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HONESTY.

BY REV. B. T. ROBERTS.

Honesty is that disposition or quality of the mind which leads us always to give to every one his due. Where it really exists, it will be attended, as far as possible, with corresponding action. An honest man may, through misapprehension, do a dishonest act. A farmer hired a competent man to put up in barrels apples for the market. He was instructed to put up none but those of good quality. He said he had complied fully with his instructions. The farmer sold them for good apples, properly put up, as he really thought they were. This was not an honest act. But as he made it right as soon as convinced of his mistake he was not dishonest.

On the other hand, one may do honest acts without being honest. His motive may be selfish, and not a desire to do right. Though "honesty is the best policy," yet he who has no other reason for being honest is, in reality, a dishonest man. As soon as he thinks the advantage of doing a dishonest act will overbalance the advantage of an honest course, his true disposition will manifest itself.

The Bible lays great stress upon

honesty. *Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small. For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God.—Deut. xxv, 13, 14, 16.* In the phrase, "such things," are included all instruments of dishonesty of every sort and kind. All who lay their plans and provide the means to gain an unjust advantage over their fellow-men, are an abomination to the Lord. They may profess religion—or they may not—God abhors them. *Provide things honest in the sight of all men.—Rom. xii, 17.* Not only do that which is honest, but lay your plans for it—take measures to do your business in such a way that all fair-minded men can see that you are honest. So the Apostle expressly says: *Providing for honest things, not only in the sight of the Lord, but also in the sight of men.—2 Cor. viii, 21.* This honesty is to be manifested, not only to our fellow Christians, but to all men. *That ye may walk honestly toward them that are without.—1 Thess. iv, 12.*

We see, then, that a man cannot be dishonest in intention and at the same time be a Christian. If he is dishonest, God abhors him. But a man cannot be abhorred and loved of God at

the same time. So that, however orthodox one is in doctrine, or even fervent in his devotions, if he is dishonest in deed and in intent he is still in a state of condemnation. All his religion is merely in appearance. He may give largely, but the greatest benefactions cannot compensate for the least dishonesty. He is wanting in an essential particular.

There are a thousand different ways in which a dishonest spirit may be manifested. We can mention only a few of the more common.

1. By giving or exacting a different quantity from that agreed upon for a certain price. This is common among both buyers and sellers. Those who have things to sell often give, where they can, short weight or measure. The milkman's cup may be correct; but he is careful not to quite fill it. The great railway companies carry for so much a mile—an ample remuneration—but charge for a few rods over a mile for another full mile. The buyer agrees to pay so much a bushel, but when his produce is delivered, insists upon having sixty-four instead of sixty pounds to the bushel. Yet those guilty of such acts of petty larceny sometimes belong to the church, and go to the communion, and pass for honest men!

2. By delivering a poorer quality of goods than was bought or sold. A man sells a load of wood. The outside is of good quality; but the inside—that cannot be seen—is not worth half as much as that which is seen. He who practices deception of this kind is as dishonest as a thief. Such deception is carried on in many cases.

3. By borrowing articles and paying back in an inferior article; or return-

ing them in a worse condition than they were in when borrowed. If a neighbor is put to the trouble of lending for your benefit, you have no right to put him to the additional trouble and expense of repairing his tools before he can use them. Put them, before you return them, in as good order, at least as you found them, and return them promptly.

4. It is dishonest to take advantage of the ignorance or the necessities of others to extort from them that for which a fair equivalent is not rendered. Yet how few there are by whom this is not done! How small the number who will not take advantage of another when they find him in their power! But what better is he who does it for the purpose of extortion than the highway robber? The one takes advantage of another's weakness; the other of his necessities. He who is in trade, is bound by every principle of honesty to be governed by the market price. If he has a right to raise his price, as the market raises, he is bound by every principle of integrity to lower his price as the market lowers. To take advantage of one who does not know of the fall in price, is dishonest.

5. Another common method of manifesting dishonesty is to neglect to pay debts which, from any cause, will not be likely to be collected by law. Sometimes men, on the strength of their supposed honesty, incur debts which they cannot be compelled to pay. If they refuse payment, they not only wrong their creditors and themselves, but they injure others who may sometime need similar accommodation.

Others let debts go unpaid because they are of such small amounts, or the creditor is at such a distance that they

will not be troubled on their account. It will cost more to collect them than they are worth, and so they let them go unpaid.

These are a few of the many ways in which dishonesty is manifested. Remember the Great Teacher says: *He that is unjust in the least is unjust also in much.*—Luke xvi, 10.

The root of dishonesty is selfishness. Selfish human nature always strives to gain an undue advantage. Much of its apparent generosity is selfishness in disguise.

The cure of dishonesty is the abundant grace of God. If you are saved from all sin, you are saved from all selfishness. While this is your state, you cannot be dishonest.

If you find that you are guilty of dishonesty in any of its forms, not only repent and restore, but come to God to be cleansed from all sin.

If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.—1 John i, 9.

SABBATH-SCHOOL SUPERINTENDENTS.

—The chief moving power in every Sunday school is its superintendent. A man in this office who is thoroughly alive, will soon have all things around him moving; while one who is conspicuously slow will soon check the best speed, and bring things to a stand. Under the orderly superintendent, all things are orderly. Under the noisy superintendent, all things are noisy. Under the slow superintendent, all things are slow. And reverently be it said, under the spiritual superintendent all things are spiritual. The character of a school indicates the character of its superintendent. You can detect his head, heart, energy, and piety in all its operations.

TARES AND WHEAT.

BY REV. J. S. WHARTON, SEN.

"Let the tares and the wheat grow together."
CHRIST.

The New Testament church includes the entire body of believers. "Ye are not of the world," "I have chosen you out of the world," "lively stones," "a spiritual house," a "holy priesthood," "salt of the earth," "light of the world," "branches of the true vine." These are some of the representations descriptive of the New Testament church.

Under Judaism the church was a politico-religious organization; a state church. Hence, every Jew by birthright, whether regenerated or unregenerated, was a member of the Jewish church. But the Christian religion requires other qualifications than either nationality or birthright for membership.

The parable of the virgins describes the final separation and exclusion from Heaven of improper persons, at the last day; which none but he "who searcheth the heart, and trieth the reins," can safely do, where characters so strikingly resemble each other.

Where all are alike possessed of "virgin" purity of exterior, all have the "lamps" of religious profession, all professedly "going forth to meet the bridegroom," and the only distinction of "wise or foolish" consists in the possession or lack of that "oil" of grace in the heart, which none can detect but he "whose eyes are a flame of fire," well may man suspend action, and leave for the final judgment the final separation.

But most persons whose lives are in open violation of God's laws, be retained in the Christian church under the shelter of the parable of the ten virgins? "Let the tares and the wheat grow together," is the mandate of Him whose authority is supreme.

But the parable of the tares and the wheat comes not under our considera-

tion on this head, for it relates not to the church at all. It is given by Christ as a solution of the existence of "good and evil" in the world. The disciples importune their Master to explain this parable, when in reply he says, "The field is the world."

"Let the children of the wicked one" (the tares) and "the children of the kingdom" (the wheat) remain together. And this mixture must continue to the end of time. But where? He expressly informs us. He says in the "world." Who then dare say the "field" is the church? The whole body of the wicked, of every grade and shade, are "the children of the wicked one." What a burlesque on religion to style such an incongruous mixture, the church. But worse still, this unhandsome interpretation arrays Scripture against Scripture, and Christ against himself. For while it requires the church to retain improper persons, Christ, the Holy Spirit, St. Paul, and Mr. Wesley, all teach the contrary doctrine.

First, Christ, in cases where "brother trespasses against brother," furnishes a rule of procedure in reference to the offending brother, which unsubmitted to, secures his exclusion. Says he, "Let him be unto thee as a heathen man."

Second, the warning of the Spirit to the seven Asiatic churches, and especially to the ministers (the angels) for tolerating in these churches improper persons.

Third, the unceasing efforts of the Apostle Paul to secure the exclusion of the "incestuous man" from the church of Corinth.

Lastly, the discipline which the Founder of Methodism framed for the trial and exclusion of improper members.

—It is a mere fallacy to talk of sins of a short life. The sinner is always a sinner. Set a pump into a river, and you may throw out some water, but the river remains.

PUT ON CHRIST.

Put on, my friends, put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof. I may claim to feel the profoundest interest in your welfare, but I am not afraid to trust you to the guidance of such auspices. Go forth clad in these robes of purity and beauty, protected by this impenetrable armor of righteousness, and none who love you will have anything to fear or desire beyond. Christ will guide you aright. Precisely into such positions as are best suited to your talents, and most adapted to usefulness, will he be sure to lead you. And this is the only way for attaining at once the highest happiness and the most perfect development of the intellectual and moral powers. Here you are sure of having "grace sufficient for you," and that is the only sure pledge and hope of eminent success. Here alone you receive that harmony and co-operation of the moral with the mental forces, that concurrence of the emotions with the intellect, indispensable to the fullest development and the highest achievements of a human being.

I shall close by making of the exhortation in the text a special application to those who hear me. I am too intimate with the liabilities and the actual history of young men, not to be aware that many of them act in direct opposition to the lessons here inculcated. They deliberately "put off the Lord Jesus Christ," and start for the very purpose of making provision for fulfilling the lusts of the flesh.—They have found unexpected difficulties in the way of a religious life on their first entrance upon the scenes of public education. The buoyancy and the levity of youth, the confluence of a multitude of petty temptations, small but eager rivalries, new demands upon time, and a new arrangement of their hours, the *esprit du corps* which too often operate to an extent incompatible with an easy discharge of

the highest moral duties; these and many more nameless evils often combine to test whatever integrity and strength of religious principles and habits the inexperienced youth may have brought from more quiet scenes to the threshold of college life. A brief season of trial, a manly bearing, in the face of changes, an honest recurrence to first principles; more than all, humble reliance upon God, and a conscientious observance of the duties of religion, would soon overcome difficulties which are only formidable from their novelty and their number. At this precise point, not a few who come among us with the fairest promise abandon their religion. Some do it with apparent deliberation, and at once; others gradually, and, it may be, insensibly, but none the less effectually and fatally. A vague purpose is commonly cherished of resuming it again under more favorable auspices, when temptations shall be fewer or weaker, and better help available. But for the present they put off Christ and get their education, and form their character without him, seeming to regard themselves more free than before, to indulge in doubtful pleasures and associations, and still more to omit the distinctive duties and manifestations of a Christian profession. If conscience at first interpose some obstacles in the way of such a defection, it soon accommodates itself with a vicious facility to the cherished inclinations of the heart.

I have often seen a hopefully pious youth thus throw away his armor in the day of battle, putting off Christ just when he most needs to put him on—entering upon a career of many dangers without religion, just because he thinks it will be difficult or unpleasant to get along with religion. He thus fairly uncovers his bosom to the envenomed shaft. He invites, yea, compels God to forsake him, and then rushes blind and naked into the midst of his foes. I speak, young gentlemen, of an experience not unknown among you—not to reproach, but to warn. Some may

have gone so far in this downward course, and have drunken so deeply of the cup of cursing which they have chosen, that the voice of affectionate admonition will be lost upon them. Not so, I trust, with others. The agony is not yet over with them. Shamefully have they slighted, deeply have they grieved the Saviour; but their hearts yet beat quickly and sorrowfully when they look upon him whom they have pierced. You who have made a trial of this style in religion, say, is it satisfactory? Does it shield you in the day of peril? The enjoyments, the lusts of the flesh, for which you have provided at such enormous expense, are they, upon the whole, better than the peace of God and the love of Christ which you have lost? If you look back with desire and self-reproach, then you have still a taste and a conscience for better things, and may, I trust will, rally and struggle to regain the position you have rashly abandoned.—*Dr. Olin.*

—Jesus was grieved that we were shut out from the “holiest of all,” from the presence of God: for he knew by experience that in that presence there is fulness of joy. How did he open the way? Did he pull aside the veil, that we might steal in secretly and easily into the presence of the Father? No. He offered himself an offering to satisfy divine justice, and reconcile us to God. “He said, ‘It is finished;’ and bowed his head, and gave up the ghost. And behold, the veil of the temple was rent in twain, from top to the bottom.” It is finished; the punishment of the law is borne, the demands of the law are answered, the way is finished, the veil is rent from the top to the bottom! Not a shred of the dreadful curtain now remains to intercept us. The guiltiest, the vilest sinner now has liberty to enter in through the rent veil, under the light of Jehovah’s countenance, to dwell in the secret of his tabernacle, to behold his beauty, and to inquire in h’s temple.

