulpit power can ever forget him. Among my own most vivid early recollections are those of his appearance and manner as he stood in the presence of the great throngs that came to hear him in the old Broadway Tabernacle and the still older Chatham street chapel.

He was a very striking figure in the pulpit. About six feet in height, erect and long-armed, with lofty forehead and a large grey eye, whose gaze seemed now to sweep over a whole audience and then to pierce into the secret soul of some individual before him; his voice, not deep, but so clear that it reached into every corner of those large audience-rooms, and at times pitched in tones of awful solemnity; his manner entirely his own and utterly unaffected, but such as arrested and compelled attention—all these external qualities combined to make him a man of peculiar power in the pulpit. Then his imagination, always at work and sometimes as lurid as Dante's; his power of Saxon language; his absolute contempt of all mere elegancies of speech; his lucid and relentless logic; and a certain dauntless disregard for all human opinion, or, more correctly speaking, an ever-pervasive feeling that he was not accountable to man for what he said—these also combined

to make him the preacher that he was.

And there was also another element of great power possessed by Mr. Finney. Like Paul and Luther, he was a man of intense spiritual experiences. He had been plunged into the depths of convictions of sin and uplifted to the heights of the holy joys of forgiveness. It was to be expected that God would give just such experiences to one who was to be such a mighty instrument to awaken his fellow-men to a sense of sin and danger, to show them the wrath to come and their need of the blood of the Lamb of God. Every word he spoke, every image he employed, all his awful denunciations of divine anger against sinners, came from the depths of his own experiences.

He had himself trembled over the brink of hell; in his inmost soul he believed that he himself deserved its eternal doom; and thus knowing the terrors of the Lord, he persuaded men.

I well remember a scene in the old Tabernacle. Mr. Finney was preaching on the desert of sin and the certainty of its future punishment, and he closed by giving an awful picture of those eternal terrors into which the lost soul would sink down. It was so awful that the nerves of his hearers crept with horror, and several persons unable to endure it, arose with looks of anguish to leave the house. Finney paused a moment, turned his great, gray eyes upon them, and said: "And so fearful are these things that even their faint description cannot be endured."

His enunciation of certain words had a tone of peculiar solemnity. It is said that few men can utter "Oh!" with effect. Finney made that monosyllable a real power of speech. The way in which, after some clear and clinching argument upon God's claim to love and obedience, he would utter the words "O, sinner!" or the single word "Shame!" had in it the power of a whole sermon. No man could mistake his meaning. He tells the vender of intoxicating drinks that he "has the very spirit of hell," and adds: "Shall a man who will sell rum or make

whisky and deal out death and damnation to men and make them pay for it; shall he pretend to love God? For shame, thou hypocrite! thou wretch! thou enemy of God and man! thou wolf in the clothing of a sheep! Lay aside your mask and write your name Satan on your signboard." Preaching on stewardship, he said; "You have no right to go to hell. God has a right to your soul. Your going to hell would injure the whole universe. It would injure hell, because it would increase its torments; it would injure heaven, because it would wrong it out of your services. Who shall take the harp in your place in singing praises to God? Who shall contribute your share to the happiness of heaven?" Indeed, for clearness of statement, for directness and plainness of language, for illustrations which are equally familiar, forcible, and illuminating, Mr. Finney's sermons are worthy of the study even of those who may not believe in the truths which held him so firmly in the grasp of their infinite import.

In marvelous dramatic power he was at times the peer of Whitefield. Those who heard him frequently will recall many illustrations of this. One of these was related to me by the late Dr. Beman, of Troy. Finney was preaching a series of sermons in the old First Church. There was a mighty work of grace under his labors, the preacher was in the fullest sympathy with the work, and he was then in the flush of his great powers. In the course of one of his sermons he was endeavoring to magnify the redemptive work of Christ by comparing with it his material, creative work, and he described the Almighty as launching his newly-created worlds out upon their vast orbits. The pulpit of the church was quite narrow and the platform wide, so that the preacher was free to move and had full sweep for his long arms. Beman sat on a chair behind him, and as Finney swept a world out into space, himself moving round with it, Beman suddenly dodged back,

When they were in the study, after the service, Mr. Finney said to the Doctor, "What made you dodge so when I was preaching?" "Why," said Dr. Beman, "I really thought, Brother Finney, that one of your worlds was going to hit me."

I met Mr. Finney in personal intercourse but once in my life. Being in the vicinity of Oberlin, toward the close of the week, I determined to spend the Sabbath there. He was then President of the Institution, but in advanced years and in feeble health. He sat in the pulpit, but did not preach. After the service I was introduced to him, and never were my impressions of any man more suddenly changed. I had associated him mainly with his fearful sermons. Although in intervening years I had read many of his gentler writings and knew through them something of the great peace in which he abode, yet the impression of his preaching and the glare of his eye was still prevalent upon me. But his grasp was so warm and his smile so pleasant that I was won at once. Learning that I was at a hotel, he said: "Don't go to a hotel again when I have a house here." I passed the Sabbath afternoon and took tea with him, and it was a most delightful occasion. There was no trace of the old warrior at all. His manner was buoyant as a child, full of animation, and breaking into genial laughter. He spoke of Dr. Beman with great interest—learning that I had been associated with him for awhile in my early ministry—and of many other of his Eastern friends, of his own spiritual life and joy, and of the old revival seasons. All was as devout as it was delightful. Not a word which a happy saint might not have spoken just as he was about to pass into the Eternal Presence. I have never seen him since; but feel grateful that I was privileged to have this one interview with him.

He was a mighty man in his day, a holy man of God, transparent in motive and life, unselfish all through, loving to the souls of men when he seemed most

severe, and utterly loyal to Christ. Few men have entered into sweeter experiences of the divine life, and fewer still have had such greetings as must have met him when he entered in through the gates into the City—into that City whither had preceded him so many of his own spiritual children, with songs and everlasting joy upon their heads.—*Rev. Robert Askman in the Independent.*

FILLED.

No doctrine of God stands upon the knowledge, experience, faithfulness, or unfaithfulness of man; it stands on the veracity of God who gave it. If there were not a man to be found who was justified freely through the redemption that is by Jesus, yet the doctrine of "justification by faith" is true; for it is a doctrine that stands on the truth of God. And suppose not one could be found in all the churches of Christ whose heart was purified from all unrighteousness, and who loved God and man with all his regenerated powers, yet the doctrine of Christian perfection would still be true; for Christ was manifested that he might destroy the work of the devil; and his blood cleanseth from all unrighteousness. And suppose every man be a liar, God is true.

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

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

To be filled with God is a great thing; to be filled with the fullness of God is still greater; to be filled with all the fullness of God is greatest of all. This utterly bewilders the sense and confounds the understanding, by leading at once to consider the immensity of God, the infinitude of his attributes, and the absolute perfection

of each! But there must be a sense in which even this wonderful petition was understood by the apostle, and may be comprehended by us. Most people, in quoting these words, endeavor to correct or explain the apostle by adding the word *communicable*. But this is as idle as it is useless and impertinent. Reason surely tells us that St. Paul would not pray that they should be filled with what could not be communicated. The apostle certainly meant what he said, and would be understood in his own meaning; and we may soon see what this meaning is.

By the "fulness of God" we are to understand all the gifts and graces which he has promised to bestow on man in order to his full salvation here, and his being fully prepared for the enjoyment of glory hereafter. To be filled with all the fullness of God is to have the heart emptied of and cleansed from all sin and defilement, and filled with humility, meekness, gentleness, goodness, justice, holiness, mercy, and truth, and love to God and man. And that this implies a thorough emptying of the soul of everything that is not of God, and leads not to him, is evident from this, that what God fills neither sin nor Satan can fill, nor in anywise occupy; for, if a vessel be filled with one fluid or substance, not a drop or particle of any other kind can enter it, without displacing the same quantum of the original matter as that which is afterward introduced. God cannot be said to fill the whole soul while any place, part, passion, or faculty is filled, or less or more occupied, by sin or Satan; and as neither sin nor Satan can be where God fills and occupies the whole, so the terms of the prayer state that Satan shall neither have any dominion over that soul nor being in it. A fulness of humility precludes all pride; of meekness, precludes anger; of gentleness, all ferocity; of goodness, all evil; of justice, all injustice; of holiness, all sin; of mercy, all unkindness and revenge; of truth, all falsity and dissimulation; and where God is loved with all the heart, soul

mind, and strength, there is no room for enmity or hatred to him, or to anything connected with him. So, where a man loves his neighbor as himself, no ill shall be worked to that neighbor; but, on the contrary, every kind affection will exist toward him; and every kind action, so far as power and circumstances can permit, will be done to him. Thus being filled with God's fullness will produce constant, pious, and affectionate obedience to him, and unvarying benevolence towards one's neighbor; that is, to any and every human being. Such a man is saved from all sin; the law is fulfilled in him; and he possesses and acts under the influence of that love to God and man which is the fulfilling of the law. It is impossible, with any Scriptural or rational consistency, to understand these words in any lower sense; but how much more they imply (and more they do imply) who can tell?—*Adam Clark.*

BE PERFECT.

BY REV. G. H. COMPTON.

God said to Abram, when he was ninety and nine years old, "Walk before me and be thou perfect." And so he says to all, let our circumstances be what they may. This plain command of God is binding upon us. To love God with all the heart, and our neighbors as ourselves, is to be what God would have us be. Not perfect angels, nor perfect as Adam before he fell, but perfect Christians, nothing less and nothing more.

The Holy Spirit has employed this word perfect. Its first definition is upright. What does that mean? Why, that the man of God shall be a true man. That he shall not be like a bowing wall, or like a tottering fence; be true as gravitation is true; as true as God himself can make him true. And is there anything impossible with God? Is it not written for our encouragement, "all things are possible to him that believeth."

Let us take the definition of the word sincere. I believe that it is a compound word from the Latin (*sincerus*) which is said to be composed of *sine*, without, and *cera*, wax; as if applied originally to pure honey, pure, unmixed.

That is be in reality what you pretend to be; not simulated; assuming nothing for the sake of appearance; not hypocritical or pretended. That is, let your intentions be pure; and your declarations sincere. Love and friendship must be sincere. No prayer can avail with a heart-searching God unless it be sincere.

The idea is oriental. The honey after having become clarified became transparent and free from wax, or specks or any foreign substance.

This is what God wants of us, clarified hearts out of which the leaven of malice and wickedness have been taken away; so simple that our whole body will be full of light, transparent having no part dark. The word perfect in this text which alarms so many, I have no doubt, charmed Abraham, the father of the faithful, although he was about a hundred years old. His soul opened to it as a rosebud to the sun.

