

THE EARNEST CHRISTIAN
AND GOLDEN RULE.

VOL. XXXII.

JULY, 1876.

No. 1

HINDRANCES TO FAITH.

BY B. T. ROBERTS.

"To believe, is to credit upon the authority of another—to have a persuasion of any thing. Sometimes it implies, with the assent of the mind, a yielding of the will and the affections." The Greek word πιστευω translated, to believe, means trust in, put faith in, rely upon a person or thing. Herodotus, book 1, page 24, says that Arion when about to depart from Tarentum, trusting, πιστευοντα, to none rather than to the Corinthians, hired a ship of men from Corinth."

1. It implies an assent of the understanding. Jas. ii, 19. "The devils also believe and tremble."

Christian faith implies in addition, the assent of the sensibilities, the affections and the will. Rom. x, 10. "For with the heart man believeth unto righteousness."

Wesley says, "Christian faith is then, not only an assent to the Gospel of Christ, but also a full reliance upon the blood of Christ; a trust in the merits of his life, death and resurrection, a recumbency upon him as our atonement and our life, as given for us and living in us. It is a sure confidence which a man hath in God, that through the merits of Christ his sins are forgiven, and

he received to the favor of God; and in consequence hereof, a closing with him as our wisdom, righteousness, sanctification and redemption, or in one word, our salvation."

2. Is faith the gift of God?

It is the gift of God in the same sense that seeing, hearing, walking, acting, are the gift of God. Every good gift comes from Him. Every thing bad is from ourselves or from the devil. God gives the capacity to believe—the object of faith, Jesus Christ,—the evidence on which faith may repose, His own nature, his word, his gracious works.

Eph. ii, 8: "For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God. What is the gift of God? και τουτο ουκ εξ υμων θεου το δαρον. The salvation, then, is the gift of God—not the faith.

The sinner will be damned for unbelief. In the last discourse, which our Saviour uttered before his ascension, he said, "He that believeth not shall be damned." The sinner then can help it. His unbelief is his own.

3. Unbelief on the part of the people of God, hinders the gracious work of Christ. Mat. xiii, 58. "And he did not many mighty works there, because of their unbelief." Every thing else may be right; but the work of Christ delays

where unbelief prevails. The church may be united. The members may have an ardent affection for each other. Their moral character may be above suspicion. The world may have confidence in them as Christians. They may have zeal—may take hold with energy to promote the interests of the church. Yet with all these, unbelief will hinder the work of grace.

Can a person believe, by the mere exercise of his will? No; not any more than you can raise corn, or cut wood by the mere exercise of volition. Our Saviour asks, "*How can ye believe which receive honor one from another and seek not the honor that cometh from God only?*" There are, then, conditions to the exercise of faith. Our Saviour sums up these conditions in two—1st, *The entire renunciation of the honor that comes from men.* And 2d. The seeking with undivided purpose, the approbation of the Lord, or the honor that comes from God only.

1. We receive honor one from another when, in the worship of God, we consult the tastes of men rather than have respect to what is pleasing to God.

(1.) In preaching. Gal. i, 10. "*Or do I seek to please men? For if I yet pleased men I should not be the servant of Christ.*" Compare Rom. xv, 2, "*Let every one of us please his neighbor for his good to edification.*" Mr. Wesley says we are to remember here what the same apostle says on a similar occasion, "If it be possible, as much as lieth in you, live peaceably with all men." "In like manner, we are to please all men, if it be possible, as much as lieth in us;" but strictly speaking, it is what no man ever did or ever will perform."

Notice the limitations: 1, for his good, 2, to edification. Avoid dishonesty, lying, cruelty, malice, revenge, ill-nature. Be courteous, accommodating, humble, loving. 1 Cor. x, 33. "*Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.*"

(2.) Praying. Suppose you were worshipping God alone, would you sit upon your seat and simply lean your head over upon the seat in front? Would you have any hesitation when you entered the church, about kneeling before the Lord your Maker, and asking him to qualify you by His Spirit for the devotions of the hour? The worship of the congregation is made up of that of the individuals composing it. God regards the individual.

(3.) In singing. Can there be any doubt that this branch of Divine worship is often conducted on the principle of pleasing men rather than of pleasing God? Can any one believe who cares more for artistic skill than for a devotional heart? It is impossible.

2. We receive honor one of another when, in our mode of living, we disregard express commands of God to follow the prevailing fashion.

God does not say that we shall wear garments of this style or that, or of one material in preference to another. He gives a wide latitude for the exercise of a sober judgment and a sanctified taste. It must be an inordinate vanity that cannot confine itself within limits which he has prescribed. 1 Tim. ii, 9; 1 Pet. iii, 3. No good purpose can be secured by the putting on of gold and costly apparel, which cannot be equally secured without it at much less expense.

Wesley, after quoting these texts, says, "Nothing can be more express; the wearing of gold, of precious stones, and of costly apparel, together with curling of hair, is here forbidden by name; nor is there any restriction made, either here or in any other scripture. Whoever, therefore, says 'there is no harm in these things,' may as well say, 'there is no harm in stealing or adultery.'" Wesley's Works, vol. vi, page 547.

3. We receive honor one from another when we allow ourselves to be influenced in the discharge of our duties by what we suppose others will say. How many would have become Christians but for this single consideration! How many would have sought and obtained the perfect love of God but for this!

4. Perhaps of all sins none is less offensive to man than this of "receiving honor, one from another." With the world it passes for a virtue. And is it not so with the vast majority of professors of religion? It does no violence, like anger; it does not offend, like pride; it is not so disgusting as vanity and affectation; it does not injure the body, like intemperance, or defile it like tobacco; and yet it precludes the possibility of exercising that faith through which we are saved.

5. To exercise faith, the renunciation of sin must be complete. We must show no indulgence to fashionable follies. The spiritual Agag, walking delicately, must be hewed in pieces before the Lord. Sinful pleasures must be completely abandoned. No Delilahs must be permitted to entertain us with their dalliances, lest we be shorn of our strength and handed over to our enemies. No covetous Ahab must

pine for the vineyard of Naboth, lest some wicked Jezebel put him in possession, and he die accursed.

6. In the consecration of ourselves to God, the last thing that we commonly give up is the honor that comes from our fellow men.

7. We must seek the honor that comes from God *only*. Emphasize *only*. The eye must be single.

"The Christian lives to Christ *alone*,
To Christ alone he dies."

Any—the slightest running after the honor of the world, will cripple your spiritual energies and incapacitate you for believing in Christ.

8. Is it a mystery to you why Christ does not do many mighty works among his people?

9. How many mistake imagination for faith! They really think they believe, when, unless the Saviour is mistaken, they are in a condition that renders it impossible for them to believe.

Examine yourselves, that you may know whether you are indeed seeking *only* the honor that cometh from God. Do you say it requires but little examination to discover the contrary? Then renounce the honor that comes from men. Seek only the honor that God bestows. I would enforce this from a consideration:

1. Of your personal salvation. "Without faith it is impossible to please God."

2. Your usefulness, Mark ix, 23, "All things are possible to him that believeth."

Archimedes, the most celebrated mathematician of antiquity, who flourished in Syracuse 250 yrs. B. C., having discovered the power of the lever said, Δος μου στῶ καὶ τον κοσμον κινήσω. "Give me where to stand and I will move the

world." Faith is the lever—the word of God, the sure foundation on which we may stand and place the fulcrum, and prayer—the application of the power which moves three worlds, heaven, earth and hell. Through faith the children of God have "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

Faith, mighty faith, the promise sees,
And looks to that alone.

How rejoiced that starving man, with his starving family would be, should some rich friend say to him, "See, here is the key to my granary and cellar; you will find every thing there which you need." Go and fully help yourself just as long as you need. Keep the key, and when you get out, come again and help yourself just as long as you need. Faith is the golden key that unlocks the store-house of God's spiritual blessings, and the believer is invited to come every hour in the day and obtain gold tried in the fire, the bread of life, and the water of salvation, without money and without price. Alas, how many have lost their key!

—"Many years since, I saw that without holiness no man shall see the Lord. I began following after it, and inciting all with whom I had any intercourse to do the same. Ten years after, God gave me a clearer view than I had before of *the way how to attain this*, by faith in the Son of God. And immediately I declared to all—*We are saved from sin, we are made holy by faith*. This I testified in private, in public, in print; and God confirmed it by a thousand witnesses." *John Wesley*.

SATAN'S MINISTERS.

BY WILLIAM FELL.

Satan is called "Lucifer, son of the morning." It is supposed that he was at least "one of the first, if not the first archangel." We can form but a faint conception of the strength and the knowledge of this fallen angel. His power is great, and extends from pole to pole; and then he has an innumerable company of invisible, as well as visible agents, constantly waiting upon him, and going at his command. Pride, the most hateful and obnoxious thing in the universe of God, was the cause of Satan's fall. It is supposed that when God issued his decree "concerning the kingdom of his only begotten Son to be over all creatures, these first born of creatures gave place to pride, comparing themselves to him (possibly intimated by the very name of Satan, Lucifer, or Michael, which means, who is like God?)" It may be Satan, then first giving way to temptation, said in his heart, "I, too, will have my throne. I will sit upon the sides of the north! I will be like the Most High!" When he threw off all allegiance to God, he drew with him a third part of the angels, and God only knows how great a number that was. The poet has it—

"From thrones of glory driven,
By flaming vengeance hurl'd,
They through the air and darken heaven,
And rule this lower world."

The one great business of this arch-rebel, is to deceive souls, and drag them down to eternal ruin. All his energies are bent in this direction, and he is determined to do all the harm and mischief he can before God summons him and all his angels before his awful bar. He is styled by our Saviour, "The prince of this world," and also by the apostle, "The god of this world," and "The prince of the power of the air; the spirit that now worketh in the children of disobedience." He never sleeps, nor slumbers, nor grows weary in his terrible work; he is ever persevering and energetic, and is de-

terminated to frustrate the gracious plans of our blessed Saviour. In order to accomplish his hellish purpose, he has his ministers to work through, and strange to say, they are his willing and obedient servants. Satan is a great counterfeiter, and tries to imitate the genuine as nearly as possible; and in order to be able to detect the counterfeit, we must be thoroughly acquainted with the genuine.

Satan's ministers resemble him in his spirit; he is proud and overbearing, and so are they. Christ's ministers are just the opposite; they are humble, loving, gentle and kind, resembling their blessed Lord and King. The children of God, in all ages, have had Satan's ministers to contend with. They oppose the real work of God, and denounce it as fanaticism, or some other fearful thing; as they did in the days of Christ in his incarnation, so do they now. Jesus has warned us against them, saying: "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits." These proud, arrogant ministers, hate the humble followers of Christ, and look with contempt upon them. This is the class our Saviour speaks of appearing before him in the great judgment day, saying: "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will the Saviour profess unto them, he never knew them, saying, Depart from me, ye that work iniquity."—Mat. vii, 15, 22. Christ has pronounced the most fearful woe on these "blind guides," and has denounced them in the severest terms. He says, "ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." This is a correct representation of the false teachers of these last days. Should the Holy Ghost come in all its awakening powers, and sinners begin to cry out as they did on the day of

Pentecost, they would fight it at once, and brand it as "wild fire." Satan has great power to oppose the work of God through his ministers; he is ever on the alert, watching every move, and if there is the least indication of a revival, he will do all in his power to crush it out, or do the next thing to it, get up a counterfeit one. His ministers will make the way much easier and cheaper than Christ has marked out in his holy Word. They openly declare that there is no need of coming out from the world, and being separate. While they pretend to preach Christ and him crucified, they take particular pains to keep the offence of the cross out of sight.