INDWELLING INTERCESSOR.

BY REV. GEORGE HUGHES.

Christians are richer far than many suppose. Do we properly consider the fact that we have two divine intercessors—one in heaven and one on earth? Christ, the High Priest of our profession is our intercessor in heaven. The Holy Ghost is our earthly, indwelling intercessor. "Know ye not that your body is the temple of the Holy Ghost." "Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered." This is a wonderful declaration—it reveals great Christian privilege and power. The province of this indweller, the Holy Ghost, is to indite our petitions, and to give them fire and prevalency—"to make intercession for us with groanings that cannot be uttered." We have heard living, earnest Christians who knew the power of prayer, say, "Why, at such a time I had a wonderful spirit of prayer; prayer was so easy, as easy as breathing. I had only to put out my hand, and it was instantly filled from the heavenly storehouse. O, how my soul was lifted above suns and stars, and I could talk to God as a man talketh with his friend!" How was that? How is it to be explained? Was such a realization by human might or ingenuity? No, not at all; it is to be accounted for by the indwelling and intercessory vocation of the Holy Ghost. How few, comparatively, rise to the conception or enjoyment of their New Testament privilege! Here is a wide and effectual door opened before them. Entering in we may find the riches of grace for ourselves, and stores upon which we may draw daily for the enlightenment, comfort and salvation of our race. Why then should we be so poor when we might be so rich; rich in faith and in the power of Christ and of the Holy Ghost!

To many in the modern church, it is to be feared, the personality and offices of the Holy Ghost are as positively unknown as to the company at Ephesus, of whom Paul inquired, "Have ye received the Holy Ghost since ye believed?" and they were constrained to answer in all candor, "We have not so much as heard whether there be any Holy Ghost." Alas, for us! is this not the pitiable case, practically, of many professors in our day? And, even among living Christians who have a measure of divine life, how few know positively the full indwelling and the intercessory power of the Holy Ghost! If all who name the name of Christ were under this reign of power, the world would shake beneath their giant tread, and Heaven would bow itself to claim the kingdoms for Immanuel. Reader, do you know this power—does the Holy Ghost teach you what to pray for, and then make intercession for you with groanings which cannot be uttered? If he does, seek to be more and more under this potent sway. If not, hasten, in searching the Scriptures, and by prayer and supplication, to be possessed of this aim and might, and to know the Holy Ghost as your indwelling, earthly intercessor.

—Praise him for his love; for "God is love." Some of you have been at sea. When far out of sight of land, you have stood high on the vessel's prow, and looked around and around one vast circle of ocean without any bound. So it is to stand in Christ justified, and to behold the love of God, a vast ocean all around you, without a bottom and without a shore. O praise him for what he is. Heaven will be all praise. If you cannot praise God, you never will be there

—Our God is a consuming fire, not to consume us, but to consume all in us, and about us, which is contrary to his holiness.

—A man can never move the world, that lets the world move him.

"TIME IS SHORT."

BY REV. J. FOHL.

What is time? "A fragment of eternity cut off at both ends."

Man, as a probationer, enters life as a pilgrim, a stranger, and an exile. While here he shapes his eternal destiny for an eternity of weal or woe. To illustrate the brevity of time, the inspired penmen compare it to a "shepherd's tent," a "weaver's shuttle," "a span," "the early dew," "the morning cloud," "a vapor," "a shadow," "a flower," "the grass of the field." Paul compares it to a moment. "Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." We may add, what is a grain of sand when compared to a mountain, or a drop of water when contrasted with the ocean?

The allotted time of man is "Three score and ten years; and by reason of strength, four score;" and yet how few comparatively attain that age! Then deduct one-third for sleep and childhood, and all will concur with the Apostle, "Time is short." Since the fall of our great progenitors, man has become a stranger, and an enemy to God. "The carnal mind is enmity to God;" and as the prophet declares, "All we like sheep have gone astray." Consequently the reinstatement of man, through Christ, to the forfeited favor of God, if done at all, must be accomplished here. Therefore we are admonished to "Work while it is day, for the night cometh wherein no man can work." And again, "Whatsoever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." In things pertaining to this world, how carefully does the husbandman observe "seed time and harvest," to receive ample reward for his toil and labor; and how wisely do the mechanic, the merchant, and the professional characters arrange

their various callings to facilitate their own interests. What privations are endured, and what dangers encountered, for a few dollars which may entitle them to the appellation "rich and great," but which can never fill the vacuum in the soul. After a few fleeting years at farthest, all must be left, "Shrouds have no pockets." Being invited recently to dine with a wealthy infidel; while at the table, he said to me, "I am only sorry for one thing." Upon making inquiry what that might be, he answered: "I am only sorry that I have not the assurance that I shall live about nine hundred years, then there would be some gratification in living;" "but," he continued, "it is hardly worth while to fix up for the short time we have to stay here."

Thousands are seeking pleasure in revelry in saloons, ball-rooms and theatres, regardless of the immortality of the soul, and the brevity of time. At an unexpected hour, it may be said, "This night thy soul shall be required of thee," as was the case a few days since, in the awful sudden death of three hundred pleasure-seekers, in the great catastrophe in the city of Brooklyn. This is a warning to others, and shows that "time is short." We would wish to impress upon the minds of all, "That it is not all of life to live, nor all of death to die." Man has a beginning, but shall never have an end. The soul having cost the tears, and blood, and life of the blessed Son of God, shall live forever. At the resurrection morn, when soul and body shall be reunited, the saints of God shall receive their full reward, and be forever with the angelic hosts, and the spirits of the just made perfect. They shall see the King in his beauty, and the land that is now afar off. Then time shall no longer be computed by calendar years, but we shall enjoy one eternal day. While the ungodly shall be without, in utter despair, suffering the pangs of a guilty conscience, with the horrible remorse forever, forever prey-

ing upon the soul, as he remembers, "Alas! in yonder world I rejected Christ, being a lover of pleasure more than of God. Yet I knew my Master's will, but did it not. Alas! the Bible is now forever closed to my vision. The voice of God's ambassadors is heard no more. The Holy Spirit has ceased to strive. Time, once neglected by me, has now fled, forever gone. I am lost—forever lost." O, who can portray the horrors of the second death?

"What, to be banished from my Lord,
And yet forbid to die.
To linger in eternal pain,
And death forever fly.
O wretched state of dark despair
To see my God remove.
And fix my doleful station where
I must not taste his love."

SABBATH RAIN.—What is there about Sabbath rain that renders it so disastrous to our congregations? The church that I attended last Sabbath is usually well filled, but the sprinkling in the morning made some seats vacant, and the rain in the afternoon thinned out the house, as if it had been a pestilence, carrying off two out of three men, women, and children. Rain on no other day or night produces such effects. Look at our market men, our merchant men, our laboring men, our pleasure-seeking men and women too. How few of them ever turn aside for any other rain except Sabbath rain? So far as my own experience goes; and it goes some way touching this subject, I have not found Sabbath rain any wetter or more pestilential or dangerous to health, than rain at any other time. It may not be the duty of every one to go to the house of God through rain or snow storms; some are in feeble health and able to go only in fair weather. Still does not a fearful account await many who are seen in the sanctuary only in fair weather?

—Truth is a good dog; but beware of barking too close to the heels of an error, lest you get your brains kicked out.—Coleridge.

ZEAL WITHOUT LOVE.

BY WILLIAM FELL.

An unholy zeal is as destructive in its character as dead formalism or fanaticism. While we strictly guard against the latter, we must be careful to avoid the former. A zeal without the Spirit is calculated to repel sinners, cause division, and impede the work of God. It is exceedingly dangerous from the fact that *straitness, rigidity* and *plainness*, are substituted for the Holy Ghost. Where this spirit is in the ascendancy, the cause of Christ invariably suffers.

Straitness and zeal are not the Holy Ghost. A church may have these qualities, and be correct in their doctrine; their zeal may even lead them to give all their goods to feed the poor, and their bodies to be burned (1 Cor. xiii, 3); yet without this God-given principle—love, they are nothing.

The church of Ephesus was one of this stamp, yet was a fallen church. Hear what our Saviour says respecting it: "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."—Rev. ii, 2-5.

This zeal manifests itself in various ways. Paul's zeal for the cause of God, before his conversion, led him to persecute the humble followers of Christ even unto death; notwithstanding he had been "brought up at the feet of Gamaliel, and taught according to the perfect manner of the law of the

fathers." Others are extremely zealous for their church and its doctrine, and like the church of Ephesus, "cannot bear them which are evil." But this abhorrence of sin may spring from the same spirit that Jesus rebuked the Pharisees so severely for, when he told them they would neither enter into the kingdom themselves, nor suffer others to enter in. There is an unholy fear as well as a holy fear. The former will prevent the Holy Ghost from working, and the latter will encourage the Spirit of God. Where zeal for the church alone exists, there is but little, if any, love for souls. This zeal prevents the Holy Ghost from working. Hence, the exhortation of our Saviour to the Church of Ephesus—*repent!* Repentance is the only door through which this love can enter. Christ did not reprove them for the excellent qualities they possessed; but for having left their first love. Where love prevails, all these blessed qualities exist in their fulness. As a result of this, sinners are converted to God. Love is the grand motive power, and nothing can be a substitute for this. The Holy Ghost must have the pre-eminence in the human heart, and also in the work of soul-saving.

Again, this unholy zeal leads some to believe that they are called to do a great work in the church, by way of bringing about a reformation. They go at it, tearing down, having church litigations, and like Paul, before his conversion, they "make havoc of the church."

This spirit is the more dangerous because it unblushingly professes holiness—a holiness that is full of strife, envy, jealousy, evil speaking, and evil surmising—a wilful holiness that wants everything its own way; that loves to rule. If it is crossed, it will show its true character. The cause of Christ must suffer where this dark spirit prevails.

How different from the mild, gentle, kind Spirit of Christ! Well might the Apostle exclaim; "If any man have

not the Spirit of Christ, he is none of his." Notwithstanding the church of Ephesus had many of those excellent qualities that characterize the true church of Christ, yet they would not answer as a substitute for love. No; God will never dishonor himself nor his Son Jesus, by allowing anything else to occupy the place of his divinity. Love must be the controlling principle of our lives, if we would be the heirs of glory. A harsh, cruel spirit never can enter the kingdom of God. A soul that has such unholy tempers will be driven from the presence of the Most High, with these awful words: "*Depart ye cursed!*" The religion of Christ is emphatically a religion of love—not a superficial, sentimental love, that covers up sin, and encourages iniquity; but that which is like its Author, pure and perfect, bold and fearless. Christ always conquers by love. While he dealt gently and tenderly with Peter—also with the woman that was taken in adultery—he severely denounced those cold, rigid Pharisees, who, while strict in their outward lives, were hypocrites at heart. He unmasked their hypocrisy, and told them plainly what they were. And this is what true love always does; it never covers up; but in a kind, gentle, and firm spirit, declares the plain truth. While Jesus was the "Lamb of God," yet he was also the "Lion of the tribe of Judah." The Lamb and the Lion blend together. This is characteristic of the children of God in all ages; while they are gentle and kind, yet they are bold and fearless.

