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A STRONG CHURCH.

BY REV. B. T. ROBERTS.

Many like to belong to a strong church. Other considerations that should influence a man of conscience are lost sight of in the shadow of greatness. Irregularities are borne, without protest, in a large church which would be considered an ample excuse for leaving a small one.

The church of Christ is a divine institution. Its strength is divine. It is peculiar to itself. It does not belong to any merely human organization. The prophet says: *Put on thy strength, O Zion.* There is a strength that belongs exclusively to Zion. It does not consist in numbers. There is a strength in large organizations. There is strength in great resources. But all such sources of strength are found in Mohammedan, or heathen, or political bodies, as well as in Christian.

1. A strong church holds the truth of God firmly. It may consist of but few. They may be poor and despised. But if they have clear convictions of divine truth, and hold to it with a martyr spirit, their ultimate triumph is certain.

Four hundred years ago the Waldenses were but a handful scattered

among the valleys of the Alps. They were ridiculed, persecuted and proscribed. They were called "The poor people of Lyons" from their poverty—the Sabatati from the wooden shoes they wore—the Humilitati from their humility. Francis I, of France—one of the most powerful monarchs of his day, ordered them to be extirpated. Many were massacred—many were burned alive—but some survived, and to-day their principles are firmly held by the Protestant churches of Christendom. Fifty years ago the American Wesleyan Church was organized in defence of the great truth that slaveholding is inconsistent with Christianity. They were stoutly opposed; but after a severe, but comparatively short struggle, the principles they advocated so fully triumphed, that the church which had proscribed them, passed a resolution in its General Conference, congratulating itself that "it had always taken the lead of sister churches in the abolition movement."

No matter how orthodox the creed may be, the church which holds its doctrines feebly may be large in numbers, but as a church of Jesus Christ, it is weak. The anchor may be strong, but if the cable which fastens the ship to it is weak, the ship is at the mercy of the storm. Our doctrines may be correct;

but unless they have a firm hold of our convictions they will not keep us in temptation, and persecution. If our grasp of God's truth is so firm that it never is relaxed, the truth will bear us on to final victory. Hence strong men are men of strong convictions. A strong church is a church whose doctrines are not merely in their books, but in the hearts and consciences of its members. They may be called illiberal, and all that, but it matters not, they will prevail.

2. A strong church is one that is thoroughly imbued with the love of Christ. They love Him more than they love reputation or life. He sheds abroad in their hearts something of his love for souls. Therefore they are unceasing in their efforts for the salvation of others. Their zeal is not fitful. It is not confined to occasions of unusual excitement. It does not expend its efforts on those who will bring to the church money or reputation. It looks upon souls for whom Christ died as worth more than worlds, and it seeks to bring them back to God. Such a church is a revival church. Its efforts are constantly directed towards promoting the salvation of men. All its arrangements are made to effect this object. It treats strangers kindly, that it may win them to Christ.

A church thus pervaded by the love of Christ, and thus employed can but be united. Its members have too much charity to take up and readily believe the reports which they may hear about each other. They are engaged in too great a work to waste any of their energies in assaults upon those who are trying to aid them. They are *workers together with Christ*, and to

fall out with each other would be to rebel against their Master. No earthly tie could bind them, as the love of Christ cements them to each other.

3. A strong church is a holy church. Its strength consists largely in its holiness. Christ keeps His church alive amid all opposition, that he may keep holiness in the earth. He formed it that it might be holy. *Christ loved the church and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.*—Eph. v, 25-27.

He makes holiness one of the conditions of its existence. It is doubtless this state of the church, under the Gospel dispensation, which the prophet predicts. *For henceforth, there shall no more come into thee the uncircumcised and the unclean.*—Isa. lii, 1. In accordance with this prediction, Paul, when writing to the church at Corinth, describes who he means by the church. *Paul unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called saints.*—1 Cor. i, 1. Sin is an element of weakness in a church, as treason is in an army. With sin lurking in the camp, its movements are uncertain and its victories defeat. When sinners gain the permanent control of a church, it ceases to be the church of God. It may build costly cathedrals, and all that, but its power to save man is gone.