—Why doth truth generate hatred, and the *man of thine*, preaching the truth, become an enemy to his hearers? Why is it, unless it be that truth is loved in such a way, that they who love anything else, would gladly hear that which they love to be the truth; and because they do not wish to be deceived, would not be convinced that they are deceived? Therefore do they hate the truth for that thing's sake, which they love instead of the truth. They love truth when she enlightens; they hate her when she reproveth. They love her when she discovers herself unto them; and hate her when she discovers them. But she shall so repay them, that those who would not be *made manifest* by her, she against their will, both makes manifest, and becomes not herself manifest unto them.—*St. Augustin.*

IMMORTALITY.

BY GEORGE BROD.

One of the most touching notes of music that falls on the listening ear, is the doleful melody of autumn, which tells us, that all things born of nature, though bright and beautiful must fade! One of the saddest scenes of autumn, is the fading of the flowers, and the falling of the leaves.

Who that has a heart, must not feel it ache a little, when, instead of fresh and fragrant blossoms, he sees the dried, withered spectres of flowers dropping from their branches; when the petals of the latest roses fall as one essays to pluck them, and when a little parched twist is all that remains of the many tinted morning glories! There is a lesson in the sermon of the autumn garden, that directs our thoughts to him, from whom all things come.

And, as the wind whirls the dead, scentless leaves along the path with a ghost like rustle, it seems as if the life and beauty which existed in them only a few days before, are making their transit to another and purer sphere. For all the bloom and beauty of the world come to this autumn fading at last; fade and pass away from mortal sight. Lo, the pictures on the wall tell of rosy tinted lips, and of fair, white brows, and eyes once brighter than pansies, and wealth of golden hair. And, in the spring time of life, there were kisses for them; in the summer, life's splendor; and then came autumn—the gray, cold, autumn—the desolating, dreary, autumn!

Then, the cold and merciless breeze swept them away. Lo, those living roses, those spring time hopes of the human heart, bloom doubtless in another, and a brighter sphere.

And the birds too, have gone, one by one; even the blue bird, the bright warbler of the spring has flown; yet, of the doleful music, and desolating scenes of autumn, there is a something that thrills the heart with rapture, like the message of a new found clime.

And, when our cold, and trying hardships of winter are o'er, then the blue bird—the bright warbler of spring, will come again.

Often, when I think of this, it reminds me, that when the blights of frost, and cold, and snows of life's wintry days are o'er, there will come a time of spring, and blossoming.

And, when we view the mighty hand-works of God, in the canopy of heaven—the planetary system, which he has set in accurate movement—far more accurate than the intelligent works of man—and by its accuracy, the proper season is developed in its proper time—and by its aid the astronomer is enabled to predict the coming changes, in to the far future, which this globe is subject to, to the exact day, and hour—and far beyond the planetary system is an orb far brighter than these, and outshines all others in its splendor—which can not be discerned by the human eye without the aid of intelligence. When we view his mighty works, both on earth and in heaven, we can not doubt, that far beyond these, God is the light, of the immortal, and infinite world, only hidden from our view by the veil of death.

He, who from Mount Pisgah, shewed to his servant Moses the glories of the promised land, and stooped from his starry element, on Mount Nebo, and with his own hand did bury his servant there; he who so cared for the decaying body of man, how much more does he care for the immortal soul, which is incorruptible. Even of our departed friends, there is a sacred nearness in our memory for them, that neither time nor power can shake off; so near, that it seems even death itself could not erase them from our minds.

—What ails us? The unlearned start up and *take Heaven by force*, and we with our learning and without heart, wallow in flesh and blood! Are we ashamed to follow, because others are gone before; and are not ashamed not even to follow.—*St. Augustin.*

MORALITY AND RELIGION.

BY H. F. HILL, JR.

Religion will quicken every moral sensibility. A heart truly devoted to God will be keenly alive to all his righteous requirements. It will immediately turn aside from any course which it perceives is not in strict accordance with God's moral law. But all men have not the same moral perception. As intellectually, some men are but dwarfs, while others are like giants, so morally, men have not all the same susceptibility. Some men have comparatively little moral sense. Religion will greatly quicken that sense, but even then, their moral capacity may be greatly inferior to that of others. But God does not require so much of them. If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. A man is not held accountable for anything the Lord hath not given him. To some, a great deal more is comprehended in keeping the commandments, than to others, because they have larger views of what is right and wrong. If they walk in all the light God has given them, they may be capable of enjoying more of God than others, but they are held to a greater responsibility. To whom much is given much is required. He requires of them a higher standard of morality than of those to whom he has not given so much. But shall he to whom the Lord hath given much despise him to whom he hath not given so much? Shall he judge and condemn his brother because he does not come up to his high standard of morality? Let him beware. The very one he condemns may be walking in all the light God hath given him, and living very near to the Lord, while his accuser, trusting in his good works, may be living at a vast distance. God does not estimate men by the rule of absolute perfection. If he did, none could stand before him. The best saint that ever lived could not answer him one of a thousand.

Behold the heavens are not clean in his sight, and he charged his angels with folly. God estimates men according to their obedience to the peculiar light which his Spirit has let shine upon their souls. The patriarchs, and many of the judges of Israel were men of God, yet most of them were guilty of what now would be called gross immoralities, but they obeyed God according to the light given them, and were accepted of him. Samson was by no means a very moral man, at his best state; he had very little moral sensibility; yet he was a child of God, and performed those mighty prodigies of valor by the Spirit of God, through simple, humble, child-like faith; and God honored and blessed him. The ignorance of those times God winked at, but now commandeth men everywhere to repent. The light of God's truth shines so clearly in these times, that men are placed under a fearful responsibility to God's holy, moral law. But even now, with all the light there is in the world, the holiest of God's saints, though they walk in all the light they have, need a cloud of mercy continually above their heads to shield them from the awful glance of God's infinite holiness; and, as in times past, so now, where there are loving, willing, earnest hearts to obey God, he overlooks much infirmity, ignorance, and incapacity in his children.

How much room there is for Christians to exercise charity one toward another. All have not the same light; some are led in one direction and some in another. All are covered with infirmities. Therefore he who has the greatest charity is likely to have the largest, truest heart. And though Christians are to be known by their fruits, and though in these times moral light much is to be expected of a Christian, yet we should not be hasty to condemn those who, in many respects, give evidence of a change of heart, though they do not come up in all points to our standard of moral perfection. We ought to make all due allowance for their weakness of nature,

and bias of judgment, to which we are all liable, considering that people may think and act very differently from us on a great many questions, and yet be pure in their intentions, and have a heart that is accepted with God.

A LOST SPIRIT.

BY WILLIAM FELL.

O, to be lost! How fearful and overwhelming is the thought! To be "a wandering star to whom is reserved the blackness of darkness forever." God only knows what this means. Well might the blessed Saviour cry out in His dying agonies when his Father turned his face from him for a moment, "My God, my God, why hast thou forsaken me?" He felt the bitter pangs of a lost spirit just as it is about to plunge into the bottomless gulf of eternal despair. O, the horror, the inconceivable horror, that must seize the poor lost soul as it goes shrieking and trembling down the vortex of eternal ruin. Lost, lost, eternally lost, irrevocably lost, banished forever from the "presence of God and the glory of his power," and to be tossed on the surging waves of black despair, and welter in the liquid fires of God's eternal wrath. And then to look forward in the dismal future, freighted with fresh horror and sufferings well may the poor, lost soul shriek out in despair—"A wounded spirit who can bear." To attempt to describe the sufferings of a lost spirit is almost futile. We have only to look at Calvary and gaze for a moment upon the bleeding victim, there we see the value of the soul, written on those mangled hands and feet. No wonder "there is joy in Heaven in the presence of the angels of God over one sinner that repenteth." Ah! they see the value of the soul, and their glad hearts burst forth with praise when they see the poor trembling sinner making his way towards the Saviour. Ask the shining host of heaven the value of the soul and they will at once point you to Jesus, the Man of Calvary,

and if that will not melt and soften the obdurate heart nothing else will. O sin, thou cruel monster, how hard thou art! Go to the world of lost spirits and ask them the value of the soul, and they will answer you by scalding tears and killing groans, and point you to Jesus and say "O how I slighted and insulted him. I resisted him and fought against him, I would not yield, and now I am damned, damned, shut up in the prison-house of hell to suffer the eternal vengeance of a righteous God." O, to be lost! forever lost! surrounded by all the fiends of a fallen world, shrieks, groans, and curses making the very vaults of hell ring. No sounds but these to greet the ear through all eternity. Ah, this is hell in earnest. The eyes which once gazed upon a world of mercy and blessings are now blood-shot with terror. All the elements of a fallen world have full sway; no restraining grace in that region of dark despair. Malice, anger, hatred, pride, envy, and all the vipers of hell that lurked in the human heart have full vent. O, the horrors of a lost world! Great God! save us from it!

Nothing but holiness of heart can insure our eternal happiness. The pure in heart alone shall see God in peace. May God help us to so live, that our lives will prove a blessing to our fellow-beings. May the cry of our hearts be, O God give me souls for Jesus sake. We have but one short life to live, and O, how careful we must live in order to keep the smiles of heaven upon us. May love be our controlling passion, and with this God nature in our breast we will have a constant, steady aim to do every body good. "He that doeth good is of God." "But to do good and to communicate forget not, for with such sacrifices God is well pleased."

—Of a perverse will comes lust; and a lust served becomes custom; and a custom not resisted becomes necessity.
—*St. Augustin.*

—Sin, when it is finished, bringeth forth death.—*St. James.*

JOY OF BELIEVERS.