This spirit dwells in every true heart and shines out in the daily life. What are the fruits of the Spirit? They are "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, and temperance; against such there is no law." Jesus says: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." What is his will? His will is that we love one another,

even as he has loved us; and this love produces joy and gladness in the soul. Praise God for a joyful and cheerful religion that has a soul in it! Any other is a counterfeit. Jesus told his disciples to ask and receive that their joy might be full. Where love is, there is joy. They cannot be separated. They are twin sisters, born and brought up in the same family. Jesus says: "A new commandment I give unto you, that ye love one another: as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."—Jno. xiii, 34-35.

HEART SERVICE.—"My body has been in the Sabbath-school for many years, but my soul has been there only a year and a half," said a teacher, in speaking of his new interest in the work of winning children to the service of Jesus, and of training them therein. How many teachers in the Sabbath school can say that their souls are in their work? Who of them can cry out before God confidently, "With my whole heart have I sought thee; my soul fainteth for thy salvation?"

—Christ is the great charmer. Never man spoke like this man. His voice is like the sound of many waters. When Andrew and Peter heard it, they left all and followed him; so did James, and John, and Matthew. When the bride hears him, she cries, The voice of my beloved! When the sheep hear his voice, they follow him; when the dead hear his voice, they live; when the heavy-laden hear it, they find rest.

—Unfathomable oceans of grace are in Christ for you. Dive and dive again, you will never come to the bottom of these depths. How many millions of dazzling pearls and gems are at this moment hid in the deep recesses of the ocean caves. But there are unsearchable riches in Christ. Seek more of them. The Lord enrich you with them.

—Virtue is not left to stand alone. He who practices it will have neighbors.

HEART PURITY.

BY REV. C. E. HARROUN, JR.

"Blessed are the pure in heart, for they shall see God."—Matt. v, 8.

The Bible treats of the condition and manifestations of the heart. From Genesis to Revelation it addresses itself directly to the heart. Every character it portrays, every command it enjoins, every precept it offers, every song recorded, *all* refer to the heart.

In harmony with all that preceded, Christ, in his ministry, took up the same line of address, and addressed himself to the heart. Whether he uttered promises or denunciations, it was with reference to the condition of the heart. So we may conclude that whatever is the character of the heart, is the character of the man. In other words, the man is just what his heart is.

I. What is the heart?

II. What are the moral dispositions of the heart by nature, and what they may be by grace.

III. The promise of the text to the character mentioned.

The Jews understood the heart to be the "source of wit, understanding, love, courage, grief, and pleasure." But we may give it a little broader scope, and say, *it is the seat of the moral dispositions.* Hence the expressions of Scripture, "An honest and good heart," Luke viii, 15, "A hard heart," "a clean heart," "a heart of unbelief," etc.

The heart spoken of in the text is to man as a moral being, what the physical heart is to the body, the seat of life. If the heart is sound, so is the whole man; if it is diseased and disordered, so is the whole man. "Out of it are the issues of life."

The heart is that rational, thinking essence with which intelligent beings are endowed. It is the particular in which man was originally created in the image of God. "And have put on the new man which is renewed in knowledge after the image of him that created him."—Col. iii, 10.

Many raise an objection here. be-

cause this spiritual substance may not be perceived by any of the five physical senses, they deny its existence as an entity, altogether. The objection is not valid. If we admit the existence of nothing except that which has a material substance, or may be perceived by one or more of the five physical senses, we must deny the existence of nearly all the vital forces. Who can tell what they are? While forces so potent, are so subtle as to elude our best efforts to analyze them, who can deny that he has a soul, a heart dwelling in this tabernacle of clay?

By no *physical sense* can the existence of thought be proved; yet, who would say that thought was never evolved from the mind?

No essence is susceptible of conscious physical contact. In other words, man cannot consciously come in contact, abstractly, with any pure essence through the medium of any of the five physical senses.

He is conscious of a *sensation arising from the contact*, but not conscious of the contact, abstractly.

By a process, called evaporation, essences of various kinds will escape; yet the *substance*, we saw first, still appears in nearly, if not quite, the same quantity as before, yet greatly diminished in quality. Instance, spices in their natural state.

Our Saviour says, "Salt is good, but if the salt have lost its saltness, wherewith will ye season it?"—Mark ix. 50.

The Saviour makes a distinction between salt (or the substance) and saltiness, or the essence seasoning the substance. Thus it plainly appears that an entity separate and distinct from the body, called the "heart," may exist in the body, as the text plainly implies.

IV. What are the moral dispositions of the heart by nature, and what may they become by grace?

1. What are the moral dispositions of the heart by nature?

The Scriptures answer the question most emphatically, as being *evil*. "And God saw that the wickedness of man

was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."—Gen. vi. 5. The Hebrew has it very forcibly, "The whole imagination, purposes and desires are only evil every day."

The Psalmist says of men, "They are corrupt, they have done abominable works, there is none that doeth good. They are all gone aside, they are altogether become filthy. There is none that doeth good, no, not one."—Ps. xiv. 12. Paul declared to the Romans that all, both Jews and Gentiles "are under sin." "That all have sinned and come short of the glory of God."—Rom. iii. 9, 23. In his letter to the Ephesians, chap. ii, 3, he tells those whom God had "quicken'd," that "in times past they had their conversation in the lust of the flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath."

Jeremiah is very bold, and saith, "The heart is deceitful above all things, and desperately wicked, who can know it?"—Jer. xvii. 9.

If the moral dispositions were pure, then man would be disposed toward that which is good and pure, and as the commandments of God are just and good, the heart would be naturally disposed to keep them; but Paul says, "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be.—Rom. viii, 7. Thus we see the Bible very positively declares, while every day's observation goes to support the statement that the moral dispositions of the heart are evil.

2. What may the moral disposition become by grace?

The moral quality of any act partakes of the character of the motive controlling the person in performing the act.

That any act may receive approval from God, it must spring from a pure motive. One grand essential in grace, is a provision whereby the moral dispositions of the heart can be changed

from evil and made good. Without this provision there would be a most serious want unsupplied.

That the moral dispositions were other than pure when man left the Creative hand, we cannot believe. To such an idea the Bible gives no warrant, neither has it any foundation in reason. That the depraving of the moral dispositions of man, was the work of the devil, the Bible plainly declares, "And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good from evil."—Gen. iii, 45.

As at the beginning, so still, the great work of the devil is to dispose to evil the hearts of men. John tells us that "For this purpose the Son of God was manifested, that he might destroy the works of the devil."—I. John, iii, 8.

The restoring of man to his primitive moral condition, is embraced in the design of Christ's incarnation, death and resurrection, "As he which hath called you is holy, so be ye holy in all manner of conversation."—I. Peter i, 15.

Man always acts from motive. All the actions of life are inspired and controlled by the moral dispositions of the heart. As is the quality or character of the motive, so is the quality or character of the act. So a man is just what the heart is. Knowing this, the Psalmist prayed to God, "Create in me a clean heart." Paul wrote to Timothy, "Now the end of the commandment is charity (love) out of a pure heart."—I. Tim. i, 5.

That this great provision has been made, and men commanded to experience it, is plainly set forth in the following Scriptures, "And be not conformed to this world, but be ye transformed by the renewing of your mind. Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another, with brotherly love. Bless them which persecute you. Rec-

ompense to no man evil for evil. Avenge not yourselves, but rather give place unto wrath. Therefore, if thine enemy hunger, feed him, if he thirst, give him drink."—Rom. xii, 2, 9, 10, 14, 17, 19, 20. "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord."—2 Cor. vii, 1.

"Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice, forgiving one another as God for Christ's sake hath forgiven you."—Eph. iv, 31, 32.

Christ himself enjoined it upon men in his sermon on the mount, when he said to his disciples: "Be ye therefore perfect; even as your Father which is in heaven is perfect."—Matt. v, 48.

And to cleanse us from all unrighteousness."—John i, 9.

Peter says that God by the Holy Ghost did purify the hearts of the household of Cornelius, "And put no difference between us and them, purifying their hearts by faith."—Acts xv, 9.

So we see that God has purified the hearts of not only Jewish disciples, but also the household of Gentiles. What was for them is for us. The promise is for us. "The promise is unto you, and to your children, even as many as the Lord our God shall call."—Acts ii, 39. The Great Head of the church help us to enter in now!

III. What is the promise to those who are pure in heart? The text says: "They shall see God."

They shall see him as he is—as angels see him as he sits in majesty and glory, clothed in the perfections of his Godhead.

"For now," says Paul, "We see through a glass darkly; but then face to face; now I know in part, but then shall I know even as also I am known."

1. Cor. viii, 12: "Beloved now are we the sons of God," says John, "and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is!"—1 John iii, 2.

Oh! the rapture that fills the soul to contemplate that it will be our exalted privilege to behold the face of him who is from everlasting to everlasting.

To know him "who spake a world from nought," who said, "Let there be light, and there was light." Who, in the exercise of his creative power piled worlds upon worlds. Him who "created all things, whether things visible or invisible; whether things in heaven or things on the earth." That we shall see him face to face and know him, *yea be like him* in moral character, whose character as revealed to us in the Scriptures, far transcends all our most lofty conceptions of greatness, glory, or goodness is a reward, the greatness of which is too much for man in his present, weak state, to comprehend.

The poet sings:

"To dwell with God, to taste His love,
Is the full heaven enjoyed above."

Here the most ambitious desires of a holy heart halt. It conceives of nothing beyond.

Instinctively the whole mind and heart stop here. Truly here the soul feels.

"Plunged in the Godhead's deepest sea,
And lost in thy immensity."

To stop short of this fails to satisfy the innate desires of the soul; to reach beyond, the heart feels no desire. Here it can revel in eternal felicity, and satisfaction. Redeemed to its native element it is superlatively and absolutely satisfied and happy.

May God grant, by His Spirit to purify all our hearts, that we may all be so unspeakably happy as to see him face to face.

"Therefore with angels and arch-angels, and with all the company of heaven, we laud and magnify thy glorious name, ever more praising thee, and saying, holy, holy, holy, Lord God of Hosts, heaven and earth are full of thy glory. Glory be to thee O Lord most high! Amen.

—An evil conscience is always fearful and unquiet.

USEFUL QUESTIONS,

WHEREBY A CHRISTIAN MAY EVERY DAY EXAMINE HIMSELF.

Every evening before you sleep (unless you find some other time of the day more for your advantage in this work), sequester yourself from the world; and having set your heart in the presence of the Lord, charge it before God to answer to these interrogatories:

For your duties. 1. Did not God find me on my bed, when he looked for me on my knees?—Job i, 5; Ps. v, 3,

2. Have not I prayed to no purpose, or suffered wandering thoughts to eat out my duties.—Matt. xv, 8, 9; Jer. xii, 2.

3. Have not I neglected, or been very slovenly in the reading of God's holy word?—Deut. xvii, 18; Josh. i, 7, 8.

4. Have I digested the sermon I heard last? Have I repeated it over, and prayed it over?—Luke ii, 19, 51; Ps. i, 2; cxix, 5, 11, 97.

5. Was there not more of custom and fashion in my family duties than of conscience?—Ps. ci, 2; Jer. xxx, 21.

6. Wherein have I denied myself this day for God?—Luke ix, 23.

7. Have I redeemed my time from too long or needless visits, idle imaginations, fruitless discourse, unnecessary sleep, more than needs of the world?—Eph. v, 16; Col. iv, 5.