4. A strong church is one that enjoys and cherishes the special presence of God. Where he is in the midst of the two or three, their strength is fully

equal to their work. They accomplish what hundreds cannot; do [without His presence. *Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.* Arguments and anecdotes may entertain; but the presence of God among his people carries conviction to the unsaved. Paul says that when the whole church is come together in one place *if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all; and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.*—1 Cor. 14, 24-25.

There is an attractive power in eloquent speaking and in good singing; but there is nothing that will draw people to the house of God like His presence among His people.

These are some of the elements of strength peculiar to the church of God. They should be found in every individual church, however small or poor. When this takes place, Zion will prosper. *In those days ten men shall take hold out of all languages of the nations, even shall take hold of the skirts of him that is a Jew, saying, We will go with you: for we have heard that God is with you.*

—If your eyes were opened to look at a pierced Christ, you would see that the load he bore was infinite. Ah, see there! God did not spare Christ. Though he had no sin of his own, nothing but imputed sin, yet see what infinite wrath was poured upon him; see what arrows pierced his holy soul! The nails pierced his spotless hands and feet, but all the arrows of God were drinking up his spirit.

MOODY ON MARRIAGE.

In a recent address in Chicago, Mr. Moody said:—This first miracle was performed at a wedding. The first thing that will take place in the next dispensation will be the marriage of the Lamb. I want to say a few words about matrimony. The moment that I mention that subject there is a general titter. People talk about death as the most solemn thing in life. I believe that the most solemn step that any man ever took was matrimony. There are a number of hells on earth to-day because people have not been led together by God; because their marriage was not made in heaven, and God never intended them to live together. They are living miserable, wretched lives in consequence. I don't know any subject we ought to pray more over, and it is farthest from our prayers. We pray for everything else, but we do not pray for a blessing on our marriage. Look at the misery, look at the wretchedness in Chicago to-day on account of it. I want to say right here and I don't want to give any uncertain sound, may God have mercy on those men who are putting away their wives for nothing. There is a God of equity sitting in the heavens who will judge them by and by. Don't let those men think they are going to escape judgment. This thing of divorce is alarming, and yet by many it is considered a trifle.

Men get married to-day and are divorced to-morrow. "What God has joined together let no man put asunder." The idea that a man should, without provocation, put away his wife is terrible, and yet it is being done. I think there is a blight in many a home to-day on this account. And let me say another thing—that I believe in Paul's declaration, that no unconverted person should marry a converted person. What right has a man to give himself away to a godless, Christless woman; or what right has a religious woman to ally herself for life with an irreg-

ious man? When you speak to people about this, they laugh at you and say it is none of your business—that the Church has nothing to do with it. But the Church has to do with it. There is just as imperative a law in regard to it as the commandment, "Thou shalt not steal." Look at the misery which comes of such alliances. If you are going to marry, my friends, be sure that you have Christ and His disciples there. Do not do anything you cannot ask the Lord to bless you in. We, as parents ought to be very careful in whose society our children go. We ought to pray very much when they select a companion for life that God may help them—and the match may be made pleasant and profitable.

—“The thoughts of Christ are become exceedingly frequent with me; I meditate on his glorious person, as the eternal and the incarnate Son of God: and I behold the infinite God as coming to me, and meeting with me in this blessed meditation. I fly to Him on multitudes of occasions every day, and am impatient if many minutes have passed without some recourse to Him. Every now and then I rebuke myself for having been so long without any thoughts of my Saviour; how can I bear to keep at such a distance from Him? I then look up to him, and say, O my Saviour, draw near unto me! O, come to dwell in my soul, and help me to cherish some thoughts wherein I shall enjoy Thee; and upon this I set myself to think of what He has done, (is doing,) and what He will do, for me: I find the subject inexhaustible, and after I have been thus employed in the day, I fall asleep at night in the midst of some meditation on the glory of my Saviour; so I fall asleep in Jesus, and when I awake in the night, I do on my bed ‘seek Him whom my soul loveth;’ on awaking, the desires of my soul still carry me to Him who was last in my thoughts when I fell asleep.”—*Cotton Mather.*

FOUND DEAD.