The believer triumphs in the Lord his righteousness. The object of his rejoicing is always one and the same, yesterday, to day, and forever, without any variableness, or shadow of turning. It is Christ, God in Christ, concerning whom the commandment runs, "Rejoice in the Lord Jesus" always, and again, I say, rejoice: there being in him a fountain of joy springing up unto everlasting life. What he is in his own wonderful person, what is revealed of his gracious works and ways in his dealings with sinners, what he did for them in the days of his flesh, what he does in them by his Spirit in time, what he has promised to give them in eternity: in every possible view that can be taken of him, a believer may, and ought to rejoice always, and that with a fulness of joy: for thus the Apostle offers up his praise, "Now thanks be to God, who always causeth us to triumph in Christ." For he has in his person every possible subject of triumphant joy. He is true and very God; and he is true and very man—God and man in one Christ. The Prophet Isaiah foretold this marvelous union, and gloried in the prospect: for us men and for our salvation, a child is born, and a Son is given; and his name shall be called Wonderful, because the child is the Mighty God, and the Son is the Everlasting Father, the Prince of Peace. This is the great mystery of godliness, of which the saints in the Old Testament sang with the sweetest melody in their hearts unto the Lord, as the Psalmist does in the 148th psalm, calling upon all in heaven and earth, with all their inhabitants, to join him in the praises of Immanuel: because his name alone is excellent, and his praise above heaven and earth. So that New Testament saint felt it, who declared that he accounted all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and I do account them but dung and dross, that I may win Christ, and be found in him—found so united to him as to be

one with him; for he was united to our nature, in order to bring about another most blessed union. He taking our nature, that we might take his—he made the Son of man, that we might be made the sons of God—he having the power of an endless life, that he might give spiritual and eternal life to all believers for they in the day of his power are joined to the Lord by one spirit, the same spirit in the members as in the head, that through him their head, they might be able to say, truly our fellowship is with the Father, and with his Son Jesus Christ, by the bond of his Spirit. It is not possible for man to conceive higher things than our Lord has prayed for in these words: "Neither pray I for these alone, but for them also who shall believe on me through their words; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me: and the glory which thou gavest me, I have given them, that they may be one even as we are one. By virtue of this union with Christ, who is the head over all things to the Church, his members have fellowship with him in his holy life; he is the Lord Jehovah their righteousness: for them he became subject to the law, and obedient to its precepts; born of a woman, and made it infinitely honorable in all its demands, was for them, and for their justification, that it might be imputed unto them for righteousness, that they might be dealt with as righteous at the judgment seat of God. In this the father of the faithful made his boast, and gloried all the day long: for we read that he believed in God, and God imputed to him righteousness, loving him as his friend, and blessing him in all things. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead. For the children of believing Abraham are freely made heirs, as he was, of the righteousness which is by the faith of Jesus Christ. One of them cele-

brates his triumphant state in Christ thus; "I will hope continually, and I will praise thee more and more, my mouth shall show forth thy righteousness, and thy salvation all the day: I will go in the strength of the Lord God, I will make mention of thy righteousness, even of thine only."—*Romaine.*

—Do you think they will be heartily persuaded that there is a hell; or to bring men to heaven, who do not really believe that there is such a place? He who hath not such a belief of the word of God and the life to come, as takes off his own heart from the vanities of this world, and causes him diligently to seek his own salvation, cannot be expected to be faithful in seeking the salvation of other men. Surely he who dare damn himself, dare let others alone in the way to damnation; and he who will sell his Master with Judas, for silver, will not stick to make merchandise of the flock. I confess that a man shall never have my consent to be entrusted with the care of others, and to oversee them in order to their salvation, who does not take heed to himself. Do you think it is likely that he will fight against Satan with all his might, who is his servant; or will he do any great harm to the kingdom of the devil who is himself a subject of that kingdom; or will he be true to Christ who is in covenant with his enemy? And this is the case with every unconverted man, of what cloth soever he is made. They are the servants of Satan, and the subjects of his kingdom, and he worketh and ruleth in their hearts. What prince chooses the friends and voluntary servants of his enemy to his armies in war against him? It is this that makes so many preachers of the gospel enemies to the work of the gospel which they preach. O how many such traitors have been in the Church of Christ in all ages, who have done more against him under his colors, than they could have done in open field. They have spoken well of Christ, Scripture and goodness in general: and yet slyly done what they could to bring it

into disgrace, and make men believe that those who set themselves to seek God with all their hearts, were but a company of hypocrites or self-conceited fanatics. It cannot be expected that a slave of Satan should be any other than an enemy to the cross of Christ. What though they live easily, preach plausibly, and have the outside of an easy and cheap religion; they may be as fast in the devil's snare by worldly-mindedness, pride—a secret dislike of strict godliness, or by a heart that is not rooted in the faith, and unreservedly devoted to God in Christ, as any others are by drunkenness, uncleanness, and such egregious sins. I know that a wicked man may be more desirous of the reformation of others than himself; and may therefore with some earnestness, dissuade them from sin; because he can preach against sin at a far easier rate than forsake it. Consider, that the success of your labors depend on the blessing of the Lord; and, where has he promised his assistance and blessing to ungodly men? If he see it good to communicate to his church a blessing even by such, yet he does not promise them a blessing. To his faithful servant he has promised that he will be with them that he will put his Spirit upon them and his word in their mouths, and that Satan shall fall from them as lightning from heaven. But where is there any such promise to the ungodly? Nay, do they not rather, by their abuse of his goodness, provoke him to forsake them, and blast their endeavors at least to themselves? for I do not deny God may, and sometimes does, do good to his churches, even by unconverted and wicked ministers; but not so usually, nor eminently, as by his faithful servants.—*Baxter.*

—There is a joy which is not given to the ungodly, but to those who love thee for their own sake, whose joy thou thyself art. And this is the happy life, to rejoice to thee, of thee, for thee; this is it, and there is no other. For they who think there is another, possess some other, and not the true joy.—*St. Augustin.*

CHRIST'S LOVE TO MAN.

BY HANNAH PELTON.

"I am come into my garden, my sister, my spouse; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk; eat, O friends: drink, yea, drink abundantly, O beloved.

I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night. Song of Solomon," iv, 1-2.

The garden refers to the true Church of Christ: not to any particular sect, but who live in him, and who are partakers all to of his spiritual life.

Words of the nearest relationship are used to express the wonderful union existing between the Saviour and the redeemed soul.

"He that abideth in me, and I in him, the same bringeth forth much fruit." Whoever lives in Christ will have the fruits of the Spirit; hence the Saviour has said, "By their fruits ye shall know them."

"I have gathered my myrrh with my spice. In Rev. we read of the golden vials full of odors, which are the prayers of the saints. The Apostle Paul recognizes the gifts of the saints, as an odor of a sweet smell, a sacrifice acceptable, well pleasing to God. Phil. iv, 18. The Psalmist says, "Let my prayer be set before thee as incense."

"I have eaten my honeycomb with my honey; I have drunk my wine with my milk; eat, O friends, drink, yea, drink abundantly, O beloved."

Who are these friends? "Ye are my friends, if ye do whatsoever I command you." O what obedience, consecration are requisite to do "whatsoever I command you." Surely this garden with its odors and sweets, joy and peace in the Holy Ghost, is given only to those who abide in Christ. The invitation is, drink abundantly, O beloved.

Let the temple be filled with the Holy Ghost. These are they that come up with songs and everlasting joy upon their heads, and as a bride adorned for her husband. "I sleep, but my heart waketh:" What solicitude for every erring one does the Saviour have. "Open to me . . . my undefiled! for my head is filled with dew, and my locks with the drops of the night." Here is language addressed to one, who has not in any way become "of the world," but an estrangement has come over the soul, or why would the Saviour be represented as out seeking admittance "till the night's dampness had filled his locks with the drops of the night." These say when speaking of their experience, I am not where I once was. An undefinable mist has spread over the clear sky. Many may not know why this is so, but there is no doubt, but there is a reason for it. If all such would honestly inquire of the Lord, they would not long be in darkness, and whatever the test, requirement, or acknowledgement might be, if cheerfully complied with, how soon will the "door" open, and the garden will bring forth abundantly the fruits of the Spirit, love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. These will prove "a fountain of gardens, a well of living waters. Chap. iv, 15."

"Every plant which my heavenly Father hath not planted, shall be rooted up."

WATCH AND PRAY.

BY MRS. C. TERRY.

Many are the means that Satan adopts to overcome the children of God. Some times a talkative tongue is employed, and the child of God is drawn out into conversation until he commits himself and is brought under condemnation. Then again Satan comes as an angel of light, and the unwatchful soul is soon led into forbidden paths. Many are the ways in which the enemy of our souls draws our hearts away from God, and our feet into the entanglements of

sin. O, how we need to watch and pray! How much of the real power of God we need, that we may be able to stand against all the wiles of the devil. Jesus, knowing the power of the enemy, and the weakness of the human flesh, has commanded us to watch and pray continually. He says, "what I say unto you I say unto all, watch."

—It was this general purpose that made the primitive Christians such eminent instances of piety. And if you will here stop, and ask yourself why you are not so pious as the primitive Christians were, your own heart will tell you, it is neither through ignorance nor inability, but purely because you never thoroughly intended it. You observe the same Sunday worship that they did; and you are strict in it, because it is your full intention to be so. And when you as fully intend to be like them in their common life; when you intend to please God in all your actions, you will find it as possible as to be strictly exact in the service of the church. And when you have this intention to please God in all your actions, as the happiest and best thing in the world, you will find in you as great an aversion to anything that is vain and impertinent in common life, whether at business or pleasure, as you now have to anything that is profane. You will be as fearful of living in any foolish way, either of spending your time, or your money, or indulging in any sinful desire or temper, as you now are fearful of neglecting the public worship of God.—*Law.*

CHRISTIAN PERFECTION.

Q. What is Christian perfection?

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

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

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

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

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

But we may carry this thought farther yet. A mistake in judgment may possibly occasion a mistake in practice. For instance: Mr. De Renty's mistake touching the nature of mortification, arising from prejudice of education, occasioned that practical mistake, his wearing an iron girdle. And a thousand such instances there may be, even in those who are in the highest state of grace. Yet, where every word and action springs from love, such a mistake is not properly a sin. However, it cannot bear the rigor of God's justice, but needs the atoning blood.

Q. What do you think of those in London, who seem to have been lately 'renewed in love'?

A. There is something very peculiar in the experience of the greater part of them. One would expect that a believer should first be filled with love, and thereby emptied of sin; whereas these were emptied of sin first, and then filled with love. Perhaps it pleased God to work in this manner, to make his work more plain and undeniable; and to distinguish it more clearly from that overflowing love which is often felt even in a justified state.

It seems likewise most agreeable to the great promise: 'From all your filthiness I will cleanse you; a new heart also will I give you.'

But I do not think of them all alike; there is a wide difference between some of them and others. I think most of them with whom I have spoken, have much faith, love, joy, and peace. Some of these I believe are renewed in love, and have the direct witness of it; and they manifest the fruit above described, in all their words and actions. Now, let any man call this what he will; it is what I call perfection.

But some who have much love, peace, and joy, yet have not the direct witness; and others who think they have, are, nevertheless, manifestly wanting in the fruit. How many I will not say; perhaps one in ten; perhaps more or fewer. But some are undeniably wanting in long suffering, Christian resignation. They do not see the hand of God in whatever occurs, and cheerfully embrace it. They do not in every thing give thanks, and rejoice evermore. They are not happy; for sometimes they complain. They say, this or that is hard!

Some are wanting in gentleness. They resist evil, instead of turning the other cheek. They do not receive reproach with gentleness; no, nor even reproof. Nay, they are not able to bear contradiction, without the appearance, at least, of resentment. If they are reproved or contradicted, though mildly, they do not take it well; they behave with more distance and reserve than they did before. If they are reproved or contradicted harshly, they answer it with harshness; with a loud voice, or with an angry tone, or in a surly manner. They speak sharply or roughly when they reprove others; and behave roughly to their inferiors.