8. Have I done any thing more than ordinary for the church of God, in this time extraordinary?—2 Cor. xi, 28; Isa. vi, 2, 6.

9. Have I taken care of my company?—Prov. xiii, 20; Ps. cxix, 3.

10. Have not I neglected or done something against the duties of my relations, as a master, servant, husband, wife, parent, child, etc.?—Eph. v, 22, to vi, 10; Col. iii, 18, to iv, 2.

For your sins. 1. Doth sin sit light?—Ps. xxxviii, 4; Rom. vii, 24.

2. Am I a mourner for the sins of the land?—Ezek. ix, 4; Jer. ix, 1-3.

3. Do I live in nothing that I know or fear to be a sin?—Ps. cxix, 101, 104.

For your heart. 1. Have I been much in holy ejaculations?—Neh. ii, 4, 5.

2. Hath not God been out of mind? heaven out of sight?—Ps. xvi, 8; Jer. ii, 32; Col. iii, 1, 2.

3. Have I been often looking into mine own heart, and made conscience even of vain thoughts?—Prov. ii, 23; Ps. cxix, 113.

4. Have I not given way to the workings of pride or passion?—2 Chron. xxxii, 26; James iv, 5-7.

For your tongue. 1. Have I bridled my tongue, and forced it in?—Jas. i, 26; iii, 2-4; Ps. xxxix, 1.

2. Have I spoken evil of no man?—Tit. iii, 2; James iv, 11.

3. Hath the law of the Lord been in my mouth as I sat in my house, went by the way or was lying down, rising up?—Deut. vi, 6, 7.

4. Is there no company I came into, but I have dropped something of God, and left some good savor behind?—Col. iv, 6; Eph. iv, 29.

For your table. 1. Did I sit down with no higher end than a beast—merely to please my appetite? Did I eat and drink to the glory of God?—1 Cor. x, 31.

2. Was not my appetite too hard for me?—Jude. 2; 2 Peter i, 6.

3. Did not I arise from the table without dropping any thing of God there?—Luke vii, 36, etc.; xiv, 1, etc.; John vi.

4. Did not I mock God when I pretended to crave a blessing and return thanks?—Acts xxvii, 35, 36; Matt. xv, 36; Col. iii, 17, 23.

For your calling. 1. Have I been diligent in the duties of my calling?—Eccles. ix, 10; 1 Cor. vii, 17, 20, 24.

2. Have I defrauded no man?—1 Thess. iv, 6; 1 Cor. vi, 8.

3. Have I never dropped a lie in any shop, or trade?—Prov. xxviii, 6; Eph. iv, 25.

4. Did not I rashly make, nor falsely break some promise?—Ps. cvi, 33; Josh. ix, 14, etc.; Ps. xv, 4.

Brief directions for the morning.—

1. If through necessity or carelessness you have omitted the reading and weighing of these questions in the evening, be sure to do it now.

2. Ask yourself, What sin have I committed? What duty have I omitted? Against which of these rules have I offended in the day foregoing? And renew your repentance, and double your watch.

3. Examine whether God was last in your thoughts when you went to sleep, and first when you awoke.

4. Inquire whether your care of your heart and ways doth increase upon your constant using of this course of self-examination; or whether it doth abate, and you grow more remiss.

5. Impose a task of some good meditation upon yourselves while you are making ready, either to go over these rules in your thoughts, or the heads of the sermon you heard last.

6. Set your ends right for all that day.

7. Set your watch, especially against those sins and temptations that you are like to be most incident to that day.

—I have many books that I cannot sit down to read; they are indeed good and sound, but like half-pence there goes a great quantity to a little amount. There are silver books, and a very few golden books; but I have one book worth more than all, called the Bible, and that is a book of bank-notes.

—The love of Christ "passeth knowledge." It is like the blue sky, into which you may see clearly, but the real vastness of which you cannot measure. It is like the deep, deep sea, into whose bosom you can look a little way, but its depths are unfathomable. It has a breadth without a bound, length without end, height without top, and depth without bottom.

A REMARKABLE DREAM.

While in Hannibal, Missouri, last week, Dr. B. T. Norton, a family physician, well known in that region, whose word may be implicitly relied upon, related to me the following remarkable circumstance with regard to the fulfilment of a strange dream by Mr. Richardson, of Carrol Parish, Louisiana :

In the year 1855, Mr. Richardson was a wealthy planter, a man of influence, sober, and kind to his family, though he often boasted of his infidelity and was a despiser of Christ; yet his position in the community was such that he was generally respected. His wife was a cultivated Christian lady, had given her heart to Jesus in her childhood, and with her children was a regular attendant at church. But her husband had never entered the house of God with her since their marriage. One Saturday evening Mr. Richardson said: "I will go with you and hear the Rev. Judge Lane, of Mississippi, preach to-morrow." The Judge was well known in all the region, and it was considered a remarkable thing that he should turn preacher.

That night Mr. Richardson dreamed "that he was in a new box, shaped like a coffin floating down the Mississippi River, without any way of saving himself. Finally the box sunk and he in it." He got up and walked the room awhile, then laid down again and dreamed the same thing the second time. In the morning he said to his wife, "I had a foolish dream last night; it is so silly I am ashamed to tell it;" yet in a laughing, careless manner he related his dream. Within one hour's time he was taken sick; his physician came and said to him, "You must soon die; if you have any business transactions to arrange attend to them as soon as possible." Mr. Richardson said to him, "Doctor, do you think I must die?" "Yes," he answered, "you must and that very soon." Mr. Richardson replied, "I defy God Almighty or Jesus Christ to kill me." Then,

turning to his wife, he said, "Wife, bring your Bible and all your religious books and place them on that table; now bring all my infidel books and place them along side of yours." She did so. He then added, "I have never for one moment doubted your Christianity; your daily walk, conversation, and deportment for the last seven years have been uniform. If I must leave you, my request is that you continue to live the life of a Christian, loving and serving your God." He then said, "Take all those infidel works of mine, every one, and cast them into the fire; burn them before my eyes; they have been my ruin; they shall never ruin my children." Turning again to his wife he exclaimed in despair, "How can I die and meet my God? I defy him to kill me. I have despised him and Jesus Christ from my boyhood to this hour."

He then sprang up, saying: "This room is full of devils; do not let them take me away; call in the servants to assist you, for hell will be my portion forever; but if God is determined to kill me, don't let me be buried here in the low-lands beside the Mississippi River; you remember the eighty that were interred here in that long ditch, who died with cholera in 1832, on a steamboat; the bank is washed away and the channel of the river now runs over the spot. I want you to take my body down the river to Vicksburg and bury it in the high ground.

He then continued for hours to blaspheme God in language that cannot be repeated. One would almost think that he had the *delirium tremens*; but he was a sober, temperate man. As he drew near the confines of eternity, he exclaimed, "My old companions have left me; stay with me, my dear wife, and keep these fiends out of the room. Jesus Christ, I will meet you. I know I am lost, lost, lost forever! I shall never meet my dear wife again, and my little children I shall never see again in this world or the next." So he died in utter despair.

There were few steamboats on the Mississippi River in those days. His body was put into a coffin, placed in a large skiff destined for Vicksburg, where it was his wish to be interred. While on the way a heavy storm arose, and the men in the skiff were compelled to make for shore; but before they reached it, heavy waves rolled over the skiff, washing the coffin that contained the infidel's body out into deep water, where it sunk to rise no more until the resurrection morn, when it shall be said, "Arise, ye dead, and come to judgment."

I feel assured that every word of this remarkable death-bed scene is true. Dr. Norton repeated it to me twice, and then, that I might make no mistakes, I asked him to write it out. I thought some of your readers might make use of it in sermons or social gatherings, to warn the careless and indifferent sinners of their danger, and how their views will change as they approach the hour of death.

It is my earnest prayer that the Holy Spirit may use it in awakening many infidels and careless sinners from the wrath to come.—*Rev. E. Payson Hammond.*

—Never did beggar stand longer at a rich man's gate, than Jesus the Almighty Saviour stands at the gate of sinful worms. But his patience with his own is still more wonderful; they know his preciousness, and yet will not let him in; their sin is all the greater, and yet he waits to be gracious.

—It is the Son of God that hath undertaken to do and to die in the stead of sinners; and yet you, a trembling sinner, will not honor him so much as to trust your soul upon his finished work. Ah, how shall we escape, if we neglect so great a salvation?

—The perseverance of the saints is neither more nor less than God's grace, perpetually imported and not given once for all in a mass that is to last forever.

YOU MUST PRAY.

Reader, if you wish to have your soul saved, there is one thing which you must not forget to do, *you must pray.*

Prayer alone cannot save your soul. Only Christ Jesus can do that. His blood and nothing else can cleanse away sin. But prayer is the only way by which men can make known their wants to God. If a man wants his sins pardoned, he *must pray.*

Of all the means of grace, prayer is by far the most important. A man may reach heaven without learning, or books, or knowledge, but no man ever reached heaven *without prayer.*

Prayer is the life-breath of a man's soul. Without it we may have a name to live, and be counted Christians, but we are dead in the sight of God. The feeling that we must cry to God for mercy and peace is a mark of grace, and the habit of spreading before him our soul's wants is an evidence that we have the spirit of adoption.

Prayer is the appointed way to obtain the relief of our spiritual necessities. It opens the treasury, and sets the fountain flowing. If we have not, it is because *we ask not.*

Prayer is the way to procure the outpouring of the Spirit upon our hearts. Jesus has promised the Holy Ghost, the Comforter. He is ready to come down with all his precious gifts, renewing, sanctifying, purifying, strengthening, cheering, encouraging, enlightening, teaching, directing, guiding into all truth. But then *he waits to be entreated.*

Reader, believe me, if your soul is to be saved, you must pray. God has no dumb children. If you are to resist the world, the flesh, and the devil, you must pray: it is vain to look for strength in the hour of trial, if it has not been sought for, you may be thrown with those who never do it; you may have to sleep in the same room with some one who never asks anything of God; still, mark my words, *you must pray.*—*Rev. J. C. Ryle.*

ESSENTIALS AND NON-ESSENTIALS.

BY EDWIN PATTERSON SELLEW.

That was a commendable spirit which found expression in that ancient concordat: "Unity in essentials, liberty in non-essentials, and charity in all things." That there are articles of faith, or things to be believed, the belief of which is essential to salvation, cannot well be questioned; that there are others, the belief of which is not essential is nearly as evident. The receiving and holding of certain false doctrines is not inconsistent with a genuine Christian experience. Not only are there essentials and non-essentials of faith, but also of experience and practice. There are some things which I must believe, and there are others which I may, or may not believe; there are some things which I must experience, and there are others which I may, or may not; there are some things which I must do, and there are others which I may, or may not do.

This distinction may be useful, and each of these three thoughts is worthy of our attention:

I. The Evangelical Alliance adopted the following nine articles of faith:

1. The divine inspiration, authority and sufficiency of the Holy Scriptures.

2. The right and duty of private judgment in the interpretation of the Holy Scriptures.

3. The unity of the Godhead and the trinity of persons therein.

4. The depravity of human nature in consequence of the Fall.

5. The incarnation of the Son of God, his work of atonement for sinners and for mankind; and his mediatorial intercession and reign.

6. The justification of the sinner by faith alone.

7. The work of the Holy Spirit in the conversion and sanctification of the sinner.

8. The immortality of the soul, the

resurrection of the body, the judgment of the world, by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked.