Those who are trying to enter in at the strait gate, they prevent by cautioning them against going too far, and being righteous overmuch. They cover up sin, and dare not open their mouths against it, making the way as smooth and as broad as possible. The apostle, in speaking of this class of ministers, declares they are false apostles, deceitful workers, transforming themselves into the apostles of Christ; and no marvel for Satan himself is transformed into an angel of light. Therefore, it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works. 2 Cor. xi, 13. These false teachers pervert the Scriptures, and explain them just to suit their own carnal and wicked hearts. While they promise others liberty, they themselves are the servants of corruption, and many follow their pernicious ways, by reason of whom the way of truth is evil spoken of. 2 Pet. ii, 2. They encourage their congregations to live in sin by being conformed to the world in dress, such as putting on gold and which things the Bible strictly forbids, and say there is no harm in these things. They would only be too glad to tear out those passages of Scripture bearing particularly on dress and separation from the world. They pretend to say there is no harm in

"grass billiards," or croquet, and love to spend most of their time in this silly game. One of these false prophets declared that the inventor of this game ought to have a monument erected to his memory. While souls are dropping into hell all around us, these sons of darkness are squandering their time, either in the Masons or Odd-Fellows' lodge, or making arrangements for tea meetings, festivals, fairs, or some other soul-damning scheme. One of these revival-killers went to a shooting-match; and when asked why he went, replied that he wanted to give it character. God will soon preach a sermon to these individuals that they will never forget, and the text will be: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell." And then he will uncork the "vials of wrath," and pour it out upon them. For the Word declares that, "The wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, who hold the truth in unrighteousness."—Rom. i, 18. How true it is, that "by their fruits ye shall know them." No guessing, nor judging them. No; their fruits are seen in their lives, and hanging out on their persons in the form of gold chains, studs, gold-pins, rings, breast-pins, Masonic and Odd-Fellow badges, and tobacco. These are the kind of preachers who make infidels, and do much towards peopling hell with lost souls. "Wo unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter."—Isaiah v, 20.

What a dissimilarity there is between a genuine follower of Christ, and a counterfeit. The one seeks the honor that cometh from God alope; the other seeks the honor that cometh from man. The one preaches to win souls to Christ; the other preaches for the "loaves and fishes." The one is called of God; the other is a hireling, and will go where he can get the most pay. "We are not," says the apostle, "as

many which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ."—2 Cor. ii, 17. "And have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God."—2 Cor. iv, 2.

"I WISH I WAS HOLY."

BY REV. G. A. PAGE.

Yes, "I wish I was holy, entirely holy, fully conformed to the image of my Saviour." How common it is for Christians to breathe out such desires as these, and how sincerely and earnestly they crave the blessing of entire holiness. Why is it that many more do not receive that blessing, and happily live in the possession thereof?

Not to name at present other reasons, we may observe that some allow critical and theoretical perplexities to hinder them. They puzzle themselves as to the precise meaning of certain theological terms and texts of Scripture. "What name shall I give the blessing? Shall I call it Christian perfection, or entire sanctification, or perfect holiness, or perfect love? What does the Spirit mean by this passage, or that, or the other? While some texts teach the doctrine of entire holiness, do not others seem to contradict them?" Questions of this kind are as perplexity to many. And they keep running on, and on, trying to solve problem after problem, till they weary themselves, and lose their zest for the blessing itself;—they miss the substance in vain attempts to define the shadow. The Lord Jesus graciously invites them to come up to him into this mount of blessing; but instead of hearkening to his voice, and ascending by faith, they allow themselves to be bewildered in the mists that always hang thick in the valley of profitless speculation.

We say profitless speculation. By

these remarks, we do not mean that there is to be no careful inquiry on this subject—no searching into the mind of the Spirit. But it is an old ruse of the enemy to attempt to bewilder Christians by beguiling them of their simplicity. In nothing is simplicity of mind and purpose more needful than in seeking holiness. And if, instead of waiting for the removal of all our perplexities, we come right at the blessing, in the exercise of simple, hearty faith, we shall at once rise to its attainment. Human reason can always multiply difficulties. The clearing up of the first series usually prepares the way for another still more numerous. Suppose we adopt the shorter and more complete way of getting rid of these. Suppose we at once take Christ just as he is offered, as our Saviour, the Author and Finisher of our faith, the Giver of all grace. Suppose we throw our mind fully open to the conviction of his suitability and infinite sufficiency. Then all these difficulties of detail will vanish. Christ, the Light, will dissipate all mists as well as darkness; and in the clear sunshine of heaven, we shall walk erect in the way of holiness.

This is the way, the only way for us to overcome all hindrances, from what source soever they may arise. Then let us now give ourselves wholly to Christ. "Now, blessed Jesus, I ask for thee, and nothing else. Give thyself to me. Then shall I feel my feet firmly planted on the mount of perfect love. Then shall I claim thee as my perfect Saviour, and find in thee my all in all. Then shall I taste the very nectar of Divine love. My peace will flow as the river. My joy will be full, and the stream of thy blessing will overflow my soul with holy delights." Thus shall we be able to attest that Jesus does—

"To perfect health restore our soul,
To perfect holiness and love."

It is better to purge out our sins, and cut off our vices here, than to keep them to be punished hereafter.

THE LIFE.

BY HANNAH PELTON.

"I am the way, the truth, and the life."—JESUS.

In the religion of Christ there is spiritual life. Whoever professes to have this religion, and is destitute of its life, makes a false profession. He assumes to be what he is not. Such are an offence to God, and a reproach to his cause. In strict morality, good works, and in the giving of tithes and saying of prayers, they may equal those who lived during the ministration of our Saviour; but without the life of Christ in the soul, all this will not avail. These only live to die the second death. "And this is life eternal, that they might know Thee the only true God, and Jesus Christ whom thou hast sent."—John xvii, 3. "When Christ who is our life." Col. iii, 4. "These are they who have part in the first resurrection." "The dead in Christ shall rise first." 1 Thes. iv, 16. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." Things they once loved they now hate, and what they once hated they now love. O what a renovation of the soul and life; and what is more, it is to remain renovated. This life cannot slide into old habits and practices, being of the world. For I am not of the world, says Christ. Its idle words, its vain amusements and fashions, have no part in his life. But it is growing in grace, going on unto perfection. And what an assurance. *We speak that we do know.* The convert need not *hope* merely, or think. Can we but feel sad to read an announcement as this, signed by one-hundred and fifty. "We, the undersigned, *hope* we have found Jesus to be our precious Saviour." We may know that we have passed from death unto life. Some converts do not know of their conversion, until some one, more wise, informs them that such is the case. Others say, *feeling* has nothing to do with religion. O how

false. To have a new nature, a *new life*, and no feeling, no new and strange emotions! Can a prisoner be led from a cold, dark dungeon, out into the bright sunshine and fresh air, and not know it—not experience any feeling of joy and gratitude for such a deliverance?

This Christ life in the soul will eventually bring one to that *life* everlasting, where there is *no sin*, no sickness or pain, no tears, no *burial* scenes, no sad estrangements between loved ones, no night, no storms, no rising and setting sun. "And the city (Christ's church triumphant), had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof; Rev. xxi, 23. It is the *transplanted soul* living here that will inhabit that 'new heaven and new earth.'" For we read "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. Then shall appear the new heaven and new earth, wherein dwelleth righteousness." 2 Peter iii, 10-12. Christ is to reign personally forever, and those which are in Christ, *who is our life*, are to be with him forever.

Satan hates this *life* with a most malignant hatred. He spared no artifice to banish it from Eden. Every design imaginable was tried to destroy the great and adorable Restorer of this life to a lost world. The same conniving, intriguing designs of Satan are at work. *He is busy* and wide awake, and not only goes about as a roaring lion, seeking whom he may devour; but it would almost seem he goes about with *soul-destroying opiates*. The fine sensibilities of the soul to spiritual things, seem in many professors to be lifeless.

Satan's great aim is to keep this *life of Christ* out of the soul. It is to be feared that multitudes are only converted to the church, *not to Christ*. We read of *accessions*; but not of passing from death unto life. Then those who experience this life, do they have rest

from Satan's wiles? No, verily. Every stratagem is used to mislead, divert, or *estrangle the soul from Christ*. Let the soul lose the *life* of religion and he is in Satan's snare.

The burning of God's righteous ones did not work well. It only multiplied the *godly* who were *willing* and even glad to suffer persecutions for the sake of Christ; but the form without the power, secures great and grand accessions. We could well wish this view of religious life without the *Christ* or *Holy Ghost* in it were over-drawn; but who that possesses this wonderful life in the soul can think it is! Every sensibility of the Christian is marvelously quickened. It can generally detect hypocrisy, or anything that savors of Satan's kingdom, very quickly. It readily knows those of the kingdom of Christ—the eye, the voice, the accent, the life—all tell; and then there is the *Christ life* that is felt.

O, this *life*, every affection and aspiration of the soul should seek and obtain this *life, eternal life*. Without it we are lost, and lost forever!—

—“No saint can grow or live without the Word,” said an eminent servant of God. “Most sweetly has it spoken to me. When I walked, it led; when I slept, it kept; when I awaked, it talked with me. It has been my guide, my staff, my bread, my counselor, my comfort all through this lonely pilgrimage.”

—Heaven is no heaven at all but to the holy. The unholy could not enjoy it. It derives all its blessedness from the gratification of spiritual affections; and how can we be preparing for it if our affections remain earthly, sensual, groveling?

—“This little fellow,” said Martin Luther, of a bird going to roost, “has chosen his shelter, and is quietly rocking himself to sleep, without a care for his morrow's lodging, camly holding by his litte twig, and leaving God alone to think for him.”

EXTREMISM.

BY H. C. REDDY.

There are extremes in nature, morals and religion. In nature there are extremes of cold and heat, of light and darkness; in morals, when morals are made to take the place of religion, and mere morality is made a test of real Bible religion, instead of faith and holy living.

There are also extremes in religious matters; the last sometimes causing ruinous effects on the persons carried away with it, as also upon others.

With some, this tendency to run to real extremes is constitutional; with some, it is habit; others, weakness. And with a large class, it is the result of circumstances and surroundings; in any, or all of these cases, there is need of a regulator.

Such a regulator, should really be a part of the plan or machinery. It should also be capable of regulating at the highest possible speed, and it should aim at the highest possible results. A regulator attached to an engine, keeps the machinery in steady motion. Religious regulators must be careful lest they become ark-steadiers, instead of regulators. The Jews, on the day of Pentecost, manifested this spirit of modern religious conservatives. They tried to quiet the blind man whom Christ restored to sight. Upon Christ's entry into Jerusalem, they manifested great concern about the shouting and demonstrations of joy. But Christ did not appreciate the sanctity of their calling, but told them, "If these should hold their peace, even the stones would cry out." Proud ministers, backsliders, and the devil always have been, extremely conservative; especially if God, by his spirit, is at work with the people. Now, there is that in real Bible religion that will cause wonderful results and demonstrations, happifying both soul and body. Sometimes the soul desires to depart and be with Christ, but they are

still of earth, and are obliged to control their aspirations, and adapt themselves to duties and cares, until their change comes.

In the case of Paul, lest he should be exalted above measure, there was given him a thorn in the flesh. God can still take care of his children and his work. Self-appointed regulators are hindrances. They often make more fanaticism than they cure. Sometimes they become fanatical themselves—"fierce, dispisers of those that are good." We cannot oppose the devil in his spirit without really doing his work. Michael, the archangel, said—"The Lord rebuke thee."