Some are wanting in goodness. They are not kind, mild, sweet, amiable, soft, and loving at all times, in their spirit, in their words, in their look and air, in the whole tenor of their behavior; and that to all, high and low, rich and poor, without respect of persons; particularly to them that are out of the way, to opposers, and to those of their own household. They do not long, study, endeavor, by every means, to make all

about them happy. They can see them uneasy, and not be concerned; perhaps they make them so; and then wipe their mouths and say, 'Why, they deserve it; it is their own fault.'

Some are wanting in fidelity, a nice regard to truth, simplicity, and godly sincerity. Their love is hardly without dissimulation; something like guile is found in their mouth. To avoid roughness, they lean to the other extreme. They are smooth to an excess, so as scarce to avoid a degree of fawning, or of seeming to mean what they do not.

Some are wanting in meekness, quietness of spirit, composure, evenness of temper. They are up and down, sometimes high, sometimes low; their mind is not well balanced. Their affections are either not in due proportion; they have too much of one, too little of another; or they are not duly mixed and tempered together, so as to counterpoise each other. Hence there is often a jar. Their soul is out of tune, and cannot make the true harmony.

Some are wanting in temperance. They do not steadily use that kind and degree of food which they know, or might know, would most conduce to the health, strength, and vigor of the body: or they are not temperate in sleep; they do not rigorously adhere to what is best for body and mind; otherwise they would constantly go to bed and rise early, and at a fixed hour; or they sup late, which is neither good for body nor soul: or they use neither fasting nor abstinence: or they prefer (which are so many sorts of intemperance) that preaching, reading, or conversation, which gives them transient joy and comfort, before that which brings godly sorrow, or instruction in righteousness. Such joy is not sanctified; it doth not tend to, and terminate in, the crucifixion of the heart. Such faith doth not centre in God, but rather in itself.

So far all is plain; I believe you have faith, and love, and joy, and peace. Yet you who are particularly concerned know each for yourself, that you are wanting in the respects above men-

tioned. You are wanting either in long-suffering, gentleness, or goodness; either in fidelity, meekness, or temperance. Let us not, then, on either hand, fight about words: In the thing we clearly agree.

You have not what I call perfection; if others will call it so, they may. However, hold fast what you have, and earnestly pray for what you have not.—*Wesley.*

IN EVERYTHING GIVE
THANKS.

1 Thes. v, 18.

BY MRS. E. L. ROBERTS.

Many things in our early experience seem difficult, which farther on, become very easy as we continue to give ourselves to God, and walk in obedience before Him. Once, it looked to me almost impossible to be able in "everything" to "give thanks." When trial and perplexity came, fearfulness and discouragement would come also.

"But thanks be to God" when I made a full consecration of myself to Him and the blood of Jesus had cleansed my heart from inbred sin, I found it *easy* in "everything" to "give thanks."

We are told in the word: "This is the will of God in Christ Jesus concerning us." In the doing of His will there is always *help* for us. So I find giving "thanks" keeps the heart still in the midst of tempest—trustful and confident when all is commotion and uncertainty without. It shuts the door to anxiety and fear, and gives peace and rest to the soul.

It *helps* us greatly when our hands are full of work, and our minds of care, to remember the "will of God in Christ Jesus concerning us," in this respect. I will mention one day's experience, when unexpectedly there came a rush of work and responsibility. It was Saturday. I was trained by my Presbyterian grand-mother, never to overload Saturday with work, as with the setting sun we must be in readiness

for the coming Sabbath—consequently I am averse to great undertakings on the last day of the week. But I could not get this *time of threshing* put off till a more convenient season. Husband gone, others who shared the responsibility gone. I concluded what I could not prevent or avoid, there must be a way through. I asked my Father in Heaven to show me *the way*. The answer came, "in everything give thanks." I said *I will*. The first thing I met in the early morning was loss. An animal had died. I thanked God it was only one—then I was told another had strayed off and could not be found. I thanked the Lord again, that it was only one. Then there came a call for more men, more teams. I continued to "give thanks," and soon procured the needed help. By continued thanksgiving fewer hands in the family did double the usual amount of work, and dinner for thirty was ready in time. Afternoon brought visitors. Some came in trouble, seeking help, but my *text* enabled me to meet every demand, and piloted me to the close of a glorious Saturday. As the sun went down, a sick friend came, and I found it good to give a cup of cold water in the name of a disciple. Instead of weariness of body and faintness of soul, I felt strength and vigor, and the force of the words of the Psalmist, "Oh give thanks unto the Lord." Sisters in the Lord, you who are taxed seemingly beyond strength of body and mind, *learn*, if you have not already, "in everything to give thanks." "When cares, like a wild deluge come, and storms of sorrow fall," remember "this is the will of God in Christ Jesus concerning you."

—John Semple was a man of strict morality and exemplary piety; and as such he was held in great veneration by all ranks of people. He was a great check upon the clergy, especially the indolent and worldly part of them, who were often much afraid of him. Coming once from C— to S—, about twelve miles distant, on a Monday morning after the sacrament there, the ministers

being still in bed, got up in haste to prevent his reproof; but he, observing them putting on their clothes said: "What will become of the sheep when the shepherd sleeps so long? In my way hither I saw some shepherds on the hills looking after their flocks," which, considering his age and early journey, so many miles after he had preached the day before at home, had much influence upon them, and made them somewhat ashamed.

When about to ford the water of Dee, although he was told by some that it was impassible, yet he persisted saying: "I must go through if the Lord wills; I am going about his work." He entered the stream and, the strength of the current carrying him and his horse beneath the ford, he fell, but immediately standing upright in the water, he took off his hat and prayed a word with great deliberation, after which he and his horse got safely out, to the admiration of all present.

He was, also, a man much given to secret prayer, and commonly retired to the kirk for that purpose before sacramental occasions. Frequently setting apart Friday for wrestling with the Lord for His gracious presence on communion Sabbaths. He was often favored with merciful returns; to the great comfort of ministers and people; therefore he also appointed a week-day for thanksgiving to God. As he was faithful and laborious in his Master's service, so he was also courageous and bold towards his fellow-men, having no respect of persons, but sharply reproofing wickedness in the highest as well as in the lowest. He was so evidently a man of God, that the most wicked, to whom he was a terror, had a respect for him, and spoke favourably of one who wished well to their souls; so much so that at one time some person of quality calling him a varlet, another person of the same rank, whom he had often reproofed for his wickedness, being present, said he was sure if he was a varlet he was one of God's varlets.

He was so much concerned for the salvation of his people that when on his

death bed, he sent for them and preached to them with much fervency, showing them their miserable state by nature, and their need of the Saviour; with so much earnestness, expressing his sorrow to leave many of them as graceless as he had found them, that many wept very bitterly. He died at C—, about the year 1677, being upwards of seventy years of age, in much assurance of heaven; after longing to be there, rejoicing in the God of his salvation, and under great impression of dreadful judgments to come on these covenanting sinning lands. When scarcely able to speak, he cried aloud three times: "A Popish sword for thee. O Scotland, England and Ireland!"—*Scots Worthies.*

PRIDE.

BY W. W. HULET.

We will consider pride in its manifestations, and in its results.

Pride is manifest to earth's remotest bounds; it is the accursed thing on every side of us. Look to our right, to our left, or where we will, and we see it manifest, and alas, too often, we can see its effects in our own heart. People advertise their business, or themselves, as belonging to some particular order by putting out signs.

As I pass along the street I see a large wooden watch hanging out; by this I know they sell or repair watches within. I next meet a man with a "square and compass pin," on him. I take him to be a Free Mason, for he has the sign. I next meet a lady. On her hat I notice a peculiar arrangement of feathers and flowers, and I wonder what that sign is for. While in my wonderment I meet another with just one little flower. They cannot be advertising for flower gardens, for almost every one I meet has them more or less. It must be they belong to some particular order or organization. Ah! now I have it; they belong to the world. "For all that is in the world, the lust of the flesh, and the lust of the

eyes, and the pride of life, is not of the Father, but is of the world!" 1 Jno. ii, 16. Pollock thus denounces it the first of all sin:

"Pride, self-adorning pride, was primal cause,

Of all sin past, all woe to come.

Unconquerable pride! first oldest sin,
Great fountain-head of evil! highest source

Whence flowed rebellion 'gainst the Omnipotent;

Whence hate of man to man, and all else ill.

Pride at the bottom of the human heart,
Lay, gave root, and nourishment to all
That grew above."

Its results:

Pride creates jealousy, self-preference and selfishness. In almost every book of the Bible it is denounced in declarations of the strongest kind: "Pride goeth before destruction, and a haughty spirit before a fall." Rev. xvi, 18. And, again, Prov. xxix, 23, "A man's pride shall bring him low."

The effects of pride are manifest in the different churches by the loss of spirituality and the multiplication of contentions. Solomon says: "Only by pride cometh contentions." Prov. xviii, 10. Just as surely as pride gets into a church, it will lose its spiritual power, and if it is not subdued it will prove its spiritual ruin. "The pride of Israel doth testify to his face; therefore shall Israel and Ephraim fall in their iniquity." Hos. v, 5. Pride is damning in its tendencies, it leads souls down step by step to ruin. St. Paul, in enumerating those things which a bishop should not have, nor be, says: "Not a novice, lest being lifted up with pride he fall into the condemnation of the devil." 1 Tim., iii, 6. As certainly as one is lifted up with pride, he will fall. Pope describes its results in a few telling lines:

"In pride, in reasoning pride, our error lies;

All quit their spheres, and rush into the skies.

Pride still aiming at the blest abodes,

Men would be angels, angels would be gods.

Aspiring to be gods, if angels fell,

Aspiring to be angels, men rebel.

Thus, man is helpless and undone, but as soon as he sees himself in this condition, by giving himself wholly into the hands of Jesus, every stain is washed away, and the things he once hated he now loves, and the things he once loved he now hates. He welcomes the cross that crucifies him to the world, and he sings from the depths of his soul, let me die:

"So dead that no desire will rise,
To appear good, or great, or wise,
In any but my Saviour's eyes;
Let me die!"