9. The divine institution of the Christian ministry, and the obligation and perpetuity of the ordinances of baptism and the Lord's Supper.

We give our hearty assent to all of these points of doctrine, but some of us will not be ready to hold that the second and ninth are essential. We must believe in the inspiration of the Scriptures; in the lost or fallen condition of humanity; in the incarnation of the Word; in the atonement; and in the work of the Holy Spirit in conversion and sanctification. We may believe in the ordinances of baptism and the Lord's supper; or we may, with the Friends or Quakers, think that the only baptism is that of the Spirit, and the only communion is that which is spiritual. We may believe in one mode of baptism, or we may believe in another; we may hold that infants are fit subjects, or we may not; we may think, with all Protestants, that it is our right and duty to use our private judgment in the interpretation of the Scriptures, or we may, with many sincere Roman Catholics, who have died and gone to Paradise, regardless of the Roman Catholic Purgatory, think that it is our duty to accept the interpretation of our church; and the belief or disbelief of these things will not prove us to be either saints or sinners. By saying that these things are not essential I do not desire to be understood to say that they are unimportant.

II. What are the essentials of Christian experience?

1. Conviction—sometimes called the first stage of repentance—in which the sinner is, by the Spirit, shown the evil nature of sin, and, to himself proven, guilty of it.

2. Repentance, or a Godly sorrow for sin, evidenced by an immediate turning away from it.

3. Justification, regeneration and

adoption, all taking place at the same time through the exercise of faith in the Lord Jesus Christ; the knowledge of which is conveyed to the soul by the direct witness of the Holy Spirit and by its own consciousness of the removal of the sense of guilt or condemnation.

This much we must experience. We may experience some wonderful physical exercise, as a trance, the loss of physical strength, or the temporary suspension of some of the bodily functions, and we may not. We may, or we may not receive the gift of tongues; "Though I speak with the tongues of men and of angels" (1 Cor. xiii); the gift of prophecy—"Though I have the gift of prophecy;" great light or spiritual discernment—"And understand all mysteries and all knowledge," miraculous faith—"And though I have all faith so that I could remove mountains."

We may or may not be called to experience poverty, through the greatness of our charity—"And though I bestow all my goods to feed the poor;" or martyrdom—"And though I give my body to be burned." We may experience these, but we must experience love—the love of God shed abroad in our hearts by the Holy Ghost given unto us.

3. There is danger in the application of this principle of essentials and non-essentials, but the greatest danger does not lie in its application to creed, but to experience, and consequently to practice. We may be very particular about what we believe, but if we are less particular about what we experience, we shall be less particular about what we practice.

Many professors of the religion of Christ, take great license in their manner of life, under a specious plea of non-essentials. Let us inquire then: What is essential in Christian practice? What are the things which we must do?

1. Everything is essential in Christian practice which we find commanded by God in the Scriptures.

We must do all that we there find we are commanded to do, and we must abstain from doing all that we there find we are commanded to abstain from. God is the judge of what is essential in our practice, as well as what is essential in our belief and in our experience.

The subject of Christian attire is not then a non-essential, because God has given command concerning it, forbidding the adorning of apparel (1 Peter, iii, 3), and the wearing of gold or pearls, or costly array (1 Tim. ii, 9). Shall I presume to say that what God has commanded is non-essential?

Membership in and fellowship with semi-infidel, and therefore anti-Christian secret societies is not a non-essential, because God has commanded us to have no fellowship with the unfruitful works of darkness (Ephesians v, 2), and not to be unequally yoked together with unbelievers (2 Cor. vi, 14, 18). Therefore let us not hesitate to insist that whatever God has required is essential to the practice of Christians.

2. While everything is essential about which the Lord has revealed his will, there are many matters about which we can only know the will of the Lord, as we infer it: and these are the non-essentials.

In these matters each person must follow his own judgment and conscience, enlightened as they are by the Holy Scriptures and by the Spirit.

There are some things which others may do, which I may not, and yet I ought not to unchristianize them, because I have superior light in deducing particular rules of practice from the general principles and tenor of the Scriptures.

"And now abideth faith, hope, charity, these three; but the greatest of these is charity."

—When Jesus speaks not inwardly to us, all other comfort is nothing worth; but if Jesus speaks but one word, we feel great consolation.

—Be pure and free within, and entangle not thy heart with any creature.

UNWRITTEN LAW.

The following extracts from the writings of those "who had not the law," shows that the work of the law was written in their hearts, proving "that the grace of God hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world."—Titus ii, 11, 12. Selected from "No Cross, No Crown." Part 2d, by William Penn, printed in 1802.

Seneca says, "Appetite hath revolted from nature, which continually inciteth itself, and increases with the ages, helping vice by wit."

1. It began to desire superfluous, then contrary things.

Last of all, it sold the mind to the body, and commanded it "to serve the lusts thereof." All things were once provided to the body as to a servant. but now are provided as for a lord. Hence, the shops of engravers, perfumers, etc.; hence, of those who teach effeminate motives of the body, and vain and wanton songs: for "natural behavior is despised," which completed desires with necessary help: now it is clownish and ill-breeding to be contented with as much as is requisite. What shall I speak of rich marbles curiously wrought, wherewith temples and houses do shine? What of stately galleries and rich furniture? These are the devices of vile slaves, the inventions of men,—not of wise men; for wisdom sits deeper; it is the mistress of the mind. Wilt thou know what things she has found out? what she hath made? Not unseemly motions of the body, nor variable singing by trumpet or flute; nor yet weapons, wars, or fortifications; she endeavoreth "profitable things."

2. Hipparchia, a Macedonian lady of noble blood, wife of Crates, the philosopher, "was a most violent enemy to all impiety, but especially to wanton men and women, and those whose garb

and conversation showed them devoted to vain pleasures and pastimes; effeminacy, rendering the like persons not only unprofitable, but pernicious to the whole world."

3. Cornelia, "a noble Roman matron, sister to Scipio, the most famous and honorable person of her time, never wore rich apparel, but such as was very plain and grave; rather making her children, whom her instruction and example had made virtuous, her greatest ornaments."

4. Archidamus, king of Sparta—"Dennis, king of Sicily, sending his daughters rich apparel, he forbade them to wear it, saying, "You will seem to me but the more homely." This great man was certainly not of the mind to bring up his children at the exchanges, dancing schools and play-houses."

5. Zeno, philosopher, "Nothing is more unseemly than pride, especially in youth, which is a time of learning; he therefore recommended to young men modesty in three things—in their walking, in their behavior, in their apparel."

6. Lyncurgus—famous law-giver—"Retrenched the building laws, suffering no more ornaments on their buildings than could be made with a saw and hatchet; their furniture was like their houses. That the young maidens might be married for their virtue only, they were denied the use of all ornaments, etc."

7. Augustus—"While at the head of the Roman government, openly reproved his daughter for her excess in apparel."

8. Vespasian—"This great and extraordinary man seeing, one day, a young man finely dressed and richly perfumed, was so displeased with him that he exclaimed, "I had sooner smell the poor man's garlic than thy perfume," and took his place and government from him."

9. Solon esteemed as Thales, one of the seven sages of Greece, a philosopher and law-giver to the Athenians, "being

asked by Croesus, king of Lydia, when seated on his throne, richly clothed, and magnificently attended if he had ever seen anything more glorious, answered, "Cocks, peacocks and pheasants, by as much as their beauty is more natural," which saying caused his banishment from the king's presence.

10. The Gymnosophistae—a sect of philosophers of Egypt, so despised gaudy apparel and the rest of the world's intemperance that they were nigh unto going to the other extreme in clothing, etc., until they were enabled against all cold and overcome that lust by innocence, which people that are called Christians, though well clothed are overcome withal."

11. The Athenians had two distinct body of men, appointed to overlook the actions of the people. The first body was to see that the people appareled and behaved themselves gravely, especially that woman were of modest behavior; and the second were to be present at their festivals, etc., to see that there was no excess, nor disorderly carriage. When, alas! shall this care and wisdom be seen among the Christians of these times," (not until they love power and profit less and real righteousness more).

12. Socrates—"A horse is not known by his furniture, but qualities; so men are to be esteemed for virtue, not appearances. Seeing a young man rich, but ignorant of heavenly things, "Behold," said he, "A golden slave." Again he remarked, "It is the property of God to need nothing, and they that need least and are contented with it are nearest to God." "The only and best way to worship God is to mind and obey whatever he commands.

13. Anacharsis, a Scythian, was a great philosopher. Croesus offered him large sums of money, but he refused them. Hanno did the like, to whom he answered, "My apparel is a Scythian rug, my shoes the hardness of my feet, my bed the earth, my sauce hunger. You may always come to me as one that is contented.

PRIVILEGE OF SUFFERING.

BY MARY H. MOSMAN.

"Which always causeth us to triumph in Christ."
—2 Cor. ii, 14.

"By the grace of God I am what I am."—1 Cor. xv, 10.

One evening, in my twilight communings, I was called to lie in God's hand, so perfectly passive, that nothing that might come upon me, would cause me distress, or alarm. I said, "I truly am not right, unless I so live, that none of these things move me."

Then came the question, "Are you willing, again, to step into the shade?"

I felt that some trial was awaiting me. I was just coming up from an attack of hemorrhage of the lungs, and the flesh involuntarily shrank from another period of suffering. But the Spirit, ever warring against the flesh, at once said, "I can trust thy wisdom, and thy love; and so long as thou hast said, "As thy day so shall thy strength be," why need I fear? Lord, I am thine; do with me as thou wilt."

He then said, "Are you willing to follow me, through what may seem to be a circuitous route? (And repeated it,) a circuitous one, seemingly?"

I answered, "Lord, I trust thee; thou hast said, "No evil shall befall thee;" only lead thou me on, and hold me up, and help me, and I will follow."

Then came the words so sweetly to me, like silvery music, "Only be transparent, so transparent that only God can be seen in you,—no disease, no danger, no doubt, no self, nothing but God, filling and surrounding!"

I left all with the Lord, and passing to other duties, soon forgot the exercise, until a few hours later, when I laid my head upon my pillow, for the night, the blood with a bound, again began to rush into my mouth. I at once looked to the Lord, to see if it was right, or would he stop it, when the voice again so quietly said, "Only be transparent, see no blood, no disease, no self; only see God in all."

I at once understood the meaning of my twilight communings. I asked, "Shall I take some salt, and stop the hemorrhage?" It was given again, "Only be transparent; be quiet." I said most heartily, "O, yes, God, thou hast me wholly in thy hand, and I have thee." I only saw God. For some minutes I continued to raise, causing coughing and choking, etc., my animal heat going lower and lower, until shivers ran through and through my body. When coughing and raising, the thought came to me, I am losing my life's blood; but I was so held by God! Then came the thought:—"And this, too, is service for God." It is precious to serve him, in his own divinely appointed way. Angels can do no more.

In the following days, as I could only communicate ideas by whispers, and signs, and, was very feeble,—also being held far away from family friends, the way began to be very heavy to me; and again I looked to the Lord, to see if all was right and in his order. He, in a very comforting manner said, "Cast not away your confidence, which hath great recompense of reward." Also, "We are made partakers of Christ, if we hold the beginning of our confidence, steadfast unto the end." Again I was stilled, and have continued thus, through grace helping me. I am learning "In everything to give thanks;" and, also, more of Paul's position, when he rejoiced in the loss of all things, that he might win Christ. Yes, health and all must go, if needful. And I, too, took "pleasure in necessities, and distresses," that the power of Christ might rest upon me. I see no power; no, but I see God in this present manifestation of his will; and, as his strength is made perfect in our weakness, I see that it is thus waiting on God, secures this power, and he will in his own time and way, manifest it.