To sum this up: 1st. There is such a thing as Bible religion, that will cause happiness, and will sometimes manifest itself, in tears, shouts of praise, or in slaying power.

2d. There is an extreme or delusion that is superinduced by the enemy that will, so nearly counterfeit the genuine, that we are cautioned to "try the spirits."

3d. If we would successfully oppose the devil or his works, we must have the Holy Ghost, and do what we do in the spirit of Christ, and with his love filling our souls.

4th and last. The real work of grace in our hearts, the Holy Ghost to guide, is the only cure for any wrong, whether sin or fanaticism; for no wrong can prosper long where sinners are inquiring, "What must I do to be saved?" But the devil will take the advantage of us, if we get on his territory, and carry out his principles and have his spirit. But if we really get down and get happy in the spirit of Christ, "who, though rich, for our sakes became poor," we shall shut up a prominent entering-way of the devil to us and to others. How different such a spirit and labor from one that cares only to get happy; get the victory, be, and live on the mountain top. How different the kind of happiness; one is exhilarating, victorious, high-headed, thinks of little but joy and en-

joyments. The other—child-like, humble, easy to be entreated, and full of brotherly kindness, Christian prudence and love.

It is noticeable in the history of early saints and early Methodists, that they made the work of grace a general one, and not an exclusive one. They preached repentance towards God and faith in Christ. Sinners were pungently convicted and soundly converted. They preached and recommended to justified persons the Bible doctrine of perfection in love and the Christian graces; but whatever might have been the state, it was one work. They did not have to come down out of the mountain to pray for sinners; but felt that they were only sinners saved by grace. The result was that the same power that came upon God's people, came also on the ungodly, sometimes slaying both saint and sinner. Where Bible religion is preached and enjoyed, all departments of the work prosper; but where there is an exclusiveness in the manner or feeling, it will be seen in the results.

Formerly, the ministers and the church prayed and expected to see sinners convicted and converted; the work of grace deepened in the church at every meeting. Now, we sometimes see in a meeting of three or four days continuance, an exclusive effort made for the church, and hardly an exhortation or a sermon to the unconverted. I love all of God's attributes. I love all the Bible doctrines;—own one Lord, one Spirit, and one salvation. The Bible way is the narrow way; and if one has more religion than another, it is because he has more power, through grace, over sin, and more humility; and is better prepared to labor and feel for the unconverted and those needing help.

—Spiritual sensibility increases as we pursue our course heavenward; we become nice about our subjects of thought, speech and reading. The pure spirit is sensitive to a wrong chord.

FEET WASHING.

BY REV. J. FETTERHOFF.

It is said, that Christ did eat the Passover with his disciples, then washed their feet; then, at the same meeting, instituted the sacrament of bread and wine, and administered it to his disciples. And it is urged that in order to follow the example of Christ, we must first eat supper, then wash feet, then take sacrament—thus blending supper, feet washing and sacrament together. I conceive that this practice is not sustained by the Bible, nor by Christ's example.

1st. It is plainly said by John xiii, 1, that this supper, when Christ washed his disciples feet, was before the Feast of the Passover. No doubt Mark alludes to the same supper, and says it was two days before the Feast of the Passover. Mark xiv, 1, and Mat. agrees with Mark, see Mat. xxvi, 2-7. It is well established that the sacrament of bread and wine was not ordained and administered to the disciples, till after the Passover was eaten. See Luke xxii, 1, 20, and Math. xxvi, from 17-29. We cannot find that Christ did wash his disciples feet when he ate the Passover with them, and administered the sacrament to them. But he washed their feet two days before this sacrament, at a time he ate a family supper with his disciples.

2d evidence. After supper and feet washing, Christ said to Judas, "What thou doest, do quickly." The disciples thought that he (Judas) would buy such things as they would have need of, against the feast. John xiii, 28, 29. This also proves that no Passover was eaten, nor sacrament administered at the supper and feet washing.

3d. After this supper and feet washing, Christ delivered to his disciples a long discourse, recorded by John, in not less than four chapters, viz: the 14, 15, 16, 17. Therefore, sacrament was not administered at this meeting. He (Christ) would not have had time to

give this glorious discourse. Paul says, "In the same night in which he was betrayed, he took bread," etc. 1 Cor. xi, 23.

But after supper and feet washing, he had two days in which to deliver the glorious discourse named. Judas, after having indignation and seeking a quarrel with Jesus, about Mary's anointing him, becoming possessed by Satan, then made up his mind to betray Christ. He went to the chief priests, and made a bargain with them to deliver Christ to them for thirty pieces of silver. Mat. xxvi, 8—John xii, 5, and from that time he sought opportunity to betray him. Mat. xxvi, 14, 15, 16. Then two days after this supper and feet washing, the Feast of the Passover came. Mark xiv, 1; Mat. xxvi, 2; Luke xxii, 1. Jesus and the eleven met to eat the Passover, and celebrate the sacrament, called the Lord's supper; Judas (hypocritically), also came and partook of the sacrament with them. Luke xxii, 20, 21. After sacrament, *Jesus and the eleven went to the garden of Gethsemane*, and Judas (according to previous arrangements,) went to the priests and elders, that were in waiting for him, and got a band of soldiers and officers, and took Jesus and led him away to the high priest, to give him a mock trial. John xviii, 1, 2, 3; Mark. xiv, 53.

Thence we see that the Passover was eaten; sacrament administered. Christ went to the garden of Gethsemane; prayed there three times; was taken by a band of soldiers; brought before the high priests and the elders to receive a mock trial, before cock crowing. Mat. xxvi, 34-75; Mark xiv, 30-72; Luke xxii, 34-61.

All this was done in the earlier part of the night, (Mat. xxvi, 34,) so says Dr. Clarke. No time for a discourse containing four chapters. In the morning he was led away to Pilate; Mat. xxvii, 1. To say that supper, feet washing, eating the passover, ordaining and administering the sacrament, delivering a discourse of four chapters, be-

ing in and going in the garden, praying three times, being arrested, brought before the priests and elders, and Peter's denial, was all done before the cock did crow; Mat. xxvi, 34—is a contradiction of time events and conflicts with the Bible.

I have not found that the Bible, or primitive Church support the idea that feet washing was considered a part of Divine worship, or belonged to it. It was not at a meeting of Divine worship that Christ washed his disciples feet, but at a common family supper. John xiii, 1; Mat. xiv, 1.

We do know, that both men and women, unitedly met together and held prayer meetings, and partook of the sacrament of bread and wine; 1 Cor. xxiii, 11; Acts ii, 45, 46. But this supper they were to eat at home. 1 Cor. xi, 22.

But I have not found that the Church in the days of the apostles washed one another's feet when they met for Divine worship.—If some person can give an instance, of place and time, where it was done, please let us know.

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 THE PURE HEART.—In a discourse on the words, "Blessed are the pure in heart," Mr. Coughy once remarked that it was impossible to sully a sunbeam. "And while that sunbeam," said he, "may dart down into the darkest hole of filth and illuminate it, it will soil nothing, and yet not be soiled itself. So the ray of heavenly life and love, existing in the perfect believer's heart, goes into and comes out into contact with the dark dwelling-places of iniquity and filth, and cheers, and enlivens, and encourages by its presence, but is always kept unspotted from the stains of the world. It is God who gives to the pure in heart this great gift and distinction. It is he only who can keep the heart in perfect peace."

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 —The men of this world are children. Offer a child an apple and a bank-note, he will doubtless choose the apple.

THE NEW BIRTH.

BY A. H. LEWIS.

What do we understand by our being born again? Our Saviour said to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." And again, "Marvel not that I said unto you, ye must be born again." It is plain enough he did not mean a natural birth. What did he mean? Men who are changed by grace think, see, and feel differently from what they did before. "Old things are passed away, all things are become new." The love of God, which is a thing they could not before form a true idea of, is shed abroad in their heart and they go on their way rejoicing.

Before they were born again, they needed a change of heart. They felt an inward evil and corruption which is growing worse every day. They were convinced that something more than outward baptism was needed to make the heart new.

In order to prepare the way for it, the minds of sinners are enlightened by the Spirit of God to see that their state is desperate. This leads to a hatred of their sins, a leaving of them, and a crying for mercy. This is called in the Scriptures, "godly sorrow," or "a repentance unto life." When they see that they never can get to heaven in the state they were born in, it leads them to inquire, "What must I do to be saved?" Thus they go mourning their sad state and crying, "O wretched man that I am, who shall deliver me from the body of this death? They are brought to the serious hearing and reading of God's Word. In this way they see and understand the work of Christ—that he died for sinners, for the vilest of the vile—such as they feel themselves to be, and that they are commanded and encouraged to trust in him. Then God, seeing them strive to reach out the withered hand, gives them power to do so; seeing that they are

preparing for the blessing of justification, he gives it, takes away their guilt, and for sorrow gives them great joy, and they are then so happy in his love as to say, "O Lord, I will praise thee, for though thou wast angry with me, thine anger is turned away and thou comfortest me." They can "draw water with joy out of the wells of salvation." They enjoy a heaven on earth and live in obedience to God's commandments, and in the sweet hope that "goodness and mercy shall follow them all the days of their life, and that they shall dwell in the house of the Lord forever." Such is the new birth, and so does it show itself in the heart and life of man. These are they who love God. They live by his word. They are indeed strangers on earth, and the world does not receive their testimony for Christ, nor perhaps even know or acknowledge them as the children of God.

The way wherein they walk is a narrow way, and few there be that find it; but it is the only way marked out in the word of God that leads from earth to heaven. Those who have learned of Jesus to be meek and lowly in heart, who follow his example and are led by his Spirit, have found this way. They are careful for nothing, but to learn and to do the will of God. This is their daily work; the only business of this short life. They labor only to serve and please him who careth for them. They are not careful for their own personal wants; but careful to be diligent in business, fervent in spirit, serving the Lord. "All things work together for good to them that love God, and no good thing is withheld from them that walk uprightly."

LUTHER IN PRAYER.—Once I overheard him in prayer, but O, with what life and spirit did he pray! It was with as much reverence as if he were in the felt presence of God, yet with as much confidence as if he had been speaking to a friend. *Come boldly to a throne of grace.—Theodorus.*

TO A POPULAR PREACHER.

BY REV. E. F. M.

"Can two walk together, except they be agreed?"

MY DEAR BROTHER: You and I are Gospel ministers, acquaintances, and friends in an "orthodox," Christian church. We represent, however, as it seems to me, two quite distinct types of doctrine and life, existing now on every branch of the orthodox church. I will try to define these types with brevity, and I trust that my friendship for you, as well as my regard for truth, will constrain me to do it with candor.

While you formally accept all the fundamental doctrines of the orthodox faith, you do not seem to have a positive, profound, and influential belief of them.

I refer to but a few of the many texts of scripture that might be adduced.

1. You present almost exclusively the manward side of the Gospel, very much like humanitarians. You delight to dwell eloquently and flatteringly upon man's powers and capabilities, "unperverted instincts," and the "struggle for manhood and freedom," conveying the idea, to young men especially, that they need only to develop "natural manhood." I steadfastly hold that the Bible teaches the utter, hopeless ruin of natural manhood by sin—that God set aside this sinful nature on the cross as incapable of improvement—that he requires a new spiritual birth, and that man has no life or powers in him which God approves until the Holy Spirit quickens him from the dead.—Ps. li, 5; Eph. ii, 1-2; Rom. iii, 10; John iii, 3.