—To candid, reasonable men, I am not afraid to lay open what have been the inmost thoughts of my heart. I have thought I am a creature of a day, passing through life as an arrow through the air. I am a spirit come from God, and returning to God, just hovering over the great gulf; in a few moments I am no more seen! I drop into an unchangeable eternity! I want to know one thing, the way to heaven: how to land safe on that happy shore. God himself has consented to teach the way; for this very end he came from heaven. He hath written it down in a Book; oh, give me that Book; at any price give me the Book of God! I have it; here is knowledge enough for me. Let me be *homo unius libri*. Here then I am, far from the busy ways of men. I sit down alone, only God is here. In his presence I open, I read this book; for this end, to find the way to heaven. Is there a doubt concerning the meaning of what I read? Does anything appear dark or intricate? I lift up my heart to the Father of lights. Lord is it not thy word, "If any man lack wisdom, let him ask the Lord?" Thou "givest liberally and upbraidest not." Thou hast said; "If any be willing to do thy will, he shall know." I am willing to do; let me know thy will. I then reach after, and consider parallel passages of Scripture, "compar

ing spiritual things with spiritual." I meditate thereon with all the attention and earnestness of which my mind is capable. If any doubt still remains, I consult those who are experienced in the things of God; and then, the writings whereby being dead, they yet speak, and what I thus learn that I teach.—*John Wesley.*

IN AFFLICTION.

Take heed that you overlook not the very *many mercies* which the people of God enjoy amidst all their troubles. It is a pity that our tears, on account of our troubles, should so blind our eyes that we should not see our mercies and our grounds of comfort. I will not insist upon the mercy of having your life given you for a prey, nor upon the outward comforts, tempora conveniences and accommodations which you enjoy, even above what Christ and his precious servants, of whom the world was not worthy, ever had. But what say you to pardon of sin, interest in Christ, the covenant of promise, and an eternity of happiness in the presence of God after a few days are over? O that ever a people entitled to such mercies as these, should drop under any temporal affliction, or be so much concerned for the frowns of men and loss of trifles. You have not the smiles of great men, but you have the favor of the great God. You are, it may be, cast back in your estates but thereby furthered in spiritual riches. You cannot live so plentifully and easily as before, but still you may live as holy and heavenly a life as ever. Will you then grieve so much for these circumstantial, as to forget your substantial? Remember, the Christian's true riches are laid out of the reach of all his enemies: they may make you poor, but not miserable. What though God do not distinguish, in his outward dispensations, between his own and others? Yea, what though his judgments single out the best, and spare the worst? What though an Abel be killed in love, and a Cain survive in hatred; a bloody Dionysius die in his bed, and

a good Josiah fall in battle? What though the belly of the wicked be filled with hid treasures, and the teeth of the saints broken with gravel stones? Yet still here is much matter of praise: for electing love has distinguished, though common providences did not; and while prosperity and impunity slay the wicked, even slaying and adversity shall benefit and save the righteous.

—The "United Brethren," or Moravians, as they are called, began their missionary operations when their whole society numbered only about six hundred persons, and they, chiefly, were poor exiles.

As a single instance of the uniform ardor and energy with which their work is prosecuted, mention might be made of the planting of a mission in Greenland, in 1733. The pioneers of that enterprise were three illiterate men, Christian David, and two brothers, Christian Stark. They had heard that the people of Greenland had no knowledge of the Saviour; and with almost no outfit, they went upon the wearisome journey to teach them the way to salvation. Arriving at Copenhagen, having traveled thither on foot, their project was ridiculed as romantic and impracticable. They were informed that they could not live there; that the country afforded no wood, they could not even build a house to live in. "Oh, then we will dig in the earth and live there;" was their only reply. On reaching the place of their destination, for want of employment as a means of support, they began the business of spinning. To acquire the language of the natives, it was first necessary to acquire that of their instructor. This task—to them most difficult from their ignorance of the laws of language—once overcome, the severity of their labors and the extremity of their wants exposed them to the attacks of disease, and brought them well nigh to the grave. And what was more, they saw no fruit of their labor. For five long, tedious years, not a solitary conversion was witnessed. But

yet, recruited by the arrival of two other missionaries, they toil on in the spirit of their motto, "We will believe, though there be nothing to be seen; and we will hope, though there be nothing to be expected;" and, in due time, their hearts are gladdened with the results of their earnest and self-sacrificing efforts.

"Fired with a zeal peculiar, they defy
The rage and vigor of a northern sky;
And plant successfully, sweet Sharon's

rose

On icy plains, and in eternal snows."

It has been recently stated that the living converts of the "United Brethren," number nearly eighteen thousand, and they are found in almost all parts of the world. And all this is the result under God, of a comparatively few earnest, resolute minds.

—The dealings of the Lord, which seem so mysterious to us, may be, and often are, the answer to some forgotten petition for spiritual gifts, or grace, which we have desired. If we abide in Him the Holy Spirit will direct our thoughts to do that which He desires, and remembering His love toward us, we shall be seeking for strength to endure, and light to discern, and wisdom to direct in a way which seems inexplicable.

If, with an impatient will, we importune Him for deliverance before we have accomplished that for which we are placed there, He may grant it us; but oh, what knowledge of himself and his mysteries we shall miss; what an eternal song of praise may we not barter for ease!—*Waiting Hours.*

—In this world the soul of the regenerate is a gracious soul; and in that world it shall be a glorious one. In this world the body was conformable to the soul as it was gracious, and in that world it shall be conformable to it as it is glorious. Yea, it shall have an additional glory to adorn and make it yet the more capable of being serviceable to and with the soul in its great acts before God in eternal glory.

THE FAITHFUL CHRISTIAN.

A cowardly soldier may behave himself with apparent courage during the drill or while on the march, when there is no immediate danger of the two contending armies meeting on the sanguinary field of battle. But so soon as he is called to face his enemies his valor is gone, and he quails at the sight of the glittering steel in the hands of the former. Not so the man of true bravery, The sight of the enemy's moving lines, as with majestic tread they approach, and the note of the bugle which summons him into rank and file for the fearful contest, only inspire him with greater zeal and determination, and he marches forth with dauntless courage to victory or to death. Too many professing Christians are like the cowardly soldier. When the enemy is out of sight, and there is no apparent danger of immediate collision, their zeal is quite sufficient for the severest conflict; but so soon as the enemy presents a bold and unbroken front, they are ready to skulk away and hide themselves, or, like Peter, deny their Lord. Not so the faithful and courageous soldier of the cross. His watchword is on, on to battle and to victory. If he is released soon, it is well, or if called to endure a campaign of suffering and privation, he is resigned. He expects only to go up, and possess the reward of his faithful toil, through great tribulation. The life of the Christian is a perpetual warfare, and his contentions with the enemies of every day occurrence. His enemies are numerous and powerful. They are the propensities of his own heart; the allurements and frowns of the world, and the temptations of Satan, all of which *can*, and *must* be overcome, or he is conquered and taken prisoner by the prince of darkness. Against this formidable array of opposition, the Christian soldier needs to call into requisition his faith, and to take shelter under the cross, and he may march forth to battle with the utmost assurance of success. Gideon and his three hundred unarmed men, went

out against the armies of the infidels, trusting alone in the arm of Omnipotence, and the power of his unconquerable faith spread terror and confusion throughout the camps of Midian, and they fled from his presence in the greatest consternation. Of all of the prophets of God, Elijah stood alone firm against his mercenary enemies, and God vindicated his integrity, and the divinity of his call to the prophetic office, by answering his prayer, and delivering him out of the hands of his wicked persecutors. Sorely pressed on every side till reason is put to the rack, and sees no means of relief or escape, the man of God appeals his cause to the throne.

EXPERIENCE.

BY G. DOTSON.

I was born in the year of our Lord 1827. My father was a member of the Methodist Episcopal Church, and a praying man. I remember seeing him in secret prayer upon his knees when I was a boy. This made a solemn impression upon my mind, that followed me all the years of my wanderings. With the gracious and tender awakenings, and drawings of the Spirit, I could have been led to Christ in early life, if both my parents had been truly pious and faithful co-workers together with Christ, in training their children, and raising them up in the nurture and admonition of the Lord. But as one parent cannot do the work of both in restraining the carnal and depraved nature of the child, and cultivating a love for the moral and the good, and as a counter-acting influence exerted by parents over the child, strongly tends to prevent his turning to the Lord in early life, I, as a natural result, grew up to manhood without being savingly converted to God. Though in my fourteenth year, under convictions of sin, I joined the church, but did not obtain pardon. In my seventeenth year I made up my mind to seek the Lord, and take the cross, which I did for a few days. But not receiving enough grace to enable

me to stand against opposing influences, I soon fell away from my purposes to be a Christian, and passed on until in my twentieth year, when I felt called again to prepare to meet God. During a long and painful fit of sickness, I tried to repent and obtain an evidence of my acceptance with Christ. But in consequence of the distraction of my mind, through the pain of my body, I failed to obtain the great salvation; and as my health returned, not having a heart renewed by divine grace, I naturally went in the path of sin, and so continued until in my twenty-ninth year, when, under the gracious awakenings of the Divine Spirit, during a Methodist camp-meeting in Western Virginia, I made up my mind firmly that I would not risk the loss of my soul any longer. I was greatly influenced to make the decision in favor of salvation—with the thought that I, as a husband and father, would be instrumental, through divine grace, in the salvation of my family; or, through sin and a life of wickedness, would most probably be instrumental in their final and eternal damnation. About the hour of 10 o'clock in the morning of the 9th of September, in the year 1856, I gave up my stubborn will and bowed before the Lord, and confessed and forsook all my sins, and obtained mercy. I was freely justified. The blessed Holy Spirit clearly witnessed that I was born of God. While lying prostrate upon my back, for the space of perhaps thirty minutes, utterly unable to move my body in the least, I completed the consecration for a clean heart. My consecration for pardon was general, but for a holy heart it was definite. Among the things that came before my mind in the second consecration that I made, was my time, talents, family and life. My life was the last item. Some duties were also presented which I cheerfully, and with a glad and happy heart, agreed to do. Through a faith tested with a desperate attack of Satan, I was enabled to say in my heart, the devil I will serve no longer; for God I intend to live and die. Then the enemy of my soul would vanish and for a short

time spiritual forms, most glorious to behold, would appear to the eye of my soul and administer indescribable comfort. Then they would disappear and the old enemy would re-appear and make another fiery attack upon my soul. I resisted again by saying in my heart, the devil I will serve no longer; for God I intend to live and die. Then the enemy would flee and bright angel spirits would take his place, and administer comfort to my soul. This was done alternately for some four or five times. Each time, through the help of Christ, I resisted the enemy with the same word of faith in my heart. Through faith in my blessed Lord and Saviour, I had the victory complete. Through faith thus tested, the Lord gave me, in the same hour, a clean heart, and filled it with love. Blessed be his holy name forever! He put a new song in my mouth, praises to my God. Bless the Lord, O my soul!

—The body is also gathered up into glory, but not simply for its own sake, or because it is capable of itself to know and understand the glories of its Maker, but that it has been a companion with the soul in this world, and has also been its house, its mantle, its cabinet, and tabernacle here; it has also been that by which the soul hath acted, in which it hath wrought, and by which its excellent appearances have been manifested; and it shall, also, there be its co-partner and sharer in its glory.