The words came to me again and again, "Be quiet unto God, and let

him mould thee." (Luther's translation of Psalm xxxvii, 7.) And I did rest there, and continue to do so; though I can see no power. I can rest in the assurance that God, moment by moment, is moulding me, and as he will. Thus his will is done in this earth, as it is in heaven.

This experience has been most precious to me, and has deepened my rest in God. I get a deeper view of the truth. "Old things are passed away, and behold all things are become new."

In giving my body to the dear Lord, engaging only to feed and clothe it for him, he took it, and now keeps and cares for it, and what was once disease, controlled by Satan, who is the instigator of all evil, is now but the moulding hand of God, provided, we are walking in the Spirit, and are in perfect trust. But if we allow a doubt, or a fear to come in, Satan again gets the ascendancy, and we fail. While God has full control, he can accomplish all his will in us.

If we rest in Christ as the end of the physical as well as the moral law, Satan's power is broken, and the curse removed. To all who fully "believe," is the promise given, in Mark xvi, 17, 18. Why shall we not press on, into Christ Jesus, and apprehend all for which we are apprehended of him.—Then, though we may, under the moulding hand of God, be brought, seemingly to death's door, if, in God's plan, the next hour brings active service, the power of the Spirit will be let on us, and we, if in full confidence in him, will dare to obey all his promptings, and shall find the sickness an experience of the past, and we are healed. Many, many times, has he done this for his trusting children, and is still waiting to do for us, "beyond what we can ask, or even think."

Leaving body, soul and spirit, thus in God's hand, and thus entering into rest, is what I believe the Scriptures mean by a Life of Faith; and only then can we be "content with such things as we have."

Walking in the Spirit, waiting on God, which is our one work in life, in active service, or in suffering, all, all must be done heartily as to the Lord. Thus we live only in the present, passing moment, and here meet God, and an intimation of his will. Does he give faith, let us claim all that the blessed Word promises. Is the faith withholden? if the Word allows it, let us assert our liberty in the Lord, and go forth in the name of the Lord. If this is not for us, let us lie passive, and see his will done in the suffering, or silence.

If in sickness the Spirit prompts to medicine, or other means that the Word records, let us obey the prompting; but if he does not prompt, shall we take the work out of his hands, by prescribing means prompted by our wisdom or that of our fellow mortals?

The means that he prescribes, will be so accompanied by the baptism of the Holy Ghost and of fire, that we shall be lifted into increasing spiritual life and power, and God's will still be met.

Let me again refer to my late experience. One morning, on awaking, it came to me, "Take Christ as you would take any gift; take him as you would take a bouquet offered to you by a friend, as you would take an apple and partake, so take Christ, and partake of him."

I saw the Spirit was bringing Jesus to me in healing. I said, "I do take thee, O, Christ. O, if I only knew how to do so, as thou dost desire!"

It was given to me again, "As you would any gift from a friend."

I said, "Yes, I do. I have Christ; I have him in my weak lungs, and in my body. I do not see him; I do not feel him, but thou seest that I lean on thee; it is all I can do." And every few moments as the matter again, and again came to mind, I would immediately say, (though I had no different feelings than in the past days,) "Yet, Christ, my soul leans on thee; and as my soul leans, so my body leans on

thee." Thus I continued for hours, often saying, "Dear Jesus, I'm leaning, I'm leaning."

In the afternoon, it came to me, "Dress warmly, and go out." I was so feeble, and the winds bleak, and I questioned,—not self, or friends, but God. I asked him to take the thought from me, as I moved to obedience, if it was not of him. As there was no check upon me, I went out, and on, until I reached the house of a friend; here I laid down an hour, and then walked back. But, O, so tired! I ached to the ends of my fingers. I was greatly tempted to feel that I had done a wrong thing, and should again have a hemorrhage. What I dreaded most of all was fear. I took a firm hold on God, and asked to be kept from all fear, and in perfect trust and peace.

The next morning it was again given me, "Take Christ, as you would take a gift from a friend;" and I did so.

In the afternoon I was called to walk to the same place. Again I questioned: humanly speaking, it was a bad day to be out. I saw that it was of God. I said, "Yes, I obey; the consequences are all thine." I had walked but a little way, and the power of God began to rest upon me. I went to my friend's house, and talked an hour; the previous day I did not dare to talk, I was so prostrated; did not feel called to lie down; returned, read a half hour, sewed a half-hour with the utmost ease,—in a word, went about the house the same that I did before I was sick, conscious that I was healed—only still weak.

Thus have I trusted in Jesus as my physician, and All-sufficient Friend, since 1861—wholly discarding medicines, because the Spirit has never prompted to them, but has held me to the Scriptural means. These are: asking in faith, anointing with oil, and the laying on of hands. Waiting on the Lord he prescribes as he will; but he seldom gives means that seem adequate to the desired results; it is some act of

obedience, often some cross, as the flesh even here wars against the Spirit. Are no promptings given to me, I have only to be passive, and give thanks; or, at least, reach out in that direction, as far as present capacities allow.—God's pleasure is met; the soul is moulded: and brought into deeper unison with himself, and when the end for which the testing is given is gained, the power of the Spirit is given, and we are freed. My richest blessings, come to me through sickness. So much of it as I have, would make it impossible for me to fill a niche requiring great powers for activity; but he who planned my niche, gives the proper fitness for it; and through all, I can see that he is preparing me for a work prepared, and the preparation must come as he gives it. Can we fully give ourselves to be Bible Christians, and pray, "Thy will be done in earth as it is in heaven," unless our preferences, and our wills, and all, are in his hands, to fulfil that will, as seems pleasing to him who allowed his own dearly beloved Son to be crucified? Surely it is enough for the disciple that he be as his Master, baptised into the spirit of Christ, without which we can be none of his disciples. Let our one voice be,—"I delight to do thy will, O, my God." May we never frustrate the grace given for this.

O, to be nothing, nothing!
 Only to lie at his feet,
 A broken and empty vessel,
 Thus for his use made meet!
 Emptied that he might fill me,
 As to his service I go;
 Broken, so that unhindered,
 Thro' me his life may flow.

—He thought nothing too much to do and to suffer for us. Greater love than this hath no man. All his life, between the manger at Bethlehem and the cross of Calvary, was spent in labors and infinite sufferings for us. All that we needed to suffer, he suffered; all that we needed to obey, he obeyed. All his life in glory he spends for us. He ever liveth to make intercession for us.

ROBERT BARCLAY.

This distinguished man, eminent for his learning, for his piety and the Christian spirit he manifested so far in advance of his times, was born in 1648, in Maryshire, Scotland. He was of noble descent on both his father's and mother's side. He was taught the rudiments of education in his native land, and then sent to the Scotch college, at Paris. He excited such admiration by his learning and talents, that his uncle, the rector of the college, a man of consequence, offered to make him his heir if he would adopt the Roman Catholic religion, the services of which he had attended during his stay in France. This he refused to do. It is said that at the age of sixteen he was an excellent scholar, and could converse in the Latin language with a wonderful fluency and correctness.

In 1664, he returned to Scotland, and three years later he embraced the principles of the Friends. He states that his "first education" fell among the strictest sort of Calvinists, that shortly afterward, his going to France had thrown him among the opposite sect of Papists, "whom, after a time, he found to be no less deficient in charity than the other." In both Calvinists and Papists he found an absence of the principles "of love," a straitness of doctrine," and "a practice of persecution," which offended his idea of Christianity. He therefore joined the new and persecuted sect, whose distinguishing characteristics were charity and simplicity. In the course of his life he made several tours into England, Holland, and Germany, propagating his doctrines wherever he went.

His first publication, which was issued in 1670, was *Truth Cleared of Calumnies*. It was a refutation of the charges—many of them false—made against the new sect. In 1675, appeared his great work, entitled, *An apology for the True Christian Divinity, as the same is held forth and*

preached by the people called in scorn, Quakers. It lays down and defends with arguments drawn from the Scriptures fifteen propositions, relating to the views held by the Friends. Some idea of the learning manifested in this able work may be formed from the fact that in it, quotations are made from not less than one hundred and twenty distinguished writers of ancient and modern times.

In 1677, he published his *Treatise on Universal Love*. It was the first of the noble remonstrances against the wickedness of war, which has so honorably distinguished the society of Friends. The doctrines he advocated are much more generally held by Christians than they were in his 'day. We make the following quotation from his Apology—Proposition viii, *Concerning Perfection*: "In whom this pure and holy birth is fully brought forth, the body of death and sin comes to be crucified and removed, and their hearts united and subjected to the truth: so as not to obey any suggestions or temptations of the evil one, but to be free from actual sinning and transgressing of the law of God, and in that respect perfect: Yet doth this perfection still admit of a growth; and there remaineth always in some part a possibility of sinning where the mind doth not most diligently and watchfully attend unto the Lord.

First, then, this doctrine, viz.: That the saints never can, or never will be free of sinning in this life, is inconsistent with the wisdom of God, and with his glorious power and majesty, who is of purer eyes than to behold iniquity; who having purposed in himself to gather to him a chosen people, that should worship him, and be witnesses for him on earth, doth also, no doubt, sanctify and purify them. For God hath no delight in iniquity, but abhors transgression; and though he regard man in transgression so far as to pity him, and afford him means to come out of it: yet he loves him not, neither delights in him, when he is joined thereunto.

Wherefore if man must be always joined to sin, then God would always be at a distance with him; as it is written, Isa. lix., 2: *Your iniquities have separated between you and your God; and your sins have hid his face from you*; whereas on the contrary, the saints are said to partake, even while here, of the divine nature (2 Pet. i, 4), and to be one spirit with the Lord, 1 Cor. vi, 17.

Now no unclean thing can be so. It is expressly written, that there is no communion betwixt light and darkness.—2 Cor. vi, 4. But God is light, and every sin is darkness in a measure. What greater stain then can there be than this upon God's wisdom, as if he had been wanting to prepare a means whereby his children might perfectly serve and worship him, or had not provided a way whereby they might serve him in anything, not that they must withal still serve the devil no less, yea, more than himself? For he that sinneth is the servant of sin.—Rom. vi, 16. And every sin is an act of service and obedience to the devil. So that if the saints sin daily in thought, word and deed, yea, if the very service they offer to God be sin, surely they serve the devil more than they do God; for besides that they give the devil many entire services, without mixture of the least grain to God, they give God not the least service, in which the devil hath not a large share. And if their prayers and all their spiritual performances be sinful, the devil is as much served by them in these as God, and in most of them much more, since they confess that many of them are performed without the leadings and influence of God's Spirit.

—When you know a thing, to hold that you know it; and when you do not know a thing, to allow that you do not know it; this is knowledge.

—I say "I," but I mean Christ. We can be quite bold in saying I, when it means Christ in us.

BE STRONG.

Saintly strength is in God. He has a divine way of communication to these powers and faculties which is above reason. And yet, as it is a reasonable service to render them to God, so it is reasonable that his strength should be imparted to them. For saintly life is of God, and for God. "Be strong," saith the Lord. He would have us strong men and woman of righteousness, as his sons and daughters. The names we read as such, indicate the line of strength; Christians, believers, saints.

We live in a dispensation of faith. Adam was said to be in a dispensation of works. He would have done well to have made it one of faith, for so should his works have been steadfast. No being can stand without faith. The angels cannot. They may learn faith from the fall of both angels and men.

The universe is held up by our God, and he is estranged from God who has not learned his utter dependence.

Utter dependence is simple dependence. Strongest faith is simple faith. Saintly strength is simplicity. Rather be David with his sling and stone, than Saul with his well appointed armor; rather a redeemed believer with a heart-understanding of these things, than Adam in Eden. For this is a dispensation of strength. The believer has a strength of the holy God, in the shedding abroad of love and power, by the Holy Ghost.