2. You may intend to teach the finished work and free grace of Christ; but I discover an element of legalism in your Gospel. I preach instant pardon and acceptance for all sinners on condition of faith in Jesus Christ, apart from feeling, works or promises, and

an eternal life all of grace and inalienable.—Lev. xvii, 11; Luke xiii, 3; Rom. iv, 5; John x, 28.

3. You seem to fall in with the popular prejudices against "doctrine," and glory in not preaching it—manifest a smart contempt for creeds and catechisms—sometimes caricature unpopular doctrines—scarcely hold men responsible for their belief—teach that "Christianity" is a life and not a creed, and preach very much like a Reformer. I hold that a sound and firm belief is the only true basis of a Christian life—that saving faith is the voluntary moral act of a free agent for which he is responsible—that it is as much our duty to believe what God says as to do what he commands—that "damnable heresies" are as strongly condemned in the Bible as "damnable sins."—Mark xvi, 16; 1 Tim. iv, 13-16; 2 Tim. i, 13.

4. You incline to avoid or modify the doctrine of eternal punishment—apologize for speaking of it, and sometimes turn it away with a jest—like to have it kept out of creeds, mottoes and hymnology—persuade yourself that it is not useful or profitable to preach it, but to "attract" by the pleasing features of the Gospel. I observed that you were pleased with the declaration that, "if we could only convince the whole world of sinners that God loves them, it would not take twenty-four hours to bring them all to Christ," and that you try to smooth over, and belittle the differences between the Universalists and Orthodox Christians.

I profoundly hold that the doctrine of universal immortality and partial salvation is a tremendous faith—that "whether we shall be happy or miserable in another world, and whether we shall be unchangeably so, are questions of such unspeakable moment as to make all other questions appear to be comparatively of small importance." That the mortifying and alarming doctrines of the Gospel should have no inferior place in our preaching—that no sinner repents unless the penalty of

the law is preached to him—that just as the leaven of Universalism prevails among the people, conversions cease, vital godliness declines and iniquity abounds. Universalism, as it now prevails, is the most pleasing and popular form of infidelity; that there is an infinite gulf between it and the orthodox faith; that false views of the holiness of God's love and justice are widely prevalent; that the pains and penalties of the Gospel are severer than those of the law, and that the preaching of Christ and the Apostles contains, not only more goodness, but also more severity than that of the old prophets under the law—that if we simply omit to warn sinners they will infer safety and perish in sin; they will drink and forget their duty and remember their danger no more.

On the whole, Dear Brother, I do not think that you fairly represent the character and word of God, and I am confident that your preaching does not correspond with that of Christ and the Apostles.—Ezekiel xxxiii; Mat. xxv, 46; Heb. x, 28–29.

5. You seem to lower and accommodate the Gospel to the natural man; confound the simplicity of the way with easiness; exhort sinners in smooth, sweet, and sentimental strains to “simply love Jesus,” and thus hope to charm them into a Christian life.

I labor to bring sinners up to God's terms—confess that the uncompromising terms of the Gospel, though very simple, are practically hard for stubborn wills and obdurate hearts, admonish the people that Gospel love for Jesus is a practical principle that will lead to holy obedience.—Mat. vii, 13–14; John xiv, 23.

Hoping that you will receive this epistle kindly, and, consider it candidly I reserve some other points for a second letter.

—Our own opinion and our own sense do often deceive us, and they discern but little.

THE MINISTER'S SALARY.

BY J. G. TERRILL.

“What salary do you get?” asked the pastor of an aristocratic church, of the pastor of a small mission church.

“I cannot compute it, sir,” was the reply.

“Cannot compute it! O, I understand you; you expect your pay in the hereafter?”

“Yes; but I cannot compute what I receive here.”

“Well, I suppose it is difficult to reckon the value of the peace of mind arising from being engaged in so blessed a work, and from a sense of having done your duty.”

“Yes, that is true; but I mean more than that; I have not only the promises of a heavenly reward, and added to it, now, the peace of mind of which you speak; but I suppose I receive in salary from my little church, in its poverty, more than you do from your great church in its wealth.”

“How do you make that out?”

“You remember what the Saviour said of the poor widow who gave two mites into the treasury? If she gave more than they all, because they gave of their abundance, while she gave of her penury; I must receive a very great salary, for my people are all poor.”

“Well, I never thought of it in that light. But then, it will buy no more bread on that account.”

“But what it does buy is a great deal better.”

“That is a strange idea.”

“It is true, though. The bread bought with a poor Christian's money is far sweeter than that bought with a rich Christian's money.”

“Why so?”

“It has a flavor of sacrifice about it. It is, therefore, like the shew-bread of the Temple that was not lawful for every body to eat. So you see it is the poor man's preacher that gets the luxuries.”

The above conversation shows how differently this matter is considered by some. And was not the poor man's preacher in the right? As sentiment is finer and nobler than sense, and as it appeals to the higher instead of the lower nature, how much richer must be the enjoyment afforded.

One has said, "The poet is the true philosopher," because to him all nature speaks; but how infinitely above the poet does the Christian rise, because the voice of nature, and of Providence, is to him the voice of God. To be of those for whom "all things work together for good," is to be richer than Cræsus; to choose "to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season," is to be wiser than Solomon; and to be able to say "this light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory," is to taste of joy so far above that of earth, that one must experience it to be able to judge.

—The Psalmist says the wicked have no bands in death—neither have they in their life; they indulge their appetites, vent their passions, and form their habits according to their own sinful wills and purposes: they will not brook restraint in any wise, if they can at all compass their ends. But all these doings are remembered in the great book of accounts; there the long-forgotten record will speak in burning words of terror in the great day, if the heinous guilt is not washed away by the blood of Jesus. O, who would thus live in the unrestrained liberty of a depraved heart? Rather accept the yoke, discipline made easy by the yoke of Christ.

We deny our Lord whenever we lend the sanction of our countenance, our praise, or even our silence, to measures or opinions which may be popular or fashionable, but which we ourselves believe to be sinful in themselves and tending to sin.

KILLED BY TOBACCO.

A son of Mr. —, of Troy, N. Y., had acquired the habit of chewing long before he arrived at the age of twenty. He became subject to frequent attacks of epilepsy. It was discovered that the epileptic seizures never occurred except when using tobacco. The experiment was tried of depriving him of his quid. This could be done in no other way, than by confining him to his room, which was done in one instance, for three months. During his confinement and abstinence he had no attacks. As soon, however, as he was allowed to go out he procured his favorite drug, and was very soon brought home in one of his fits. These would occur daily, as long as he had access to the poison, until, at length, he became completely idiotic and died.

Another case of later date, a son of Mr. H., of the age of fifteen was taken home from a public school on account of having had several attacks of epilepsy. After a few months it was discovered, during one of the attacks, that he had tobacco in his mouth. Directions were given for regulating his diet, and he was advised to omit the use of tobacco. While he abstained from it he was free from any epileptic attack. The attacks, however, frequently returned; and on every occasion, tobacco was found either in his mouth or pocket. The administration of medicine was finally given up as unavailing, and after dragging out ten years of a life useless to his friends and himself, he died. The poor boy came to nothing!

An inquest was held on the body of a child named Richard Edmondson, who died under rather extraordinary circumstances. Deceased, 17 years old, about a fortnight before his death purchased half an ounce of tobacco. He chewed it and swallowed some of the juice. Directly after, he was seized with tremor in his limbs. He fell into a lethargic sleep and remained unconscious. After the lapse of a few

days he had a kind of tetanic spasm, and there was a rigidity about the stomach which almost prevented his swallowing. He was much convulsed; and after a few weeks of painful illness, he died.

A post mortem examination was made by a doctor which showed that the body was somewhat emaciated. Nothing was found in the stomach except a quantity of dark matter. In reply to the coroner, the doctor said that the appearance of the stomach and brain had led him to the conclusion that death had resulted from poison, and that poison was tobacco.

D. W., a lad 16 years of age, a great smoker, enters a saloon and in a short time drops dead with a cigar in his mouth. C. M., an enormous smoker, just found dead in his chair. L. D. F. smoked five cigars in the evening, retired, and was found dead in his bed.

Tobacco has spoiled thousands of boys—inducing a dangerous precocity, developing the passions, softening the bones, and injuring the spinal marrow, and whole nervous system. A boy who early and freely uses tobacco is seldom known to make a man, in the true sense; he generally lacks energy of body and mind. Boys, *despise tobacco. Fight it.*

—The famous Dr. Boerhaave prescribed morning devotion as the best method of preserving health. For, said he, "Nothing can tend more to the health of the body than the tranquillity of the mind and the due regulation of the passions; and nothing," added he, "more effectually restrains the passions, and gives spirit and vigor through the business of the day, than early meditation and prayer."

—If we esteem our progress in religious life to consist only in some exterior observances, our devotions will quickly be at an end.

—Who hath a greater combat than he that laboreth to overcome himself?

PRESIDENT WAYLAND.

A correspondent of the *United Presbyterian*, who has been reading the memoir of President Francis Wayland, gives some interesting items which he had gathered in so doing. He says:

In a note the following incident is recorded: "When Francis was expected home from New York, after attending medical lectures there, his mother, who was sitting with her husband, suddenly walked the room in great agitation, saying, 'Pray for my son; Francis is in danger.' So urgent was her request that her husband joined her in prayer for his deliverance from peril. At the expected time he returned. His mother at once asked, 'What has taken place?' It appeared that while coming up the river on a sloop he had fallen overboard, and the sloop had passed over him. He was an athletic swimmer and readily kept himself afloat until he was rescued."

While at Union College he wrote to his mother as follows: "You request me to give you an account of the state of my mind. In doing so, I may gratify your curiosity; but I cannot give any satisfaction. The state of my mind, I fear, is awful; and I know it, but I cannot help it. I know that I am a lost, condemned sinner; but I do not know how to help myself. I know that I cannot do it. I know that nothing but the blood of Christ applied to my soul can cleanse me; but how can this blood be applied? When I go to church I am told to examine myself, and see if I am out of the ark of safety; and if I find that I am, I must pray to the Lord. As to examining myself, there is no need; for I am convinced that I am undone. I try to pray; but I know that I can do nothing to help myself. I think I can say that God would be just, were he to send me to hell; but I know that he alone can save me. I cannot say that this is the state of my mind all the time; but when I do think on the subject, these are my thoughts."

He graduated when about seventeen years of age, and immediately after commenced the study of medicine. Speaking of the preaching which he heard while a medical student, he says: "Occasionally I heard a plain man who poured out his soul in earnest for the salvation of men, and who affected me deeply; but in general the preaching left me as it found me." After completing his medical studies, he says that it occurred to him that he had never made a "single honest effort for the salvation of his soul." He then entered on a protracted and painful struggle. He says: "I was embarrassed by ignorance of the plan of salvation," and ignorance, not a little remarkable in view of the training he had received from godly parents. Under the preaching of Rev. Luther Rice, he was brought to see light clearly, and was received into the fellowship of the Baptist Church. This occurred when he was about twenty years of age.

He spent one winter as a student of theology at Andover, and four years as a tutor in Union College. In 1821 he became pastor of the First Baptist Church of Boston. There was a large minority opposed to him, and he found his position at first far from pleasant. The following anecdote is characteristic: "One young man, a member of the church, came to see the pastor and frankly said to him: 'I don't know how it is, but I am not interested in your preaching. I have no doubt it is deep, but I don't understand it and I do not feel edified by it.' Mr. Wayland said to him, 'My dear brother, you have done right in coming to me; you have acted a Christian part. I feel that it is my duty to preach the Gospel. I studied medicine and began to practice, but God said to me, 'Wayland, you must preach the Gospel.' I came here because God seemed to call me here. But I do not blame you for not liking my preaching. I hope you will go where you find yourself most blessed. I shall not be offended. Go to hear Dr. Baldwin or Brother Sharpe; they

are both good men." By this time both were in tears. The young man did not go to either Dr. Baldwin's church or to that of Brother Sharpe's.