DEPRIVITY OF NATURE.—Let a man be as devout as is possible for the law, and the holiness of the law. Yet if the principles from which he acts be but the habit of soul, the purity, as he feigns, of his own nature—principles of natural reason, or the dictates of human nature; all this is nothing else but the old gentleman in his holiday clothes; the old heart, the old spirit, the spirit of the man, not the spirit of Christ, is here.

—Crush sin in the conception, lest it bring forth death in thy soul.

HOLINESS IN THE CHURCH.

A holy Church is a mighty Church. Before her faith mountains remove into the midst of the sea; at her approach valleys rise; crooked places are made straight, and rough places smooth, as she comes up out of the wilderness, leaning on her beloved, "clear as the sun, fair as the moon, and terrible as an army with banners."

What are foes and oppositions and persecutions, and difficulties to a church saved of God, a church in which God dwells and reigns; and which has the pledged presence and guardianship and leadership of Omniscient wisdom and Almighty power. If need be, he shall dash her foes in pieces like a potter's vessel; he shall make for her a way in the sea, and a path in the deep waters. She may be enveloped in the flames of persecution, but like the bush at Horeb she shall not be consumed, for God is in the midst of her. She may be sorely afflicted by her foes, but the result shall be as with the Israelites in Egypt, "the more they afflicted them the more they multiply and grow." Oppositions to a saved church are like the weights to a clock, they keep it going. The storms of persecution are but the winds in her sails; they drive her onward to her harbor. Nothing shall prevent the speedy triumph of a holy church, and in her behalf we may take up with confidence the inspired language—

"God is our refuge and strength, a very present help in time of trouble.

"Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.

"There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High.

"God is in the midst of her, she shall not be moved; God shall help her, and that right early. . . . The Lord of hosts is with us; the God of Jacob is our refuge."

Holiness is an expansive energy, it cannot be restrained. It will diffuse and communicate itself by its own inherent force. It is a kindled fire within, and wherever God has applied the live coal from the altar, there will be inward commotion, and the soul refined with fire, will be all astir with restless anxiety and burning desire to declare the word and spread the fire. He will feel like Jeremiah when he said, "His word was in my heart like a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay," and when God calls, he will respond, "here am I, send me." Thus holiness is a light, a fire in the heart, and it will shine and burn, and catch from heart to heart and kindle a generous glow, a holy warmth of adoration and of love, until

"Jesus's love the nation fires,
Sets the kingdom in a blaze."

Personal holiness is an experience that excludes selfishness. Its possessor loses himself in his mission. He so loses sight of self that ease and affluence and honor, and health and safety and life, are as the small dust of the balance, compared with the fulfilling of his mission, to save souls.

A spirit of holiness is a spirit of sacrifice. A holy church is one all given to God—person, reputation, influence, money, life, all the Lord's. And with the calm dignity of those determined to know nothing, save Jesus Christ and him crucified, they repeat:

"Here on the altar, Lord, I lay
My soul, my life, my all;
To follow where thou lead'st the way
To obey thy every call."

And this spirit is resting more and more upon the church of God. Her sons and daughters are receiving the baptism of power, and if the tongues of fire sit not upon their heads, the living flame burns brightly in many hearts to fit them for their mission. The inquiry has been heard here, "Whom shall I send, and who will go for us?" and those of your own number have answered, "Here I am, send me." They have forsaken all for Christ, and the

billows of the ocean bear them to heathen lands, to preach Jesus and the resurrection. The God of missions go with them, and give them grace to gather multitudes of souls to be garnered in glory!

We have thus presented the type of piety in the church, that a perishing world requires to rescue it from the hands of the destroyer. And then when God calls for messengers, this response will come from all parts of our Zion, ministry and membership, "Here am I, send me." I give myself to this work, to advance it by all the means in my power. I give my sons and my daughters to the holy work of preaching Jesus in all nations. All this will be done by a holy church in the spirit of that missionary mother, who kneeled in the sand upon the sea-shore, after placing on board ship her lovely offspring, (and, as the result proved, to see them no more in time,) and exclaimed as she looked toward heaven, "O, Jesus, I do this for Thee!"

And such a church there shall be, for the mouth of the Lord hath spoken it. Already the fires are kindled and spreading in every direction, and the church is feeling as she has not for ages, that she is specially charged with the evangelization of the world, and soon, we trust, shall be fulfilled the prophetic saying: "And it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, and every one that is written among the living in Jerusalem.

"When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the Spirit of judgment, and by the Spirit of burning."

"And the Lord will create upon every dwelling-place in Mount Zion, and upon her assemblies a cloud of smoke by day, and the shining of a flaming fire by night, for upon all the glory shall be a defence."—*Rev. G. C. Wells.*

—Sins go not alone, but follow one another as do the links of a chain.

WICKEDNESS.

A man "sows to the flesh;" this is the apostle's description of sinfulness. He is "of the flesh to reap corruption;" this is his description of punishment. He "sows to the flesh" by pampering the lusts of the flesh; and he reaps of the flesh when these pampered lusts fall on him with fresh cravings, and demand of him fresh gratifications. But suppose this reaping continued in the next life, and is not the man mowing down a harvest of agony? Let all those passions and desires which it has been the man's business upon earth to indulge, hunger and thirst for gratification hereafter, and will ye seek elsewhere for the parched tongue, beseeching fruitlessly one drop of water? Let the envious man keep his envy, and the jealous man his jealousy, and the revengeful man his revengefulness, and each has a worm that shall eat out everlastingly the very core of his soul. Let the miser have still his thoughts upon gold, and the drunkard his upon the wine-cup, and the sensualist his upon voluptuousness, and a fire-sheet is round each which shall never be extinguished. We know not whether it be possible to conjure up a more terrible image of a lost man, than by supposing him everlastingly preyed upon by the master-lust which has here held him in bondage. We think that you have before you the spectacle of a being hunted, as it were, by never-wearied fiends, when you imagine that there rages in the licentious and profligate—only wrought into a fury which has no parallel upon earth—that very passion which it was the concern of a lifetime to indulge, but which it must now be the employment of an eternity to deny. We are persuaded that you reach the summit of all that is tremendous in conception, when you suppose a man consigned to the tyranny of a lust which cannot be conquered, and which cannot be gratified. It is literally surrendering him to a worm which dies not, to a fire which is not quenched. And whilst the lust does the part of a ceaseless tormentor, the

man, unable longer to indulge it, will writhe in remorse at having endowed it with sovereignty; and thus there will go on (though not in our power to conceive, and, O God, grant it may never be our lot to experience), the craving of passion with the self-reproaching of the soul; and the torn and tossed creature shall forever long to gratify lust, and forever bewail his madness in gratifying it. Now you must perceive that in thus sketching the possible nature of future retribution, we only show that, "whatsoever a man soweth, that shall he also reap." We prove that sinfulness may be punishment, so that the things reaped shall be identical with the things sown, according to the word of the prophet Hosea, "They have sown the wind and they shall reap the whirlwind." Hosea viii, 7. We reckon that the principle of our text, when rigidly applied, requires us to suppose the retribution of the ungodly the natural product of their action. It shall not be, perhaps, that God interpose with an apparatus of judgment, any more than he now interposes with an apparatus of hardening or confirming in impenitence. Indifference, if let alone, will produce obduracy; and obduracy, if let alone, will produce torment. Obduracy is indifference multiplied; and thus it is the harvest from the grain. Torment is obduracy perpetuated and bemoaned; and this, again, is harvest; the grain reproduced, but with thorns around the ear. Thus, from the first to the last, "whatsoever a man soweth, that does he also reap." We should be disposed to plead for the sound divinity, as well as the fine poetry of words which Milton puts into the mouth of Satan, when approaching to the survey of Paradise. "Which way I fly is hell; myself am hell." "Myself am hell!" It is the very idea which we have extracted from our text; the idea of a lost creature being his own tormentor, his own place of torment. There shall be needed no return of wrath or heap on the fuel, or tighten the rack, or sharpen the goad. He cannot escape from himself, and himself is hell.

RESIGNATION.

BY JOSEPH GOODWIN TERRILL.

It was a rainy morning. The lowering clouds, the falling rain made havoc of my plans for the day. Crowding work inclined the eyes toward the window often, to catch the first sign of clearing sky. Still it rained—easily, carelessly. The body is here, the mind twenty miles away.

Breakfast over, came the family altar. On one side of the room are seated the father and the mother, both a little over the summit of life; while around are gathered a part of their flock of children—three are far away. One of these sits cushioned and pillowed in a chair, with the fearful hectic on her cheek. Now and then anxious eyes are turned toward her. Death has never visited this household. Is this his approach?

To see our own loved ones standing on the crumbling edge of time, and the moment hastening on when they shall sink from sight; to feel that you could give your life to save them, but in vain; then to say, "Thy will be done," that is resignation.

In youth, when life is full of promises, when no dark shadows have gone o'er it; when the ear has heard naught but the melody of loving lips; when the eyes have seen naught but the sunshine of loving faces; when the heart has never felt the pain of earthly sorrow; to stand amid the wreck of youthful hopes and feel the feet slipping into the cold river, and as you go down—down, to say, "Not my will, but thine be done;" that is resignation.

The seventeenth of St. John never seemed so sweet—so strengthening—so life-giving, as when we read it at that family altar. The "I will that they be with me where I am, that they may behold the glory that thou gavest me," was like the drawing of the curtain of eternity. Those already gone, with those now crossing o'er, and we who remained behind, seemed gathering around the throne. How easy 'twas to

pray! How freely adoration and thanksgiving mingled with supplication. 'Twas an hour of joy—an hour of feasting, an hour of vision.

The clouds and rain passed quickly by, and the smiling sun made glad the earth again. But the train had gone, and I must stay until the morrow. A walk to the hospital, and the providence of God is plain. In a room alone sat a young woman of nineteen, bending o'er her knees as if to ease her pain by getting nearer to it. She raised her head, and such an expression of "worn-out," as filled her face, I never saw before. Our guide removed a screen, and two feet appeared—each as large as four should be—their cancerous tips hanging over her footstool. Twice a minute a thrill of pain went through her frame that made her shake. "How long have you been thus?" we asked. "Five years. I have been sick for seven years—since I was twelve" "You must suffer greatly." "I can't tell you anything about it. I haven't laid down for two years and a half." We looked at her in astonishment. One said: "Well, sister, there is one consolation you can have, Christ will help you to bear all." "O yes, sir," she replied; "I know that by *experience*. I don't know what I *should* have done if it had not been for Him. But if I can glorify Him more in this way, I am willing to suffer on." There she sat, her body quivering in anguish, but her soul resting on the bosom of her God.

What preaching; what eloquence! I had seen, had heard enough. What a day this has been! God overturned my plans to show me his glory.