The prophecies promised it, the types prefigured it, the Redeemer described it, the Apostles enjoyed it; the early Christians with the condition and activities of spiritual health, spread the Gospel to "the uttermost parts of earth."

Most assuredly the designed condition is that of spiritual life. Saints are described as "children of the day," "redeemed," "strengthened with might by His Spirit in the inner man," enabled to the practice of that gracious addition of virtues mentioned in 2d Peter. This surely looks to the cure of the plague of the heart. The sin-

plague makes a manward life, and worse, but grace makes a Godward life. Because it is God's work, it is a cure, and it is a short work. Miracles require no time. No length of time is required to bring a soul out of darkness, doubt, burdens, and sins, into the glorious liberty, and marvellous light of the Gospel. If the reader is not in the right condition, he may be, in a short time. For God must, and will do it. "Faithful is he that calleth you, who also will do it."

Many think that everything depends upon their right views. It is altogether better to get the right condition. The condition is first. "Seek ye first the kingdom of God, and his righteousness." There is little trouble about doctrines when you get to the Source of all things. Technicalities belong to the mental condition. Realities are the portion of the redeemed.

If we are in the condition of spiritual health, there will be no questions as to the use of our strength. For "it is God who worketh in us." The strong man will be exercising. He is a true man. The fragments will be gathered up that nothing be lost. Strong men are not lazy. They may not work in my way, or in your way; they may not equally turn off work; but they will be redeemed from indolence and from every vice. They have a Master's business activity which will bring the double talents. They go, and do, as the Master directs. We may trust the Lord to send them, and them to go, in his own way.

Their works are faith and testimony. They have the faith of implicit obedience. Without this, it is impossible to please God. And they have a ministry to testify. It is a sign of fearful weakness in the church that so few testify. Sermons without number fail, because they lack simple, heart-testimony. The effort to exalt Saul and his armor, always brings the giants upon the church, who only can be slain with David's pebbles and sling. The strength is strength in God. We want no more

priestly robes, and dignities, and titles, and distances, but we want witnesses. "Ye are my witnesses," saith the Lord. And the witness grows strong with his testimony, when it is given from God; in other words, when God directs and speaks through him.

This strong, this simple man does not keep you long without. You get at the man at once. No forms of etiquette need be gone through. No conventional nothings need be said. You need not ease your way to his heart or his pocket. And you will find him tender before the Lord, and unto you. His simplicity begins in faith. I might have said, he is strong in faith. But many do not understand that. They suppose that strong faith is some great thing that can be almost touched from its very greatness. A sad mistake! One of the great errors of the present Church. Some would be frightened out of what apparent religion they have, could they see now little a thing true faith is. It is only ceasing to do and letting God do, and here is true life and strength. If it looks as black as night, if great hail-stones pour down; if friends and influence, and money are all gone, the believer and Jesus stand together. As One is, so is the other in this world. Hear him. "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the field shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation.

"The Lord God is my strength, and he will make my feet like hind's feet, and he will make me to walk upon mine high places."—*Sunny Mount.*

—Candor forbids us to estimate a character from its accidental blots. Yet it is thus that David and others have been treated.

—God makes no difference between small things and great in the ordering of his providence.

JUST AS GOD LEADS.

Just as God leads me, I would go:
I would not ask to choose my way;
Content with what he will bestow,
Assured he will not let me stray,
So as he leads, my path I make,
And step by step I gladly take,
A child in him confiding.

Just as God leads, I am content;
I rest me calmly in his hands;
That which he has decreed and sent—
That which his will for me commands,—
I would that he should all fulfil,
That I should do his gracious will
In living or in dying.

Just as God leads, I all resign;
I trust me to my Father's will;
When reason's rays deceptive shine,
His counsel would I yet fulfil;
That which his love ordained as right
Before he brought me to the light
My all to him resigning.

Just as God leads me, I abide,
In faith, in hope, in suffering true;
His strength is ever by my side—
Can aught my hold on him undo?
I hold me firm in patience, knowing
That God my life is still bestowing
The best in kindness sending.

Just as God leads, I onward go,
Out amid the thorns and briars seen;
God does not yet his guidance show—
But in the end it shall be seen
How, by a loving Father's will,
Faithful and true, he leads me still.

—If your honesties and worldly deficiencies are to be enough to cover your nakedness, and make you comely in the sight of God, why needed Christ to fulfil all righteousness, as a surety in the stead of sinners? Why does he offer to make poor sinners "the righteousness of God in him?" Why does he say of his saved ones, "Thou wast perfect in beauty, through my comeliness which I put upon thee?"

EDITORIAL.

DECIDE NOW.

Many are not satisfied with their religious life. They are conscious of failure in many respects; they are restless and unhappy; they sometimes lose their temper; they are cold and formal in their devotions, or they are worldly and ambitious. Still there is uneasiness in their hearts. They are not ready for heaven, and they are not living to any good, important purpose on earth. At some period they hope to do better. They would feel wretched indeed, if they thought they were to spend their days in this state of unrest, and at the same time do so little for God.

To all who feel that they are not living as they should, we say begin *now* a life of entire consecration to God. The greatest difficulty is at the outset. And it need not take long to make a beginning. You have thought over the matter long enough.

Now begin to act. In the first place, make up your mind that you will be right with God at any cost. Be decided about it. Make up your mind so it will stay made up. With Heaven in view, let it be settled forever that you will travel the rest of your days the highway that leads there. The great thing is decision. Paul says, *I determined*. The saints of all ages have been determined men. So, if you ever gain Heaven, you must be decided. Your emotions may be stirred by others; but your will is controlled by yourself. There is where all the trouble lies. You halt in your course because you are halting between two opinions. You imagine that the difficulty is outside of you—that it is in the preacher or in the church. It is in you—not in part, but wholly. There is but one hindrance—that is in your irresolute will. If all devils and wicked men were to combine, they could not take you to hell without your consent. In a great measure you make your surroundings. The very circumstances that now hinder you, would help you, if you were decided for God. The same power

that carries a train in one direction, carries it in exactly the opposite direction at the bidding of the controlling will. So your associations, your business, your troubles—all would be contributing to help you on to Heaven, if you were only squarely headed that way.

DECIDE NOW. You have large opportunities for going good. The fields are white unto the harvest. There is a great amount of nominal Christianity, but how few there are who are wholly consecrated to God—to stand by the important but unpopular truths of His word! How few the number who really come out from the world and are separate! How small the number who know anything about the joys of salvation!

Then see how sin abounds. Intemperance is greatly on the increase. Its victims are found everywhere and among all classes.

Gambling prevails to a fearful extent. It is carried on in many forms in connection with the most solemn duties of the citizen, the election of our rulers—and the first lessons in it are frequently given in the sociables held by the various churches. Profanity is heard everywhere.

Because of swearing the land mourneth.
—Jer. xxiii, 10. The boys in the streets are old in sin. If you want to do work for God the opportunity is before you. *Lift up your eyes, and look on the fields; for they are white already to harvest.*—John v, 35.

If you would give yourself to the work of God, to stand boldly for his cause, to make no compromises with sin, to be a hero in the conflict against all wrong, you would do much even yet for the salvation of souls. But time is passing: opportunities are lost by your fearful indecision.

Decide the matter now. How many during the past year, have died in this state of indecision! What regrets over a misspent life filled their dying moments! Now is your time to decide for God. The destroying angel is on your track. He will soon overtake you. This may be the last call that God will ever make to you to come out fully on his side. It may be

the last opportunity you will ever have to do work that you will reap the benefit of to all eternity. Halt no longer. Come out fully on the Lord's side. Decide now. Publish your decision wherever you go. IF THE LORD BE GOD, SERVE HIM.

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REV. A. N. MOORE.

This devoted servant of Christ has been called in early life to his reward. He died of quick consumption, the 23d of December, at Bethany, N. Y., aged about thirty-one years. He was converted when a youth—powerfully and clearly converted to God. Immediately he began to labor for the salvation of souls. He was gifted in prayer, in singing, and exhortation. For a season he went about with the Praying Band, led by Rev. Amos Hard, to aid in holding revival meetings.

In September, 1870, he united with the Genesee Conference of the Free Methodist Church, of which he remained a member until his death. He was highly acceptable and useful on every charge on which he labored.

As a preacher he was clear, convincing, earnest and persuasive. He lived in the Spirit. He was industrious, and devoted his labors conscientiously to the charge to which he was appointed. In pastoral visiting, in the social meetings, and in the Sabbath-school, he labored with fidelity and zeal. He was fearless and uncompromising, loving and kind. Wherever he went, without, we believe, a single exception, he was successful in the work of the ministry. Sinners were converted, and the church built up in faith and holiness under his labors. He was, as every Gospel minister should be, a revival preacher. It is easy to tear down. It requires skill and patience as well as piety to build up. He was a workman that needed not to be ashamed.

His last appointment was in the city of Utica. Though in the bounds of another Conference, this appointment was made by the consent of all parties concerned. He labored with great zeal during the winter. Early in the Spring, he took a severe cold, which rapidly developed into

consumption. At times he appeared to grow better, and hopes were entertained of his final recovery. But as is usual with that most treacherous disease, all these favorable appearances were delusive. Each successive attack left him a little weaker than the preceding, and then for a season he would seem to rally. He retained his vigor of intellect until the last.

All through his sickness he was not merely peaceful and resigned, but joyous and triumphant. His prospect was clear—his sky unclouded. He felt a glorious assurance that he had a *building of God, a house not made with hands, eternal in the Heavens.*

Thus God buries his workmen, but carries on his work. Let us work while it is called to-day, for the night cometh in which no man can work.

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FAITH OR PRESUMPTION?

There is a wide difference between faith and presumption. He who has the strongest faith in any business is the most careful to meet the conditions of success in that business. A farmer gives to his best land, the best culture. So he, who has most faith in God, is most careful to meet the conditions upon which God has promised to bestow his special assistance, and the blessings of his grace. A large proportion of that which is called trust, is really indifference or presumption. He who desires the favor of a man of influence, and believes it may be obtained, takes the necessary means to secure that favor. He who thinks he trusts God when he does not seek to please Him, is greatly mistaken. The most obedient child in the household is the one that prizes highest his father's love. So he who has most faith in God is most careful to obey all the commandments of God. Obedience is a never-failing fruit of faith.

By this mark, then, you may know whether or not your faith is presumption. Does it lead you to obey God's commands because they are his commands? Or are you constantly striving to explain away the Bible so as to make it correspond with your own desires. Would you rather be

right than be in the fashion? Is the approbation of God more to you than the praise of men? Do you seek the honor that comes from God only? If so, then may you conclude that your faith is genuine. It may be weak, but it will grow with exercise.

But if, on the other hand, you are careless in your conduct and governed by fashion—if you pay more attention to the words of men than to the commands of God, your faith is but a presumptuous self-confidence, and it will fail you at last. You have need to get a better, religious experience.

LICENSED TO KILL

Do you, Christian voters, realize that when you vote for civil officers who give license to sell intoxicating liquors, you vote indirectly to license men to kill? Would you vote to license one man—or twenty men—in the town to kill by arsenic when he could do it to his own advantage? Yet alcohol kills as surely as arsenic. It generally operates more slowly, but none the less surely. In reaching its final result, alcohol is much the more destructive agency. It generally ruins the character, squanders the property, involves untold sufferings upon the innocent friends of its fatal victim, and sends him to a drunkard's grave.