At this time the First Baptist Church of Boston seems to have had a model sexton in Mr. Samuel Winslow. He kept the meeting-house in perfect order. He was a small man, but a man of great strength and courage. Dr. Wayland says: "I was told that on one occasion, when a young man behaved improperly in front of the meeting-house, and replied insolently to a very proper reproof, Mr. Winslow sized him at once and threw him over the fence. He watched over me with paternal care. When he saw me do anything which would cause unkind remarks, he would tell me of it as he would one of his own children. I always thanked him and took his advice."

Some of his views of preaching are expressed in the following extract: "I had intended to preach without the use of manuscript. I began by committing my sermons. This I practiced for a short time, and would have had difficulty in continuing it. My friends, however, advised me to read; I followed their advice; and thus became a reader of sermons. This I conceive to be the great error of my life as a preacher. Had I at this time thrown myself on my own resources, with reliance on the promised aid of the Spirit of God, I might have been much more useful." "I saw the absurdity of attempting to conduct the Wednesday evening services with a written discourse, and preached extempore. At first my efforts were sad failures, but I continued doing as well as I could. By degrees the work became less difficult, and at last a pleasure. The vestry was well filled, and I think more good was done than on the Sabbath." In 1826, he accepted a professorship in Union College, and the year following became president of Brown University.

—He is truly great, that is great in charity.

CHRISTIAN PERFECTION.

OBJECTIONS ANSWERED.

Another objection is, that many who profess this blessing are merely reclaimed from a backslidden state—that having been convinced of their unfaithfulness, they have set out again in the service of God, and have been restored to God's favor, and hence conclude that they are sanctified, whereas they are only reinstated into their first love.

This may all be true, and yet it makes nothing against our position, namely, that there is a Divine reality in this perfect love. By way, however, of obviating this plausible objection so often made with an air of triumph, as though the objector had fairly won the day, let it be remembered, that no one can justly conclude himself sanctified, unless he has retained the peace of justification; and that he cannot retain this unless he has steadily persevered in "walking in the light, as God is in the light," up to the very moment of sanctification; for no man can stand justified before God unless he obeys his will, and "this is the will of God, even your sanctification," declared not only in the text just now cited, but generally throughout the word of God. In order, therefore, to retain our justification, if we have been so happy as to have arrived to this state of grace, we must persevere in every good word and work, walking steadily in that path which shines brighter and brighter unto the perfect day, because this is the will of God concerning us. Let this, therefore, be a settled maxim:

That in order to be sanctified, we must first be justified, and that from the moment we receive the grace of justification, we must go forward in obedience to the commandments of God, grow in grace and in the knowledge of Jesus Christ, until we are cleansed from all filthiness of the flesh and of the spirit, and are filled with perfect love."

This is the doctrine. It is the doctrine of the Scriptures. It is the doc-

trine of all our standard writers on this subject. They, therefore, that teach otherwise, either that we are sanctified the moment we are justified—unless in some rare cases, and these form the exception, not the rule—or that we are gradually to grow up into a state of sanctification without ever experiencing an instantaneous change from inbred sin or inward holiness, which change will show itself by its fruits, are to be repudiated as unsound, anti-Scriptural anti-Methodistical, and therefore teachers of a heretical theory.

This, then, being established, what becomes of the objection, that those who profess this great blessing are merely reclaimed from a backslidden state? Allowing this to be so, they are not justified by the doctrine. The doctrine, therefore, is not responsible for their conduct. Nay, the doctrine condemns them; you might as well object to any other truth which wars against the practice of its pretended followers, as to object to this truth respecting the necessity and possibility of holiness of heart and life, merely because there are some that abuse it—that pervert it for the purpose of justifying themselves in a spurious profession. But after all, I very much doubt whether the objection is founded in truth; or if there be any such, they merely form an exception to the general rule, and therefore prove the truth of the rule itself, just as a deformed individual proves that the generality of mankind are perfectly formed. And what should be said of a man who should produce a dwarf, or a man born blind or dumb, to prove that there are no human beings of common size, or that no man has perfect eyes, or is able to speak with his tongue! To such straits are men driven who become the advocates of error. Moreover I would ask the objector how he knows that those who make this profession are merely reclaimed backsliders? Have they told him so? Then have they belied their own profession! They have not only deceived themselves, but

they glory in their deceit! What inconsistent hypocrites are these! Such deserve not the name of Christians, much less sanctified Christians.

But no; they have not told him so. He only infers it. From what is his inference drawn?—from their conduct? This, I allow, is good evidence, for “by their fruits ye shall know them.” You think, therefore, that they are deceived. You do not pretend to question the truth of the doctrine for which we contend, but only that these persons do not understand it, or do not conform to it in their experience. Well, what’s to be done for them? They are certainly objects of commiseration. They ought to be taught better. Do you, then, strive to instruct them? You profess to know them. Do you go to them in the spirit of love and Christian kindness, and strive to convince them of their error, and earnestly pray that God may enlighten them by your means? Can you not relate your own experience to them, and thereby show them how the Holy Spirit enlightened your mind, and led you along from step to step, first from conviction of sin to repentance, to faith in Christ, to justification, and then how you struggled along in the path of obedience amidst “fightings without and fears within,” but still growing in grace, until you finally obtained a complete victory over your inbred foes, your “secret, bosom sins;” and since that happy moment, you have been “careful for nothing, but in every thing, by prayer and supplication, have made known your wants unto God.” Perhaps a little of this friendly conversation with those for whom you express so much solicitude, mingled thus with some items of your own experience, may have a tendency to remove some of their mistaken notions, and to set them right upon this all-important subject. At least, it will have this good effect,—if it does not set them right, it will evince your own sincerity, and tend to quicken your own heart in the Divine life, and leave a pleasant consciousness behind that you have dis-

charged a sacred duty. If you do not do thus much, I fear your own heart is not right with God. I greatly fear that you are under that very delusion which you charge upon others. Nay, I fear you are a captious fault-finder, that you can “espy the mote that is in thy brother’s eye, while you see not the beam that is in thine own eye.”

This indeed is a very common failing, those who are most fastidious critics respecting the experience and practice of others, are generally the most deficient themselves; hence, judging others by themselves, they conclude that they are all wrong in some things at least, and therefore their perpetual round of fault finding—an innocent infirmity is magnified into a wilful sin, a weakness of the judgment is transmuted into a crime, and an error in opinion is interpreted as a perversity of disposition,—and thus they go on from one wayward step to another, until they are lost in a labyrinth of inextricable difficulties.

This brings to my mind an anecdote with which I was conversant. Talking with a brother minister, a few years since, respecting the state and prospects of the church, he disputed my views regarding the present prosperous state of religion in the world, and after conversing for a while, he said to me, “The fact is, you enjoy yourself so well, you think everybody else does the same.” “And why do not you?” said I in reply. I will not say that this brother did not enjoy religion, but I doubt whether he enjoyed the blessing of perfect love. But if all its professors would rise up in the strength of God, wrestle in the strength of mighty faith and prayer, for the outpouring of the Spirit upon themselves and others, and never be satisfied until they could adopt the triumphant language of the poet,

“The promised land from Pisgah’s top
I now exult to see;
My hope is full, O glorious hope,
Of immortality;”

I believe we should hear less murmuring, less fault-finding, and many less objections against the doctrine of Chris-

tain perfection. Yet, as beforesaid, the objections we have considered do not lie against the doctrine, but against its imperfect professors, and all those consequences mentioned in my last article, flow from the objection which we are now considering, with as much directness as they do against that objection.

I lament, indeed, as much as the objector can, that there should be any inconsistent professors of this religion; and I allow that they are "stumbling-blocks" in the way of seekers after this blessing, those especially who do not take time to distinguish between a cause itself and the professed advocates of that cause. But what shall we do? Shall we yield the truth in compliance to those who desire it? Is there no truth in the Jewish religion because the Israelites became idolators? Must Christ be considered as an imposter because Judas was a hypocrite? And is Christianity false because Julian betrayed it? And were all the patriots of our revolution false-hearted because Arnold turned traitor? And shall we resign the doctrine of Christian perfection as fabulous because some of its professors are not as they should be? Then may we resign all truth into the hands of its enemies.

Until the objector can prove by substantial evidence that all apostles and primitive Christians, together with all persons living under this profession, were either deceived or were deceivers he has gained nothing in his favor. But he might as well undertake to eclipse the sun at noon-day as to attempt to do this. And yet, until he does it, all his objections fall to the ground, and we can still say,

"Mark the perfect man, and behold the upright, for the end of that man is peace."—*By N. Bangs, D. D.*

—It is difficult to judge truly whether a good spirit or the contrary drive thee to desire this or that; or whether by thine own spirit thou be moved thereunto.

GOD'S GLORY.

TEXT.—Is. xlii, 8, and xliii, 11.—"My glory will I not give to another," &c.

In the Scriptures of truth, there is ground for the distinction made by theologians, between the essential and declarative glory of God. When Moses prays, "I beseech thee, O Lord, show me thy glory," he desires the manifestation of his perfections and attributes—his essential glory. In the text, the word is used in the sense of renown, or praise—declarative or ascribed glory. He will not allow others to take the credit for what belongs to him. He will not endure it.

Skeptics have often sneered at the thought that God claims so much regard for himself.

I. Why should he not allow others to take the glory that he claims for himself?

1. It would be unjust toward himself, God owes something to himself.

2. It would be injurious to others. It is right and important for his subjects to have proper affection toward their creator.

3. No glory can belong to man. No human being is, or ever can be, virtuous, or have any moral goodness, except it be begotten in him by the Spirit of God. Why should any, therefore, glory in themselves?

II. When may it be said that men seek to rob God of his glory?

1. When they take credit to themselves for goodness in themselves. What Paul says, 1 Cor. xv, 9, "For I am the least of the Apostles. . . . But by the grace of God, I am what I am," &c. Paul did not mean that he was not voluntary and active in his goodness, but that there was no credit to him for it.

2. When they take any credit for anything done through their agency, he works in them to will and to do, and he works without them, and through them, and by them, to accomplish the result he desires. We give glory to another, when we give credit to a man

of what belongs to God. You would not allow glory to be ascribed directly to Paul—but to the grace of God manifest through him. It is a great falsehood to take credit to ourselves, as if anything good done by us, was of ourselves, and originated in ourselves. It is a great wrong to God, and to his subjects, to draw off their hearts from him—as did Absalom the hearts of the people from king David. Anything which tends to draw off the hearts of the subjects of God's government from him, is a great sin against them—a great crime against God. This is, undoubtedly, done often unconsciously:

1. By the pride of men's hearts—there are those who are disposed to think that little, if anything, can be done, unless they have some connection with it.

2. Sometimes done through the blindness of the mind. If faith be strong, the creature is thought little of. If weak, the creature is exalted. In the case of revivals of religion, the more powerful the work, the less the instrument is thought of.

3. Men give glory to others which belongs to God, because of the superficiality of their views of the sinfulness or depravity of their nature—of what man is of himself.

REMARKS.

1. To give glory to others, or to take it ourselves, greatly grieves the Holy Spirit. This oftentimes prevents God's blessing on the use of means, when the individual desires it, or the people give it to him. In this way the hands of ministers may be tied.