—If a man receive the mercy of the resurrection of the body, what a bundle of mercies will be received as wrapt up in that. He will receive perfection, immortality, heaven and glory. And what is folded up in these things, who can tell?

—Some men's hearts are narrow upwards, and wide downwards—narrow as to God, but wide for the world.

FOLLY.

BY REV. L. B. DENNIS.

Solomon refers to folly very forcibly when he says: "When I saw that wisdom excelleth folly, as far as light excelleth darkness." Eccl. ii, 13. The comparison, thus used, is evidently very clear, strong and full of meaning. Folly, like many other indulgences, often brings a smart to the soul. It leads from innocent pastime to sinful amusements. It leads the youth into many dangerous and hurtful habits; the older into extravagance, indebtedness, and bankruptcy; the minister into lightness, trifling, foolish anecdotes, and ultimately to the spirit of the world. Folly, like all wrong, increases as we yield to its influences, or are overcome by its besetments. It leads to foolish and injurious lusts, passions, and propensities. It emphatically blinds to bewilder.

Mr. Webster calls folly, "An absurd act which is highly sinful." He goes further, and remarks that it is a "weakness of intellect; imbecility of mind; want of understanding; criminal weakness." Such being the facts, do members of the church, or ministers of the gospel, indulge in it? Who doubts the folly of the ball-room; the card-table; the chess-board; the croquet ground; the ball alley, or the base ball club?

If such follies are indulged in, you may ask in all candor, do members of the church attend any of these places? Or do they engage in any of these amusements? We would hope not. But look at that croquet ground, who are playing there? Do you not see some ministers of high standing among them? See that base ball club, there you will find more preachers. Only think! Need I make other references! From the example thus set, can we wonder that young, inexperienced, and terribly exposed persons go further, indulge more, and venture to the ball-room, the card-table or the chess-board?

The vows of God are on ministers,

how can they, under the circumstances, thus turn to folly! They have solemnly promised to be diligent. Never to be unemployed—more, never to be triflingly employed. Never to trifle away time! Again, they promised to be serious, to avoid all lightness, jesting, and foolish talking. Their motto is to be, "holiness to the Lord." Reading, meditation and prayer, are to employ their time. Then, if they needs recreation, they can make pastoral calls from house to house, visit the sick, and those in distress. They should go not only where needed, but where needed the most.

Another bounden duty of the minister is, to walk closely with God. To use prayer, private, family and public. Carefully, prayerfully, and daily to read some portion of the Bible.

Such promises, thus made; such obligations, thus assumed; and such vows thus resting upon us, how will we meet such terrible responsibilities in the day of final adjustment! Christ has said: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." Mat. v, 16.

The apostle then says: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin. 1 John, i, 7. How many ministers, even of our church, the M. E. Church, carefully observe these rules of the Church, or of Christ? The question is, wherein do we differ from other people?

—Thou sinner of a double dye, thy way is open to come to Jesus Christ. I mean thee, whose heart, after long backsliding, doth think of turning to Him again. Thy way, I say, is open to him, as is the way of the other sort of comers.

—He that lives in sin and hopes for happiness hereafter, is like him that soweth cockle and thinks to fill his barn with wheat and barley.

eted if circumstances needed it; but we do say that such a view is utterly unscriptural and highly dangerous. It is dangerous to the peace, the happiness, in fact, to the harmony of the whole Christian life, and to our outlook for eternity. And it is utterly unscriptural. To be entirely holy, is just to love God with all the heart, and soul, and mind, and strength, and to love our neighbour as ourselves. But we have not two sets of laws laid down in God's word, one set for the justified, another set for the entirely sanctified. "Thou shalt love the Lord thy God with all thy heart," is the one New Testament summary of God's law, alike binding on all. He who wilfully lives beneath his conscious obligation disobeys the divine law. Can such an one be in a justified state? But to love God with all the heart is a duty of every Christian. If there are those who do not thus love God, there is some reason for that condition. What is it? Can we suppose that the holy God has given promulgation to a law which is altogether more than we are able to accomplish—a beautiful ideal towards which we must hopelessly stretch forth our hands all our days—and has sanctioned that law with the solemn affirmation, "*Thou shalt?*" We cannot suppose this. Then, until we come up to that required standard, the law which governs the kingdom of God is not obeyed by us. Nor will it be sufficient for us to allege that we are different persons from what we were in past days of outward transgression. Acceptance of God was contingent on continued faithfulness to the spirit and laws of that kingdom into which we have been introduced. The first act of faith does not cover, although it may mightily influence, all the subsequent life. The whole life must be a life of faith—not simply a life into which faith introduces us, but a life in which faith in God shall be continually the motive power. Faith and faithfulness are very near related. The faithfulness of subsequent life will ever follow the true exercise of saving faith. But faithfulness implies the steadfast

endeavor to accomplish all the Divine will, as far as that will is known, and we have power to do it. Nothing will rob us of happiness and peace so quickly as an endeavor to be satisfied with an experience lower than that we are conscious God calls us to enjoy. If we would have all that Christianity offers to us, we must comply with the conditions on which alone those benefits are received. The word of God is very plain. Would we be happy, we must be holy. Would we be useful, we must be holy. Would we have an undimmed prospect of the future, we must be holy. Would we triumph over every adversary, we must be holy. Nothing but entire holiness will enable us to reach that enjoyment of rest in the midst of life so ardently sought for by every heart. Nothing but entire holiness will enable us to do God's will, and so fulfil our mission here, and nothing else will fit us for entrance to heaven.

But if it is absolutely essential that we be entirely holy, the sooner we come into possession of this grace the better. Thank God, it need not be delayed an hour. God declares by his faithfulness and justice that He is ready to cleanse us from all unrighteousness. We cannot doubt that declaration. Then, if he be ready to do it, it shall be done as soon as we are willing. If every one who reads this article will at once surrender all to God and accept full salvation, thousands will know the blessedness of what we write before the year shall close.—*W. G. Pascoe.*

DO YOU WANT IT?

Say, do you want the blessing of perfect love—do you really want it? You have heard about it, and read about it, and have some desire for it, quite likely; but such things do not save. Many a ship goes down in sight of land. But do you feel the necessity of purity, and see such a beauty in it, as to stamp your soul with thorough desire? This is the question we wish you to answer, not to us, but at the bar of your own conscience, and to your God.

EDITORIAL.

SANCTIFIED WHOLLY.

Our English word "sanctify," comes from the Latin, *sanctus*, holy, and *facio*, to make. So the primary meaning of the word is, to make holy. The Greek word, translated, *sanctify*, corresponds with it in meaning.

We sanctify any thing when we set it apart to holy uses. In this sense Moses sanctified the temple, the altar and the priests. We sanctify ourselves when we set ourselves apart wholly, and exclusively to the service of God. "For I am the LORD your God: Ye shall therefore sanctify yourselves, and ye shall be holy, for I am holy. Lev. xi, 44."

We sanctify God when we worship and reverence Him, and confess that He is holy. *Sanctify the Lord of hosts himself; and let him be your fear, and let Him be your dread.* Isa. viii, 13. God sanctifies us when he changes our moral natures and makes us holy. This He does to the extent that we give ourselves to Him. When a person is truly converted to God he is so far sanctified as to have victory over sin. It was to pardoned souls that Paul wrote: *For sin shall not have dominion over you.* Rom. vi, 14.

And St. John: *Whosoever is born of God doth not commit sin.* 1 Jno. iii, 9.

In accordance with this, St. Paul prays for the Thessalonians. *And the very God of peace sanctify you wholly.* They were already sanctified in part. They were in a state of acceptance with God. The apostle was not sparing of reproof where reproofs were needed. But in writing to this church, he addressed them only in terms of commendation. He says: "And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost. So that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak anything." This is not the language with

which false prophets are addressed in the Bible. They were not those who had mistaken conviction for conversion. They were not backsliders. At the time the apostle prayed for them they were in a state of acceptance with God. The prayer was uttered from the inspiration of the Holy Spirit.

If you are conscious of enjoying the pardoning power of God, this prayer is proper for you. It is a definite petition for a definite work. You cannot do better than to adopt it. Let it be your continued cry until the work is done.

POLICY.

You make a great mistake if you adopt any course, however strongly it may be commended by reason, if it is in conflict with the word of God. If you set up your own judgment against the expressed judgment of God, you are guilty of a dangerous presumption. Your way may seem to be necessary, but it is fraught with peril. Sooner or later, suffering will come as the result of your misguided choice. Your way may lead to worldly prosperity, but it will be at the loss of your soul. Or you may get through to Heaven and be saved, as by fire, at last, but if so, it will be with great suffering here, brought upon yourself and others as the result of your being governed by policy, instead of by the word of God. The lives may be saved, but the ship will be lost. Acts xxvii, 22.

Jeroboam was made king over the ten tribes by command of God. Though an usurper he was given peaceable possession. But he thought he must, by his own management, secure his crown to his posterity. He reasoned that if the ten tribes went up to Jerusalem to worship, they would soon wish to be united with the children of Judah in civil government. He could not see how two separate states could have one religion. So he built new altars, appointed to the priesthood all who wished to become priests, and made religion easy. By his policy he lost the very object he sought to obtain. He forsook God, and God turned against him. His throne was

seized by a stranger, and his family was utterly cut off.

A man who belonged to a small, persecuted church, and who had borne a clear testimony against all sin, was elected to an important civil office. He filled the office acceptably, but lost in his religious experience. He wished to be re-elected, and, to accomplish that purpose, resorted to worldly policy. He joined a popular church, and to make the matter sure, united with the Masons. He failed to be elected, fell into trouble, and, in a short time, died. What came without effort when he followed the Lord, his utmost endeavors failed to secure when he forsook the Lord. This is as our Saviour says: *Whosoever shall seek to save his life, shall lose it: and whosoever shall lose his life shall preserve it.* Luke xvii, 33. This is equally true of every thing short of life.

Whatever is sacrificed for Christ is more than compensated for, either in itself or in equivalents. But if we seek to save anything by being false to Christ, we lose that which we tried to save, besides losing Heaven at last.

Then be true to God. Do right, no matter how greatly you may suffer in consequence. Craftiness and godliness do not assimilate. Venture all for God. Study to know and do his will.

BE DEFINITE.

To hit a mark you must have a mark. To accomplish a purpose you must have a purpose. If you desire to have your heart cleansed from all sin, confess to God the sins that you wish to be cleansed from. Do not generalize the matter. Go into particulars. If impatience and fretfulness disturb your peace, ask God to take those feelings from you. If you groan through bondage to unhallowed appetite, seek for deliverance. If worldliness has the ascendancy over you, acknowledge it, yield to it no longer, but seek for complete deliverance from the covetous spirit.