John Conley was an interesting young man—the son of a neighbor. He had many excellent qualities, and bid fair to lead an honorable and useful life. But, like too many young men, he acquired a love for liquor. A few days ago he went to a neighboring village and became intoxicated. After twelve o'clock, one of the cold nights of this cold winter, he was turned out of the hotel for alleged disorderly conduct. He started for home on the railroad track, and soon after his mangled, lifeless body was taken home to his agonized father and mother and friends. Who can say that liquor was not as truly the cause of his death as a bullet would have been if it had entered his brain?

Francis M. Alden, is the son of a highly

respectable, widow lady of this city. He soon ran the round of a genteel tippler, a moderate drinker, and a drunkard. On Wednesday evening, October 11th, in the streets of Hamilton, Canada, when intoxicated, he shot a policeman. For this crime he was sentenced to be hung; but his sentence has been commuted to imprisonment for life.

This is the kind of work that liquor sellers are doing all over the country. Are you giving your influence to license this work? If so—if you allow party leaders and party zeal to blind your eyes to this enormity, you have need to confess your sin to God and man and take a course in the future more consistent with the duty of a Christian and the instincts of a man.

A FALSE RELIGION.

The greatest friends of idolaters are those who make the most vigorous war upon idolatry. The traders, who wish to make all the money they can out of them, wink at their idolatries, and join with them in persecuting the missionaries, who, having no selfish ends to attain, tell them the truth. So their true friends—those who make great sacrifices to tell them truths which shall save them in the world to come, and elevate and refine and make them happy in this world, they esteem their enemies. But those who feed their vices and give them spirituous liquors and tobacco, and reduce them still lower in degradation, they call their friends.

The same inconsistency is often seen in civilized life. The great mass of preachers and editors—teachers of the people—who know, or who might easily know, that Masonry is an enemy to personal independence, to society, and to the Christian religion, keep silent respecting it, for fear that a manly utterance would, in some way, diminish their influence or lessen their receipts. This selfishness is called by some, friendship and generosity! These count us an enemy, because we tell them the truth. But we claim to be a friend to the Masons. And we show our friendship by warning them of their dan-

ger, at the risk of incurring their displeasure. Some have the honesty to appreciate our course. Others become angry and shut their eyes to the light, and order their book stopped. But we must continue to speak the truth in love.

We accordingly give some additional extracts from Masonic authors, showing that Masonry is a covert but decided enemy to the Christian religion. If your preacher is a Mason, get him to read this article, and ask him if it is true? If he says it is not, get him to tell in what particular it is not. If he admits it is true, as he must if he tells the truth; ask him how he can remain in the lodge another day. From acknowledged Masonic standard authors we show that Masonry claims to be:

1. A RELIGIOUS INSTITUTION.

Webb's Monitor, page 286: "The meeting of a Masonic Lodge is strictly a religious ceremony."

Same, page 233: "The Master of the Lodge is its priest and the director of its religious ceremonies. . . . A meeting of a Masonic Lodge is a religious ceremony; . . . and Masonry is, in many features, a religious, as well as a moral, institution."

Mackey's Lexicon of Free Masonry, page 67, says: "Free Masons are brethren, not only by common participation of the human nature, but as professing the same faith."

Same, page 369: "All the ceremonies of our order are prefaced and terminated with prayer, because Masonry is a religious institution."

It claims to be:

2. A COMPLETE RELIGION, meeting all the wants of the soul. Drew's Monitor, page 127: "We now [as a Master Mason] find man complete in morality and intelligence, with the stay of religion added to insure him the protection of Deity and guard him against ever going astray. These three degrees thus form a perfect and harmonious whole. Nor can we conceive that anything can be suggested more, which the soul of man requires."

3. SAVING FROM SIN IN THIS WORLD.

Mackey's Lexicon of Free Masonry, page 205: "The Master Mason represents a man saved from the grave of iniquity, and raised to the faith of salvation."

Same, page 16: "Acacian—a term derived from *akaka* ("innocence"), and signifying a Mason, who, by living in strict obedience to the obligations and precepts of the fraternity, is free from sin."

4. SAVING THE SOUL IN THE WORLD TO COME.

Salem Town, page 79: "In the fifth degree he discovers his election to, and glorified station in, the kingdom of his Father."

Same, page 81: "Then he beholds, in the eighth degree, that all the heavenly sojourners will be admitted within the veil of God's presence, where they will become kings and priests before the throne of His glory forever and forever."

The same, in speaking of the inducements to practice Free Masonry, says, on page 188: "They are found in that eternal weight of glory, that crown of joy and rejoicing laid up for the faithful in a future world."

5. REJECTS THE BIBLE.

Chase's Digest of Masonic Law, page 206: "To require that a candidate profess a belief in the Divine authenticity of the Bible, or a state of future rewards and punishments, is a serious innovation in the very body of Masonry."

Webb's Monitor, page 16: "A few private lodges append to the application a pledge to the effect that the applicant believes the Holy Scriptures to be of Divine import, ect. All this is irregular and un-masonic."

Chase's Digest of Masonic Law, page 208: "Masonry has nothing whatever to do with the Bible. It is not founded on the Bible, if it was, it would not be Masonry; it would be something else. . . . Solomon, to whom it is traced, never heard of the New Testament. He was not a Christian. We must, therefore, either blot out the memory of Solomon, and of the other Grand Masters, or we must not insist upon a belief in the authenticity of either the Old or New Testaments."

6. REJECTS JESUS CHRIST.

The Grand Lodge of Illinois, says: "A Mason must believe in God; but in what form he shall believe, Masonry has nothing to do."

Jud. Dec. G. L., Ill., 1869: "Disbelief in the Divinity of Jesus Christ does not in any sense affect Masonic standing."

7. PERVERTS THE SCRIPTURES by omitting the name of Jesus when it occurs in passages which it quotes.

1 Peter ii, 6

WEBB'S MONITOR, page 75.
"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God."

BIBLE.
"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

Matt. xxi, 42.

WEBB, page 77.
"Did you never read in the Scripture, The stone which the builders rejected is become the head of the corner?"

BIBLE.
"Jesus saith unto them, Did ye never read," etc.

2 Thes. iii, 6.

WEBB, page 122.
"Now we command you, brethren, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition ye have received from us."

BIBLE.
"Now we command you, brethren, in the name of the Lord Jesus Christ that ye withdraw," etc.

2 Thes. iii, 12.

WEBB, page 122.
"Now them that are such we command and exhort, that with quietness they work, and eat their own bread."

BIBLE.
"We command and exhort by our Lord Jesus Christ, that with quietness," etc.

And many others. The name of Jesus is not found in Masonic rituals.

8. Omits Jesus' name from all prayers.

Webb, page 287: "Prayer in a Masonic lodge should be of a general character, containing nothing offensive to any class of conscientious believers."

Jud. Dec. G. L., Pa.: "To offer prayer in the name of Christ is contrary to the universality of Masonry."

If these quotations are correct—and if they are not correct, inform us wherein—can you conceive it possible for an intelli-

gent person to be a Christian and an adhering Mason at the same time?

Remember that Jesus says, HE THAT IS NOT WITH ME IS AGAINST ME.

YOUR AID.—We need and ask the help of every one of our readers in obtaining new subscribers. We advocate unpopular truths. Powerful and active opposition is provoked thereby. If you see the importance of these truths, you should stand by us in advocating them. Obtain for us as wide a hearing as possible. Set yourself to work to get us at least one new subscriber. You can do it. Will you? If you cannot do it otherwise, make a New Years gift to some friend, of THE EARNEST CHRISTIAN for one year. But give a day to the Lord by soliciting subscribers for THE EARNEST CHRISTIAN. Will you do it?

LITERARY NOTICES.

Sermons on the International Sunday-school Lessons for 1877. By the Monday Club. Boston: Lockwood, Brooks & Co.

This volume of 448 pages contains 48 sermons by eleven different preachers stationed in and around Boston, on the topics of the International Series of Sunday-school Lessons for 1876. The sermons are orthodox in doctrine, lucid, practical and instructive. Price, \$1.50. For sale by the publishers; also by O. D. Grosvenor Rochester, N. Y.

Fifty Years with the Sabbath-schools. By Rev. Asra Bullard, A.M. Boston: Lockwood, Brooks & Co.

This is a neatly printed and bound volume of 336 pages. It is illustrated with a steel-plate engraving of its author. This book is both interesting and instructive. It gives a sketch of the rise and progress of Sabbath-schools; treats of the best modes of conducting them, and how the results aimed at may be best secured. Its lessons are illustrated by many interesting incidents. Price, \$1.75. For sale by the publishers; also by O. D. Grosvenor, Rochester, N. Y.

CORRESPONDENCE.

LOVE FEAST.

JOHN ANDERSON.—Jesus saves me this morning. When there was no human eye to pity, nor arm to save, Jesus saved me. Bless his name! I was given up an habitual drunkard; but when I went to the fountain head, I found there was power in Jesus to save. For years God's Spirit has been striving with me, and I have been wandering through this land, looking after something to satisfy my poor heart, until I was almost a total wreck. Three years ago this winter, I went to hear Bro. Haynes preach. He hit my case. He preached full salvation. I got troubled so I could not sleep day nor night. At last I fell upon my knees and cried for mercy, and Jesus heard my cry. Glory to God, he saves me this day.

E. OVERING.—I am still on the Lord's side. I am passing through the fire, and deprived of the sweet communion of the saints, but praise the Lord I have communion with the throne of grace, and the rich assurance, if I remain faithful to the last, of entering into the rest reserved for the finally faithful.

ADELIA VIETS.—I am all the Lord's. Bless his name! I have given myself in an everlasting covenant, soul and body, for time and eternity, and pledged fidelity to his cause.

"High heaven that heard that solemn vow,
That vow renewed shall daily hear;
Till in life's latest hour I bow,
And bless in death a bond so dear."

I feel unworthy of the least of his benefits or notice; nevertheless I have the testimony that my ways please him. "I am dead, and my life is hid with Christ in God, nevertheless I live, yet not I, but Christ in me, the hope of glory, and when Christ, who is my life, shall appear, I shall be like him, for I shall see him as he is." The Lord is my sun and shield; he gives me grace and glory, and no good

thing does he withhold from me. I have literally left all to follow Christ; but my loss is only gain, and my watchword shall be onward till I the crown obtain.

W. W. BOWERS.—A little over thirty years ago God reclaimed me from a back-slidden state, and since that time I have been growing in grace and in the knowledge of the truth. As I go forward new light breaks in. Praise the Lord forever! If we walk in the light as he is in the light, we have fellowship one with another, and the blood of the Lord Jesus Christ cleanseth us from all sin. Before I backslid from God I was one of your subscribers for THE EARNEST CHRISTIAN, but as I became lean in my soul I gave up reading that, as well as other good books, and the devil easily led me captive at his will until I gave up my profession and went back into sin more than ever; but at the camp-meeting at Norwich the scales fell from my eyes and I saw myself as I was. I was glad to come back to my Father's house where I found enough and to spare. Praise Jesus, he saves me to-day, soul and body. He saves me from tobacco. It used to cost me from ten to twenty dollars a year for the filthy weed, but Jesus took the appetite away and gave me salvation. Glorious exchange! He saves me from the bar-room; he saves me from the dance-house; he saves me from the love of the world. The things I once loved I now hate. Salvation is mine, I have taken the narrow way. Glory to God forever, peace on earth, good will to man.

RICHARD F. AUSTIN.—I would not for any price part with such a supply of heavenly manna as THE EARNEST CHRISTIAN contained the past year. I would like to tell you what a blessing it is to my soul, but I cannot find words that will tell it as I would wish. All glory to God for salvation! I have it to the satisfying of my desires. My affections are heavenly. I trust that God may be glorified in my body and spirit, which are the Lord's. Bless his name!