The case of Paul and Barnabas is instructive on this point, where the people of Lystra, because of a miracle wrought by them, "lifted up their voices, crying, the gods are come down to us in the likeness of men." But the Apostles "rent their clothes, and ran in among the people, crying out" against such ascriptions of praise and worship (Acts xiv: 8-18.)

The cause of Herod also, (Acts xii: 21-23,) in accepting of the praise and

glory ascribed to him, which belonged to God. God smote him with worms, and he died. Sometimes useful men have been laid aside, either because they were willing to take the glory, or the people, through their weakness, were disposed to give them the glory belonging unto God. The sensibility of Paul on this subject was very great; and yet he was in danger, so that Christ saw fit to give him a thorn in the flesh, the messenger of Satan, to buffet him, lest he become exalted above measure—to keep him humble and from accepting of praise which belonged to God.

God sometimes will dash instruments, and let them fall, to stain the pride of such glory, as in the case of David. It is not unlikely that he was in a state to take, or the people to give glory to him, which belonged to God. The same was true of Peter. God, no doubt, often delays answers to prayer, lest his people should boast of it—be puffed up with pride in consequence of it. God often uses instrumentalities which greatly humble us, in order to save us. God must shut us up to himself, in order to save us.

Sometimes a church is greatly tried by their want of success. They have a splendid house—they think they must certainly prosper. God must certainly bless them. But it is not always so. It is not always an easy thing to have a great man, and rely supremely on God. The greatest men do not always the most good. The Lord often takes "the foolish things of the world to confound the wise, and the weak things to confound the mighty."—God will have the glory of all success, not because he is selfish, but because it is for their good, as well as for his honor.

Where persons have been guilty of this sin, it is to be repented of as a very heinous sin in God's sight. Many, doubtless, are distressed by this sin, without knowing the cause of their trouble. Men are more prone to this sin than they often are aware of.

Men will not be extensively useful, who want the honor of being useful. Christians and churches will often lean on instrumentalities long—till wearied, and self-emptied, they appoint fasts, and look up to God, and render to him the glory which is his due. The world often say of the church, "They are going to get up a revival."—Christians should get on their faces, and pray God to show his hand—let his power be known—and take all the glory to himself. God sympathizes with this spirit. It is for his glory, and for the good of the people. Be jealous of God's honor—think nothing of yourselves.

Attempts to get, or take glory that belongs to God, will not get it. God will stain it.—*President Finney.*

—“Shall we continue in sin, that grace may abound? God forbid.”—Rom. vi, 1, 2. Will nothing else than the grace of God serve to make a cloak for sin? O vile abuse of the most excellent thing in the world! Did Christ shed his blood to expiate our guilt, and dare we make that a plea to extenuate our guilt? God forbid. If it be intolerable ingratitude among men to requite good with evil, sure that sin must want a name bad enough to express it, which puts the greatest dishonor upon God for the greatest mercy that ever was given to the world. “There is forgiveness with thee, that thou mayest be feared,” (Psalm cxxx, 4,) not that thou mayest be the more abused. Nay, let me say, the devils never sinned at this rate; they cannot abuse the pardoning grace of God, because such grace was never offered them. And certainly, if the abuse of the common mercies of God, as meat and drink, by gluttony and drunkenness, be a heinous sin, and highly provoking to God, the abuse of the riches of his grace, and the precious blood of his Son, must be out of measure sinful.

—And he is very unwise, that is intent upon other things than those that may avail him for his salvation.

PREMONITIONS.

BY PROF. CLARK JONES.

It is a common saying that, “coming events forecast their shadows,” and this is just as true in the moral as in the physical world. If this be true, then men, wise in spiritual things should see the shadows of coming events before the events themselves make their appearance; and, if necessary, stop their approach when possible. Physical calamities frequently cannot be avoided; but moral ones generally can, provided their approach be detected in time; and provided also, there be a disposition or rather a *fixed* determination to control them. But just as certainly as a man who might be walking along the railroad would be crushed by the mighty engine, in case he could neither see nor hear, so a man who does not discover the approach of moral evil, will be crushed. But men sometimes possess both eyes and ears, and yet are suddenly destroyed, because their reason is dethroned at the time when needed; and hence these organs are of no practical use.

Not many miles from this place, a few days ago a man probably sat down upon the railroad, to eat a little, and slake his thirst with that which may *satisfy* a depraved appetite, but which paralyzes the reason; and it was supposed five or six trains of cars passed over his body, leaving heart upon one side of the rail and liver upon the other. Now, neither eyes nor ears were at fault, but the power which should guide them; so men very often have spiritual eyes and ears, and yet they do not profit thereby. See Mat. xiii, 13–16; also Acts xxviii, 26–27.

Every man may see, and it requires an effort not to see; and yet there are but few who do see at least, clearly. This being the case, some one or more must be responsible for such a state of things. The Lord has set men as shepherds over his flock, and they are expected, not only to guard the flock against

impending evils, but also to see these evils while in the distance. See Ezek. xxiv.

What would a man think of one whom he has employed to care for his flocks in case the wolf should howl in the forests for a time, and while this was the case, sit and sleep, saying to himself, "I will drive him away when he gets among the sheep." Or, suppose it should begin to thunder in the far distance, and as the clouds begin to gather, blacken and threaten destruction to the fold, he would sit and say it will be time to act when the rain and hail commence to fall. So what must the Lord think of those who have eyes to see and ears to hear, and yet wait till spiritual destruction comes upon the flock of Christ, and then sit complacently excusing themselves, from the fact that it would discommode them somewhat to act? Again suppose the shepherd should allow the flock to wander away and get into marshes and swamps and perish there, what would it avail if he should offer as an excuse, he called them but they did not stop? Does not the Lord expect his shepherds to know where the traps of the devil are, and to keep the wolf out of them? Suppose the shepherd admits wolves because their howlings might cease for a time, but in the end they turn upon the sheep and destroy them, what would be the feelings of the man who had employed him? So what must be the Saviour's feelings when he sees men creeping into the church with their mouths filled with tobacco, or having two or more living wives; and women with bows, laces and ruffles and rings, upon their person, when he has given his law which is so plain, upon these points that he that *readeth* may understand? But what of these premonitions? Are they to be found among us as a people; and, if so, what do they signify? Are we profiting by them? Are there signs of moral decline among us, and are these taken advantage of? Let us look with an impartial eye at this matter and draw our

conclusions from existing facts. It is not necessary to be dead in order to be dying or even dangerously ill. It is not necessary to be backslidden in order to be upon the moral decline. It is not necessary to be covered all over with the world in order to be inclined to worldly conformity. Persons need not tell positive lies in order to prevaricate. A son may transgress and be rebuked by a *kind* father, yet he is a son; so God chastens such as *fall* into errors, but do not run into them understandingly. See Ps. ciii, 13, 14. No real Christian is, or always has been, without chastening; but God does not chasten for his pleasure but because it is a necessity arising from evil, either in practice or in character. See Prov. xiii, 24; Heb. xii, 5-11.

Let us look at some forms of these premonitions. For instance, when men and women favor the idea of taking people into the church who are not clear in the experience of justification, and presume to ship such persons to some camp or other great meeting in order to put them through a course of discipline intended to bring them into a good experience; is not this a violation of our church discipline, which indicates moral decline? How long would it take to get more of such morally dead material upon our hands than we can work up? A few years ago, when the mass of the members were alive, it was all that could be done at a camp meeting to get here and there one such person broken down; how much more power is needed as the number of dead ones is increasing so rapidly?

Again, suppose we preach the truth in such general terms as to be applauded as logical reasoners, and do not make the audience tremble, and go away from the house of God feeling, I am the man, what will this avail even though scores should come to the *anxious* or rather *inquiry* bench, and as many more clad like the world, come to pray for them? This is now coming to be the case in some parts, and it is sounded abroad that a *great work* is be-

ing done. Are not such persons among the numbers spoken of in Jer. vi, 13, 14? What mean these things? Who that knows the history of the past can look upon these things and not lament? It is time, brethren, to awake out of sleep at once. Again, in certain places, let an effort be put forth to hold close meetings for the purpose of determining the state of the soul and the methods of holy living, and these will be termed "picking machines." Do not these things, at least, portend spiritual decline?

Again, let us look at instrumental music for a moment. What is to be the result of our ministers procuring organs, and having their sons and daughters taught to play, not only sacred music, but also "waltzes" and "marches," *i. e.*, simply dancing tunes? Is it any more sacrilegious of a young lady to take the steps upon the floor than for one to play the tune which suggest these steps? Why is it any worse to sing dancing songs than to play the tunes adapted to them? Why worse to dance upon the floor than in the soul? The poet says:

"Prayer is the soul's sincere desire,
Uttered or unexpressed."

And is not dancing also? Some tell us that music is an art that cannot be *successfully learned without these fast tunes*. Very well, what then? Young ladies think they cannot appear graceful unless they can dance. Is this, therefore, a reason why they should be taught this art? But some of our good people begin to affirm that they have been *blessed* while listening to instrumental music, and still others affirm that infidels can be brought under conviction by playing and singing. Then why not take these instruments into our churches? Some cite us to the Psalms in proof of their position; so some cite us to the ancient temple in proof of its being right to erect costly houses of worship. Is not one as fair as the other? But let any who still cling to the Psalmist just turn and read the last two psalms, and then tell us wheth-

er it is desirable to follow all the advice there given? If it is proper to praise God with the organ, as indicated by the Psalmist there, is it not also with the dance? O, for godly consistency in all things! See also Amos vi, 5. These and other things look to us like premonitions to coming events. Shall we profit by them and shun the fall that other churches have experienced? We love the truth, for it was this which dug us out of the pit of formalism, and we mean to cling to it. Are we to blame if we prefer ancient to modern teaching?

The summer campaign is coming on, and I hope and pray that our leaders will arise, shake themselves, and begin the war upon the *old path* and *policy*, and publicly announce that no flag of truce will be received except for the purpose of unconditional surrender to God. If this course be taken, old-fashion salivation will again be poured upon us as a people. Souls are at stake, and who will answer for them if lost? Are there not already popular churches enough? Why then multiply them? Let us hear the answer coming up from all quarters this season.

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—The Lord is never at a loss for an Egypt wherein to hide and try his people; an Egyptian bondage or hiding-place precedes usefulness and honor. Then fear not, thou worm Jacob, to go where Jesus went before thee, down into secrecy and humility; there thy growth will not cease—holy angels will minister to thee and guard thy path, while the Holy Spirit teacheth thee.

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— "Except a man be born again, he cannot see the kingdom of God." A man may live in a deep mine in Hungary, never having seen the light of the sun; he may have received accounts of prospects, and by the help of a candle may have examined a few engravings of them; but let him be brought out of the mine, and set on the mountain, what a difference appears.

KEEP THE BLESSING.

The new birth is a great attainment. For by it we become heirs of God, and joint heirs with Christ—children of the kingdom, whose inheritance is eternal life. But great and glorious as this attainment is, there are progressions to be made in it, advances and attainments which, in their fullness and maturity are like the ripe, luscious fruit. And this progression is for all who seek it: But how few do this; how few retain their first-love, falling back and settling down into the low-tide of religious enjoyment, with the doleful experience,

“‘Tis a point I long to know,
Am I the Lord’s, or am I not?”

But notwithstanding all this—notwithstanding the great mass of professed Christians live so far beneath their great and heaven-bought privilege, yet there are a few, one here and one there, who set out for the spiritual Canaan, and make the attainment of entire sanctification. They are few and far between, almost like angel’s visits; yet they are beacon-lights to the church and the world, and stand forth as guide-posts, telling the distance and the way.