Be definite then in your prayers. Ask for what you want, expect it and receive it. Indefinite prayers may answer the

purposes of a mere formal religion, but they do not bring answers from Heaven. If you want a friend to do anything for you, you tell him what you want done. God is a friend to all who come to Him in faith. If you really want Him to make you holy, let this be the burden of your prayer. Do not stop with asking for a deeper work of grace, but ask for a holy heart. Be not ashamed of the words of God. Ask for what He has promised, in the language of the promise: *What things soever ye desire when ye pray, believe that ye receive them and ye shall have them.*

OUTDOOR MEETINGS.

Out-door meetings have the highest sanction. John the Baptist came preaching in the wilderness of Judea. Mat. iii, 1. Our Saviour preached out of doors, upon the mountain, by the sea-side, in the cities. It was not for want of suitable houses of worship—for synagogues were common. Some of the most successful meetings held by Wesley and Whitefield were out of doors. They went wherever a congregation could be gathered.

Out-door meetings were never needed more than in this country at the present time. Our churches are built in a style so grand and costly, in order to gratify the pride of the professed followers of the meek and lowly Jesus, that, in the most favored cities, there are not half enough to hold the people. The pews are rented so high, to pay the salaries of the men and women hired to conduct the worship of God, that many cannot afford to attend. There is such an air of aristocracy and insincerity running through all the arrangements, that many have no disposition to attend. In these churches fine essays are read, and popular sins go unrebuked. Corruption stalks abroad in church and state. The rich are flattered and the poor are slighted.

If the masses are reached it must be somewhere else than in the grand churches. They will not go there. They are not wanted.

Then hold out-door meetings. We once held a grove-meeting every Sabbath all

summer. Hundreds attended who otherwise would not have heard the gospel.

Our young men of Chili Seminary have, this season, already held several out-door meetings in a neighboring village. They have been well attended, and a deep interest was awakened. Many came to the evening prayer-meeting—all that the house would accommodate. Souls are thus reached who otherwise would not hear the truth.

To have out-door meetings successful, those who hold them need to be *filled with the Spirit*. Formality will kill them. If you do not interest the people they will interest themselves. You must get baptized with a love for souls or failure is inevitable. If you love souls they will feel it.

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. Ps. cxxvi, 6.

TEMPTED.

But recently you were greatly blessed—now you are sorely tempted. Then you were upon the mountain top—now you are in the valley. Then God called you His—now Satan comes with his tempting offers to draw you away from your allegiance. It was thus the Master was tempted before you. "Lo a voice from Heaven, saying, this is my beloved Son, in whom I am well pleased." Mat. iv, 17. The very next verse reads, "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." So you will find it. After great blessings look for great temptations. Robbers never attack a man when they know that his purse is empty. When you have not grace to save you, Satan will not assault you. But when God pronounces you his, then Satan tries you. He will assail you on every hand. But you must resist him, steadfast in the faith. Do not give way an inch. Stand your ground. Keep your consecration entire. Say with Job, *Though He slay me, yet will I trust in Him.* Job xiii, 15.

Let there be no slacking up in your devotions. Read your Bible—pray in secret,

attend all the means of grace, and take the same part that you did when you felt that you were nearest to God.

Take this course, and you will break the snare of the enemy, encourage the saints and not lose the confidence of sinners. But if you yield to the enemy, become silent and touchy, and talk out freely your temptations, you will be drawn away more and more; the Saints will be disheartened, and sinners will feel that they do not know what dependence to place upon your religious professions.

Beloveds, you may have complete victory over the enemy. Your song may be, *Now thanks be unto God, which always causeth us to triumph in Christ.* 2 Cor., ii, 14.

INDEPENDENT.

It may be that the one reason why you do not prosper in your soul is that you feel too independent. In crossing a high bridge over a deep river, it makes no difference which side you go off, you will drown in the one case just as surely as the other. So in relation to your course. You may be too yielding, and thus become a compromiser. And you may be too independent and become self-willed. Either extreme will grieve the Spirit, and leave you dry and barren, and unfruitful.

You are nowhere commanded to stand alone. You are to stand right alongside of God, and of the children of God. This independent spirit is the perverse leaven that leaveneth the whole lump. It is the germ of fanaticism. The body of Christ is not an aggregation of many separate bodies. It is made up of many members, each having its own duties, and all mutually dependent on each other.

Christ enjoined upon his disciples not isolation, but unity. He made the success of their prayers depend upon their agreement. *If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven.* Mat. xviii, 19. Here agreement in prayer is made the condition of success in prayer.

Again, our Saviour says, that the mark of our being his disciples—is not our inde-

pendence—but our love for each other. *These things I command you, that ye love one another.* Jno. xv, 17.

Then do not put on that bold, independent air, as if you did not care for anybody, and did not want anybody to care for you. Such a course is not dictated by the Spirit of Christ. It savors more of arrogance than of humility. It looks as if you almost claimed infallibility. Paul commands us to *Be filled with the Spirit*, but immediately adds, *submitting yourselves one to another in the fear of God.* But you do not submit to anybody, and you pride yourself upon it as though it evidenced a high state of grace. You are mistaken altogether in your views of the Christian character. Humility, gentleness, meekness, are quite as necessary as boldness and independence. But you lose sight of these graces of the Spirit. Consent to see your mistake. Humble yourself before God and He will supply that which is lacking in your Christian character. He will teach you submission.

CANNOT SLEEP.

A young lady, not a professor of religion, who was induced to subscribe for *THE EARNEST CHRISTIAN*, writes us as follows: "I like your books first rate, but they are too serious for me. They give me sober thoughts, and I cannot go to sleep nights. Oh the grave! how I dread the cold and dark grave, and after that the judgment and eternity! Oh if I could only get by these I should be happy I think; but my thoughts are always turning to those subjects whenever I want to enjoy myself in the gayeties and amusements of life. The thought will occur to me that religion will make me melancholy. At some convenient time I will seek the Lord. I have thought that in one year if I could have any peace of mind until then, I would seek the Lord." We are pleased with your candor. You express the feelings of many unsaved persons. You had better seek the Lord at once. Eternity is at hand. You have no promise of the year.

You will never find peace while in your

sins. The world has nothing to offer you that bears even here, any comparison to the religion of Jesus Christ. Its promises are delusive. Its pleasures unsatisfactory. The highest gifts it can bestow leave the mind dismal and vacant.

Joy is one of the essential elements of a true Christian experience. "The Kingdom of God is not meat and drink."

ON DRESS.

The Bible speaks out plainly upon the subject of dress. It is, then, an insult to God to say that it is a matter of little consequence. As if, in giving us a Revelation, which we so much need, Infinite Wisdom had called our attention to a subject of but little concern.

All the commands of God are important. What right, then, have teachers of the Gospel to pass over in silence explicit commands of God?

But, what is still worse, some appeal to the Old Testament to justify the pride and extravagance of the age. We are told that the Israelites wore ornaments—that Rebecca was presented by Isaac with a set of jewelry. Admit the facts, does that prove that the practice was right? Not at all. The Bible is a faithful history. It records the failings as well as the virtues of those of whom it speaks. Some who were good in the main, did foolish, and even wicked things. Some, when young, made mistakes of which they afterwards repented.

St. Peter says: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart; for after this manner in olden time, the holy women adorned themselves." 1 Pet. iii, 3. Vain, proud women adorned themselves otherwise.

CORRESPONDENCE.

LOVE FEAST.

MARY F. BENNETT.—When I was fifteen years of age a view of the judgment day was presented to my mind—a view which I could not endure. I read my Bible much

and tried to pray in secret. Having the form of godliness without the power, I was again taken captive by the enemy. Fearing that I should be lost, I tried to serve God, and cherished a hope which I can now see was vain. I did not act with an eye single to His glory, nor did I delight in His service. I united with the M. E. Church, where I remained until last June, when God opened the way for me to come to Michigan. In the month of August I attended a Free Methodist camp-meeting. There I began to receive light in regard to what was required of a Christian. I at once began to walk in the light, and by degrees received more light in regard to laying aside frivolous things, but could not get reconciled to it. Finally I began to cry out, Lord show me what the trouble is. In answer to prayer I was brought to see and feel that I had not repented of my sins, and been saved. I was at once brought to repentance, and soon received pardon of my sins. To God be all the glory. Now I am earnestly seeking the blessing of holiness. How many there are walking in darkness to-day!

M. L. WILSON.—Two years ago, God by his Holy Spirit led me to confess, and forsake my sins, and to believe that he abundantly pardoned me; the evidence of which, to me, was as clear as noon-day, because I hated the things I once loved. But before I came, as it were, bewildered on account of my new birth, he gave me an anxious desire for heart purity, or holiness, which I obtained, and am now enjoying. To God be all the glory! I understand the religion of Jesus Christ, founded on the immutable principles of love, is one that not only separates us from our actual transgressions, but rectifies the very motives of the heart. Though fools we cannot err therein. Glory to God! My faith takes hold as never before, and I realize that all things necessary to our salvation are possible to him that believeth. Often through galling persecutions of the enemy I am made to rejoice, because it brings me nearer the cross. This is my retreat. When behind this satan's darts are power-

less. Why? Because the blessed Son of God is defending me, I rejoice in a full and free salvation. I have a confidence in the power of Jesus that defies the hosts of satan; and by his grace I mean to go through this narrow way regardless of the fare.

PETER STINEMAN.—I am consecrated to the Lord with all that I am, and all that I have, and all that I ever expect to have. It is over two years since the good Lord cleansed my heart from all sin, and made it pure and holy, and I have enjoyed more of the goodness of God since then than in all of my life before, notwithstanding that I had enjoyed religion a long time before. I praise God for a full salvation. It is so wonderfully good to live in this sin-cursed world, when all the roots of sinned sin are taken out of the heart, and there is not any desire nor liking for sin. I am wonderful glad for what the good Lord has done for me, but not only for what he has done, but that his pure love is in me as I write this. Glory be to God forever. The way gets better as I march along.

Harden Co., Ohio.

MRS. JAMES BROWN.—I praise God for what he has done for my soul. Jesus is all and in all to me. I find it precious to serve the living God. I am glad that we may know for ourselves that we have passed from death unto life, not only because we love the brethren, but because we have the power, and glory of God on our souls, glory be to God. The Lord is helping me to lean on him. I was reclaimed this winter at the Brockport general quarterly meeting; glory to God, I knew the blood was applied to my soul. As quick as thought my joys came on. I have never doubted it in the least, no, not for a moment. O, praise the Lord, I have had some most severe trials since, but the Lord has enabled me to ride above them all.

Albion.

LIBBIE OSWALD.—I praise the Lord for salvation. I feel that Jesus saves me.

Tonawanda, N. Y.