Reader, there are many dead people in the world, who are not yet buried. There are thousands who have been dead for many years, and are not yet put into their graves. Perhaps you are one of them. Perhaps while you read the article now in your hands you are yourself a *dead man*.

Reader, when a man's heart is cold and unconcerned about religion, when his hands are never employed in doing God's work, when his feet are not familiar with God's ways, when his tongue is seldom or never used in prayer and praise, when his ears are deaf to the voice of Christ in the gospel, when his eyes are blind to the beauty of the kingdom of heaven, when his mind is full of the world, and has no room for spiritual things—when these marks are to be found in a man, the word of the Bible is the right word to use about him, and that word is, “dead.”

This is the true explanation of sin not felt, and sermons not believed, and good advice not followed, and the gospel not embraced, and the world not forsaken, and the cross not taken up, and self-will not mortified, and evil habits not laid aside, and the Bible seldom read, and the knee never bent in prayer. Why is all this on every side? The answer is simple, *Men are dead.*

This is the true explanation of many things which wring a faithful minister's heart. Many around him never attend a place of worship at all. Many attend so irregularly, that it is clear they think it of no importance. Many attend once on a Sunday who might just as easily attend twice. Many never come to the Lord's table, never appear at a week-day means of grace of any kind. And why is all this? Often, far too often, there can be only one reply about these people, *They are dead.*

Reader, are you dead? Seek Christ, that you may have life. Repent of sins and be converted this very day. Pray to the Lord Jesus Christ, and you shall be made alive.—*Rev. J. C. Ryle.*

WORLDLY PLEASURES.

BY REV. E. P. MARVIN.

I am amazed that the pulpit and the press are so nearly dumb concerning the increasing tendency to transform Christian churches into play houses and club-rooms. We have been told that the church should not merely prohibit sinful amusements, but furnish those that are innocent. I reply that the idea of furnishing any kind of amusement for saints or sinners, is foreign to the true mission of the church in the world. The prevailing drift of the world is towards amusement and frolicking, and no encouragement or help is needed in that direction. An increasingly large class make it their business to "sit down to eat and drink, and rise up to play."

Besides, many of these "entertainments" are as corrupting and disgusting as those which the world usually indulge in. It is enough to make an intelligent Christian blush and hang his head to read some of the programmes. The world can invent its own amusements, good, bad, and indifferent. The church, in its organic capacity, has little to do with what the world calls "society," and society life, except to permeate it with the sanctifying influences of Christianity. And further, the world can always surpass us in catering to the flesh. Her play-houses and club-rooms will always win the most patronage. We can simply present a little rude art and some mild forms of amusement, and these will whet the carnal appetite for "the real thing." Instead of diminishing the throng of sinful pleasure seekers, we shall recruit their numbers. I would much sooner attend the legitimate drama on some week-day night than the rude and illegitimate drama of many of our Sunday-school concerts on Sabbath night.

Three years ago I dined with "the second walking gentleman" of the Brooklyn Theatre. I asked him what

led him to the theatre. He replied: "Acting in the first Sunday-school concerts of the First Church of R—"

When the church endeavors to amuse, entertain, or please the world in any way, she very soon forgets her high mission and becomes false to God. It is the old policy of Jeroboam. He popularized the service of God by conforming it to the sinful lusts and passions of men, by putting aside the truth of God's holiness and justice, and substituting teachings which disturbed no sinners's conscience. And how belittling it is to the church of God to "get up" these puerile and meagre entertainments, whose chief attractions for worldlings are that they are held on Sunday night, and that they are usually free at the door. How belittling for the church to do this for the purpose of getting a little money from sinners to supplement the stinginess of the saints!