But unhappily some lose the blessing; some in one way and some in another. Mr. Fletcher declared that he lost the evidence and enjoyment of it by failing to confess it before men. Many others have done the same. Hence, Mr. Wesley urged those who had entered into this blessed experience to confess all that the Lord had done for them. Some lose it by intense devotion to study, neglecting to keep up constant communion with God in secret prayer. For the Holy Spirit, the heavenly Guest, is grieved on being neglected.

Others lose the blessing by grieving the Holy Spirit, the abiding Comforter. And this is done probably oftener by lightness in conversation than otherwise. For while the truly sanctified believer has the happy art of silence more than all others; of speaking and conversing only when it is proper, and with pro-

priety, yet there is need of constant guardedness, lest too free an indulgence should lead to some impropriety. When the apostle warns us against grieving the Holy Spirit by which we are sealed—kept, he instances among other improprieties that of “foolish talking and jesting,” uttering what is not “good to the use of edifying,” nor ministering grace to the hearers. Even conversation that may be in place, continued for a great length of time, fails not to leave a sense of spiritual loss. Mr. Wesley’s rule was, never to continue in conversation over an hour without prayer intervening. But if ordinary conversation of long continuance leaves a sense of loss in that flow of peace which attends the higher life experience, what sad results must follow the type of conversation interdicted by the apostle—jesting? Let those who have the deplorable experience resulting therefrom tell.

That eminently pious and holy man, the sainted Cookman, lost the experience and the blessing by indulging in what is of too common occurrence in ministerial social circles—telling anecdotes, and jesting to excite laughter. Soon after he commenced preaching, a young man of eighteen or nineteen, he sought and obtained the blessing of sanctification, clearly and joyously. Some eight weeks after, he went to conference to receive his first appointment. Here he met some acquaintances among the preachers; and forgetting, says he, “how easily the infinitely Holy Spirit might be grieved, I allowed myself to drift into the spirit of the hour; and after an indulgence of foolish joking and story telling, realized that I had suffered serious loss. To my field of labor I proceeded with consciously diminished spiritual power.” And for years he remained in the spiritual darkness that came over him on this unhappy occasion. Speaking of which he says; “O! what a bitter memory.” He continues: “If I had the ear of those who have entered into the clearer light of Christian purity I would beseech, entreat,

supplicate and charge them with a brother's interest and earnestness, that they be warned by my folly. O! let such consent to die, if it were possible, a hundred deaths, before they wilfully depart from the paths of holiness. For if they retrace their steps there will be still the remembrance of original purity tarnished; and that will prove a drop of bitterness in the cup of their sweetest blessings.

Take another instance. A young man who was soundly converted came, after a few months, to see that he needed a work of cleansing. He heard the doctrine of sanctification preached, and read the experience of Hester Ann Rogers, sought and obtained the blessing. Soon after this he went into the army, remained there nearly a year, and returned home, all the time rejoicing in the blessed experience he had. But after returning home to his family he gave way to levity and lightness of feeling through the jesting and joking his wife was accustomed to indulge in in his presence, until the blessing was lost, clearly lost. Speaking of which he says: When I realized I had lost it, O! what a time I had. It was worse than ever before." He adds in his experience now before us, "I went to a camp-meeting and sought the blessing again and was blest, but it was not the blessing of holiness."

Thus it will be seen that the young man could retain the experience of sanctification in the camp with all its godlessness and dissipation, and then fell at home through an indulgence in jesting and laughing.

Then let us keep the blessing in earnest watchfulness and prayer, giving no place to any indulgence by which the Holy Spirit may be grieved, and like the timid dove, take its flight. Rather than take part in the indulgences that lead to this so often, better do as Christian did in his pilgrimage, who put his fingers in his ears and ran for life.—*Way to Holiness.*

—All that is not of God shall perish.

MY CUP RUNNETH OVER.

The Psalmist, speaking of the goodness of God, says: "My cup runneth over." And why does not the cup of every one run over with joy and gladness? It is not because of any lack in the great Fountain. But it is because we do not seek, do not ask, nay, do not desire it. Were we to desire it with the earnestness of a longing soul, thirsting for God, in the language of holy writ, "as a dry and thirsty land," panting after him "as the heart panteth for the cooling stream," our cup of joy would run over continually. And in the language of the prophet, "Waters would break out in the wilderness, and streams in the desert," inundating our whole nature. But instead of this we prefer shallow streams to the fountain of living waters.

The reason of this is, we have not come to the Fountain, we have never drunk a full draught from the stream that flows from the smitten Rock. True, we have tasted of it, but that is all—we have never drunk from it. When once the soul takes a full draught from that living stream it ever thirsts for more. Thus a taste of perfect love causes the soul to thirst for full salvation, the desire absorbing that of every other desire.

As the blessed Jesus said, "In my Father's house are many mansions," so there is in the divine fulness enough for each, enough for all, enough forevermore.—Thus our cup of rejoicing may run over not once, but often, yea, continually; not only when we experience the joys of pardoned love; not only on special occasions, in a refreshing season from the presence of the Lord; but daily, hourly, momentarily. "These things write we unto you that your joy may be full." There is a joy of faith, a joy of hope, and a joy of love. And he who enjoys the divine fellowship enjoys all this joy. Thus the soul that hangs upon Jesus is led beside the "still waters," and is made to "lie down in green pastures;" while his

"cup runneth over," and he cries out with the Psalmist, "Surely goodness and mercy shall follow me all the days of my life."

HAVE PATIENCE.

An easy thing to exhort to patience, say you, but an obedience to it is not so easy. Well, patience is a fruit; and of necessity a fruit cannot be found unless there be what produces it. Patience is grown on one of the stems of love. "Love suffereth long—love beareth all things—love endureth all things—love never faileth." It is evident from these that if we are to be patient we must be in possession of the love from which it proceeds. This love is itself a fruit of the Holy Spirit; consequently, to be patient is to be under the influence of the Holy One.

"Ye have need of patience, that after ye have done the will of God, ye might receive the promise." In fact, there is no passing comfortably through life without a good degree of this grace. It is necessary to our comfort, as well as to our Christian experience, and the more of it we have, the more easily shall we bear the various trials of life; therefore, "in your patience possess ye your souls."

Patience is also necessary to the perfection of the Christian character. "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." He who values his Christian character will say, Let me have patience at whatever cost; and true it is he will have to pay for it. "Knowing this, that the trying of your faith worketh patience—tribulation worketh patience;" in short, without patience there can be no stalwart Christianity; and even "the Captain of salvation was made perfect through sufferings—He learned obedience by the things which he suffered." Obedience surely becomes us; therefore let us not murmur when our Physician's recipe is literally applied to us.

When we say, have patience, we ask

you to exhibit a grace which we trust you possess in no mean degree, and which is perpetually required in living for God. If you have perfect patience, so much the better; we mean patience without mixture of impatience, as it can in no other sense be perfect, but may gradually increase towards infinity. If you lack patience, ask God for His Holy Spirit's operation, and do not shrink from the process through which He will conduct you, remembering you have "not yet resisted unto blood, striving against sin." Surely it becomes us to submit to a treatment sufficient to heal.

Although patience is dependent on love for its existence, it is likewise indebted to hope for its exercise. Love inspires patience, whilst hope attracts it. The objects of our hope are future, and for the sake of future good we endure what now comes in our pathway. It is a "patience of hope in our Lord Jesus Christ" that we desire for you, and he can "make every grace abound towards us.—*King's Highway,*

—A man and beast may stand upon the same mountain, and even touch one another, yet they are in two different worlds: the beast perceives nothing but the grass, but the man contemplates the prospect, and thinks of a thousand remote things. Thus a Christian may be solitary at a full exchange: he can converse with the people there upon trade, politics, and the stocks; but they cannot talk with him upon "the peace of God which passeth all understanding."

—Consecrated things under the law were first sprinkled with blood, and then anointed with oil, and thenceforward were no more common. Thus, under the gospel, every Christian has been a common vessel for profane purposes; but when sprinkled with the blood of Christ, and anointed by God the Father, 2 Cor. i, 21, he becomes separated and consecrated to God.

QUEEN VICTORIA.

Remember the Sabbath day, to keep it holy. When her present Majesty was about thirteen years of age, she, with her mother, the late *Duchess of Kent*, paid a visit to Anglesea, staying with that distinguished veteran, the *Marquis of Anglesea*. While there, she was very fond of riding about in Welsh costume; and great was the delight of the good people of Anglesea as they beheld her passing by in her tall "sugar-loaf" hat, looking the very picture of health and beauty. One Saturday afternoon, however, her riding habit was torn, and as it was important that it should be immediately repaired, a tailor in the neighborhood, John Jones by name, was sent for. He, however, being but a poor countryman, and totally unacquainted with the manners of the court, inquired for the "Lord Chamberlain of the Household;" and being told that there was no such official, he returned home without fulfilling his errand. Afterwards he understood that he should have asked for the "Steward of the Household." The next morning, however, being Sunday, there came a second message commanding his immediate attendance. But John Jones was a Methodist, and accordingly he returned for answer, "I cannot come to-day; I am just going to chapel." Shortly after service, however, the "House Steward," probably supposing that, after he had been to chapel, he would not object to coming sent a third message, telling him to come at once. But John Jones was not only a Methodist, but was likewise a local preacher; and the answer he sent this time was, "I am just going to my appointment to preach, but I will come to-morrow morning early." Accordingly, on Monday morning he went.

"Where were you yesterday?" said the House Steward, frowning, when he made his appearance. "Why couldn't you come when you were sent for?"

"I couldn't come yesterday," said John Jones, "because I went to the chapel in the morning, and then in the afternoon and evening I had to go to my appointments to preach."

"Chapel, indeed! preach, indeed!" said the House Steward. "Didn't you know that her Royal Highness had torn her habit and wanted it repaired immediately?"

"Yes," replied John Jones; "but I don't work on Sunday."

"Not work on Sunday?"

"No, I never have, and don't intend to—to please anybody."

"What! do you mean to say that you would not attend to a little matter of this kind for the future queen of England?"

"I do, sir," said he; "for although I am a poor man just now, earning my bread by the sweat of my brow, I also hope to be a king by and by. It is far better for me, therefore, that I should forfeit the favor of earthly princes than that I should lose my right to that 'crown of righteousness which the Lord, the righteous Judge, shall give me that day; and not to me only, but unto all them also that love his appearing.'"

At this, the House Steward's countenance relaxed into a smile; he gave him the riding habit to take away with him to repair; and the matter being reported to the Duchess and Princess, they expressed themselves as highly pleased with his conduct, and sent a message to say that if they could show him any kindness or favor they would be most happy to do so. The circumstance was much spoken of at the time, and tended greatly to raise the Methodists in the esteem of those who had hitherto opposed them. John Jones afterwards removed to Liverpool, where he was, on July 11, 1870, (having labored for nearly sixty years as a local preacher), brought to his grave "in a full age, like a shock of corn cometh in his season."—*English Paper*.

—Have a good conscience, and thou shalt ever have joy.

EDITORIAL.

CONSECRATION.

You say you are wholly consecrated to God, and yet you have not the evidence that the blood of Jesus cleanses you from all sin. *Something, then, must be at fault.* It cannot be with God. He never delays His work. He is only too glad of an opportunity to do His part in the salvation of a soul to keep him waiting after he has met the conditions. The trouble must be with you. What do you mean, by being consecrated to God? Do you mean that you give yourself to God in a general sort of a way, to live about as the majority of fashionable professors live? If this is what you mean, no wonder that you do not receive the blessing. This indefinite consecration does not bring any marked results. It is too meaningless. Try a better method. Give yourself to God to do definite work for Him. Take Christ's yoke upon you, and draw whatever load He is pleased to lay on you. Deny yourself for the good of others. No longer look to a life of luxurious ease, but let Christ set you to work for the benefit of your fellow-man.