How corrupting to the spirit of benevolence to resort to fairs, festivals and bazaars to raise money for the legitimate expenses of the church. If Christians will not give from pure benevolence, "hoping for nothing again," we have the best reason for asserting that God does not want their alms. What must worldlings think of our valuation of "the pleasures and treasures" of religion if we are not willing to pay for them as they pay for their carnal pleasures. Even if it cannot be shown that all these ecclesiastical amusements, and crooked ways of raising money are absolutely wrong in themselves, still it has become the solemn conviction of no small number of God's people, that we must abandon them or God will abandon our churches and write Ichabod upon them. Many who at first countenanced them "for the good of the church," now enlightened by God's Spirit and experience, will abandon them for the same reason. Christ must purge his temple anew before his Spirit will be manifested in power. And now let me humbly, but with earnestness, record my solemn

declaration and testimony against all these modern methods of "entertaining" the world and raising money for the church.

So far as my voice can be heard, and my influence prevail, let me say to every church: "Your grand mission is to save the world and not to amuse it, and help on its frolic to perdition. If you cannot get means for its support in God's appointed way, shut up its doors and go with your pastor to 'the highways and hedges.'" ♦♦♦

—Prayer, to have most effect on ourselves, must be believed to have an effect on God. It is too solemn a transaction by far, to be made use of as a kind of spiritual strategy. No; make not our prayers to seem one thing and to be another. Strike not our devotions dead by the skeptical sophism that they can only have an effect on ourselves. They will have an effect on God; for he has said that they will, and the promise has been ratified and confirmed in the experience of holy and devout men of all ages. They will have an effect on God; for He who is in "the bosom of the Father" has said they will. "Ask, and it shall be given you; seek, and ye shall find."

—There is something infinitely vast and glorious in the righteousness of God. When the deluge covered the earth, it covered the highest mountains. Looking down from above, not one mountain-top could be seen, but a vast world of waters—a vast plain reflecting the beams of the sun. So if you this day lie down under the righteousness of God, the mountains of your sins will not be seen, but only the vast, deep, glorious righteousness of your God and Saviour. If you were to cast a stone into the ocean, it would be lost and swallowed up by the deep waves; so when a sinner is cast down under the righteousness of God, he is lost and swallowed up in Christ.

✓—Shackles have short chains, but men cannot walk with them.

"WHITER THAN SNOW."

BY O. A. PRATT.

The washing has been completed; water has been faithfully applied; yet, to the skilled eye, certain stains remain which are necessary to be removed; water has failed to do this. The bleaching process is resorted to. The sunshine and dew descend, and after a few days, the soiled linen comes forth—*white*—and yet not entirely white; for, here and there, faint traces of stains still remain. A deep rust is imbedded in the fabric. Certain chemicals are judiciously applied, and the work is accomplished.

The soul is unclean. Sin is deeply implanted therein. A Saviour of infinite power and love has undertaken its case. The water of life is provided full and free. The washing of regeneration is at first faithfully administered. But alas! such are the depths of depravity; traces of sin yet remain. Next the sunshine and dews of Divine grace descend. The soul of itself cannot—it cannot remove a single stain. It can only so present itself that the sunshine and dew will have the desired effect. Still the work is incomplete. Unmistakable traces of original depravity still exist. Then the great Physician resorts to afflictions. "Blessed is the man whom thou chastenest, O Lord, and teachest out of thy law. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed."

Scarlet cannot be bleached from cloth without destroying the fabric; but here we have a cleansing fountain, where the vilest sinner may come and lose every stain. Come then, sinner, come. The fountain now is flowing,—

"Tis flowing for you and for me." Delay not; you may delay the opportunity too long. Despair not; for though your "sins as mountains rise," and though they be as crimson, the promise is yours: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white; as snow; though they be red like crimson, they shall be as wool."