Consecrate yourself, to form those associations in which you will get the most benefit to your own soul and do the most good to others. It is folly for you to think that you are consecrated to God so long as you are seeking fashionable associations. *Mind not high things; but condescend to men of low estate.*

Consecrate yourself to lead a life of self mortification. In the cross is our salvation. If we would reign with Him, we must consent to die with Him. The road to heaven runs through the valley of humility.

Consecrate yourself to Jesus to stand by His truth as He proclaimed it, without any compromise. Give it the force of your influence. Use your means to spread it in the world. Have the courage to live up to your convictions. If you give yourself thus to God, you will not find it difficult to believe in Jesus as your Saviour. The trouble generally is in renouncing the

world, in reality. Give up its honors, its fashions, its pleasures, its pursuits, its friendships, and *its religions*, and see how gloriously and triumphantly you will be saved. *Sanctify yourselves and ye shall be holy.*

LOST.

Do you ever think what it is to be lost? Consider it. Weigh the words that our Saviour uses in describing this awful subject. Make an honest effort to comprehend his meaning. You act sometimes as though it were a matter of small concern whether you were saved or lost. It would seem as if you were almost willing to go down to the pit, to show your friends, who weep over you, that you are not at all concerned. Can you bear to hear the Saviour say, in the great day of doom, *Depart, ye cursed, into everlasting fire prepared for the devil and his angels.*—Mat. xxv, 41. These fearful words will fall with crushing weight on those who die in their sins. Shall this be your fate? It is for you to say. God is doing all he can to save you from this dreadful doom.

Remember that, if you are finally lost, there is no recovery. Whatever the "fire" to which the wicked are doomed may mean, it is EVERLASTING. From it there is no escape. It is to last to all eternity! Did you ever consider how long a period this short word implies? How long does even one of our short nights seem, when raging pain drives sleep from our eyes! What, then, must the sleepless, suffering night of eternity be!

But do you say, "I am in no danger." "God is too good to let me suffer forever." How do you know that? Where is the chapter and verse in the Bible that affirms that? What is the event in nature that proves that the punishment of the lost will not last forever? You know there is suffering here. If God permits it here, why not hereafter. If for six thousand years, why not for sixty thousand? Why not forever? Can you give the reason?

You had better awake to a sense of your danger while there is a possibility of escape.

If you have never been converted, then you are in constant peril of losing your soul. *Except ye repent, ye shall all likewise perish.*

Are you a formal professor, conformed to the world—seeking its friendship? *Ye adulterers, and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God.*—Jas. iv, 4.

Ask yourself the question, "Does this mean me?" But our Saviour says that many who maintain a creditable profession of religion to the close of life, will be lost. Some, because they have never been converted; others, because they stopped with conversion, and did not grow in grace; and still others, for idleness. Read the twenty-fifth chapter of Matthew through completely, and pray God to bless it to the awakening of your soul from its dangerous indifference. You have slumbered too long already. Arouse, ye careless ones! Remember that you are in constant danger of being lost. Accept the help which Christ proffers. Give yourself to Him without delay.

WATCH.

You cannot possibly retain the grace of God unless you watch. Great treasures need to be carefully guarded. Vaults are made as strong as skill can make them, in order to keep gold. When transported, a faithful escort goes with it.

Millions of gold do not compare in value with the saving grace of God. Our Saviour calls it *The pearl of great price*. Solomon calls it wisdom, and says, *She is more precious than rubies; and all the things thou canst desire are not to be compared unto her.*

How difficult it is for men who get gold to keep it! Notwithstanding all their precautions, advantage is taken of them in one way or another. The bold overpower them; the designing circumvent them. Even their own children, abusing the love of their parents, use the key of affection to open the storehouse of their treasures, and reduce them to want.

But never were robbers so bent on obtaining gold as Satan is on getting away your grace. He is bolder than the highwayman; more adroit than the pick-pocket; more skilful than the forger; and more insinuating than any human being who ever robbed in friendship's guise. He is the arch villain. There is not a virtue which he cannot simulate—not an art of which he is not the master. Baffled in one form, he renews the attack in another guise. He is ever vigilant, watching for an opportunity to lure a soul on to its destruction. He never acknowledges defeat, but keeps up the battle to the end of life. Do you wonder, then, that so many times we are commanded to *watch*? Without watchfulness on our part, all that God has done for us will fail of accomplishing its end—the salvation of the soul. *We then, as workers with him, beseech you also that ye receive not the grace of God in vain.*—2 Cor. vi, 1.

1. Watch your senses. They are given for a noble purpose. Without them existence would be useless. They are the medium through which we gain knowledge. Much of our happiness comes through our senses. But it was through the senses that Satan found access to our first parents in Paradise. You can never gain that degree of grace that will secure you against the intrusion of Satan through your senses.

Watch your eyes. When sinful thoughts, or desires are excited, in the slightest degree, through anything which you see, close your eyes instantly to the sight, and apply the balm which heals the wounds of the soul. In this world of sin, it is impossible for us not to see things that are sinful, and things which excite to sin; but we can avoid giving them our attention. We should heartily adopt the prayer of the Psalmist *Turn away mine eyes from beholding vanity.*

Watch your ears. The first temptation was addressed to the ear. Eve first listened to the words of the tempter. They sounded plausible. Then, the eyes were appealed to, and the victory was complete. *And when the woman saw that the tree was*

good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.—Gen. iii, 6. It is still through the ears that poison is often poured into the soul. Bad words will affect you, even though you reject them. Our Saviour says, *Take heed what ye hear.*

Watch your tongue. It will not do to trust it to say whatever comes to hand. Weigh your words. The Spirit is often grieved by saying something smart. Joking brings leanness to the soul. *In the multitude of words there wanteth not sin.*

In short, you have need to put yourself under guard all the time, and in every particular. There are too many evil influences at work to allow yourself to float along, the prey of chance. *Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.*

CAMP MEETINGS.

We have thus far attended three this season; all of them interesting and profitable.

AT RANSOM, Mich., there were about twenty-five tents. The weather was unpleasant; it rained hard every day. But having a large tent in which to hold services, the work went on, increasing in interest and power. The preaching was in the Spirit, and was listened to with close attention. The work of God is making rapid progress in Michigan.

AT SCHENECTADY an excellent meeting was in progress as we left on Monday morning. We have no society in the immediate vicinity, and the number of the tents was small, being only about fifteen. But the daily attendance from the city, and from the adjoining country, was large. The order was excellent. Close attention was given to the preaching of the word, and seed was sown which, we trust, will result in a great ingathering of souls into the fold of the Redeemer.

AT ALBION, N. Y., there were about twenty-eight tents. The meetings were full of interest, and much good was done.

CORRESPONDENCE.

CHILI SEMINARY.

The amount of good this institution is doing is incalculable. Allow me to relate a little experience. My parents, from my childhood, did everything to train me up in the nurture and admonition of the Lord. But I was fast becoming a wayward, disobedient boy. God, working through no greater instrumentality than a "silver three-cent piece," opened up a way for me to enter this school. During two years passed here, I resisted the strivings of God's Spirit. But I can remember that, in those years, nothing would so arouse my sleeping conscience as the "shouts" of the saints. Finally I yielded; the burden rolled off, and I was born of God. Oh, surely,—

"Tongue can never express,
The sweet comfort and peace,
Of a soul in its earliest love!"

My parents, *God bless them*, were so rejoiced at the result of this experiment, that they sent on my sister. The first winter had not passed before she could rejoice in a Jesus "mighty to save." But it is said, "You might have been saved had you not gone there." "*I might have been.*" There are several reasons why it seems easier for young people to get and keep saved here. The influence of so many young people who enjoy the "old kind religion," the unitedness with which they hold on to God for souls; the spiritual father and mother who watch over us as those who shall give account; and above all, those seasons around the family altar. Often have family prayers commenced at the usual time and lasted until midnight, resulting in the salvation of some and the sanctification of believers. Indeed, the family altar has been the birth-place of more souls than any other place in the seminary. Thus, twice a day, every unsaved person has the chance of getting to God. I cannot tell you one half of the things that my eyes saw, or my ears heard, during the four years passed under this hallowed roof; of the times of convicting and converting power; of the mighty times of rejoicing, when

God's Spirit would fill the saints' "mouths with laughter," and they would leap or shout aloud for joy; for God has his own way, which is the secret of the success.

Now, brethren, send your money for finishing the wing, which is sorely needed, and send your children to fill it up. It we could only get the spirit of the children of Israel when they offered willingly, with perfect heart, for the Lord's house, God's work would not languish. I thank God that Chili Seminary was ever built; that I ever went there; that I was saved there, and am shouting on to-day.

"Up to my home in heaven,
Down will I cast my eyes
Once more where I was first forgiven."

A. V. DAKE.

PERSONAL RECOLLECTIONS.

"And thou shalt remember all the way which the Lord thy God, led thee," is one of the Commandments given by Moses to Israel.

The recent death, on the 10th of May, of Miss Lucy B. Currie, of Providence, R. I., recalls a train of thoughts that carries me back to the age of ten years, when her acquaintance with our family commenced. Soon after, she became a member of our family. Between her and my mother, there was a bond of such Christian affection, that my father readily granted her the privilege of calling our home, her home—the all loved Lucy. Of a naturally quiet disposition, not given to tale-bearing—she soon won her way to the hearts of all the children.

When our family removed from the East, to our farm in Niagara Co., she did not go with us. But about six years after, she came on to make a visit, which was protracted for nearly ten years—during which time my mother was "called for by the Master," and went home. Bro. Roberts' last labour in the M. E. Church was performed during this period. Soon after his expulsion, she was clearly sanctified, soul and body to God. The transformation was complete and unmistakable. Naturally timid and retiring, she became a bold and uncompromising advocate of the truth;—contained in Heb. vii, 25.

Soon after this work of the Holy Spirit in her, she returned to Providence, where she exemplified her profession by a holy life—bearing a testimony against all conformity to the spirit of the world, and testifying to the glory of God, the privilege of saints to be fully saved.

Her life was spent in doing good—both to the bodies and souls of the poor and destitute.

No more truthful epitaph could be written of her, than was recorded of one who died centuries ago: "She has done what she could."

I visited her about a month before she died;—a visit never to be forgotten. I came from her sick chamber resolved to be true to God. I saw in Lucy, another instance of the thorough work wrought by the Holy Ghost in the memorable battle fought between "old school and new school Methodism" in the Genesee Conference. Ah! no; there was no wild fanaticism, but a deep, thorough work, wrought in some hearts that abides yet. Glory to God.

Her last note of triumph was: "The battle is fought and the victory is won;" then, gathering up her feet into bed, died, and was gathered unto her people. Rev. xiv, 14. S. K. J. CHESBRO.

Brooklyn, N. Y.

LITERARY NOTICE.

PURITY AND MATURITY. By Rev. J. A. Wood, author of "Perfect Love." Philadelphia National Publishing Association for the Promotion of Holiness, 921 Arch street.

This is a work which may be read with profit by every Christian. Our author shows clearly that Christian purity should not be confounded with Christian maturity. He teaches that our growth in grace should be much greater after we are sanctified wholly to God than before.

Not the least valuable part of the work is the quotations, which are numerous, short and pertinent. It is a neatly printed and bound book of 238 pages, and may be had by enclosing one dollar to the author, Rev. J. A. Wood, 39½ Courtland street, Baltimore, Md.