—Art thou unladen of the things of this world; as pride, pleasures, profits, lusts, vanities? What, dost thou think to run fast enough, with the world, thy sins and lusts in thy heart? I tell thee, soul, they that have laid all aside, every weight, every sin, and are got into the nimblest posture, they find work enough to run; so to run as to hold out: to run through all the opposition, all the jostles, all the rubs, over all the stumbling-blocks, over all the snares, from all the entanglements that the devil, sin, the world, and their own hearts lay before them. I tell thee, if thou art going heavenward, thou wilt find it no small or easy matter.—*Bunyan.*

—Conversion is not enough. If a man is only converted, and we get him into the church, we think the work is done, and we let him go to sleep, instead of urging him to seek the "gift of the Holy Spirit," that he may be anointed for work. Let us not be trying to live on the old story. The Holy Spirit's coming upon Christians with power, is distinct and separate from conversion. If the Scripture does not teach it, I am ready to correct it.—*Moody.*

—They who doubt the truth of religion because they can find no Christian who is perfect, might as well deny the existence of the sun because it is not always noonday.

—Avoid incessant talking; avoid, as much as possible, speaking of yourself; but endeavor to make your conversation useful, as unto the Lord.

SIMPLICITY AND SINCERITY.

BY REV. E. C. BEST.

Simplicity is the quality of being simple, or plain; sincerity is the being in reality what it appears to be. Simplicity means, without deception. The root of the words are nearly alike: simplicity comes from *sine*, without, and *plica*, a fold; sincerity comes from *sine*, without, and *cera*, wax. The meaning is plain; the former, without a fold or complication; the latter, without wax or deception—referring to the ancient custom of covering the flaws in pottery with wax. The Greek word, which is rendered sincerity in 2 Cor. i, 12, means the splendor of the sun, and there signifies such simplicity of action, and purity of affection as can stand the light of God shining upon it. This alludes, perhaps, to a common practice of holding articles of traffic to the sunlight to detect flaws or impurities. As the lack of honesty makes the rogue, the knave, or the cheat; so the lack of simplicity and sincerity constitutes the hypocrite. He pretends, like the stage-player, from whom he is named, to be something while in reality he is nothing. He professes, what he is conscious he does not possess. He avoids the light, lest his deeds should be made manifest.

The soul that is conscious of being in possession of sincerity, loves the light. He fears nothing from exposure; for he knows no cunning, and employs no stratagem. "In him is no darkness at all." This principle is the ground of a good conscience. A person who has committed a wrong is constantly agitated by fear; so wherever sin lies buried in the heart, the conscience cannot find rest. It may be drugged to death; but sweet, refreshing rest it cannot find. The conscience is the soul's balance; it weighs every motion, and approves that which the judgment says is right. The soul that has godly sincerity—*i.e.*, the sincerity of God, or that which God produces in

the heart, will also have an enlightened conscience. Paul had a good conscience while he persecuted the Christians; but his conscience was not enlightened. He had sincerity, but lacked *godly* sincerity. The light of God shining upon the conscience produces as great a change in it as the sun's rays produce upon the foliage.

Simplicity and sincerity are essentials of the soul. The soul that possesses these qualities will enjoy the blessing of God. The lack of these hinders God's work in the soul.

The one who attempts to follow Christ without these qualities, is like a well without water, and like clouds without rain. He is in reality one thing, and apparently another. As one has said, "He has put on the new man, but never put off the old." Mechanics sometimes slight their work, or cover the flaws with paint or putty; but time will show the insincerity of the act, and expose the maker.

The soul that covers his sins shall not prosper. God shall bring every secret thing to light. Time will wear off every particle of deception as the storm wears off the finish from the deceptive articles, and the soul must bear its folly. Eternity's light will be clear and strong, showing every cheat.

Look, now, at the hypocrite with his robes of self-righteousness rent asunder, exposing him to everlasting contempt! How glorious that soul that can stand in the blazing light of the throne of God, and lift up holy hands without wrath or doubting!

The lack of sincerity is one great cause of backsliding. Some wrong is done, and instead of coming out and frankly acknowledging the fault, it is covered up—*waxed over*. The conscience is drugged to sleep, and the soul is once more dead in sin. God cannot bless a soul through a coat of deception. When we attempt to deceive God, we must be careful or we shall find ourselves deceived.

Welcome the light; conceal nothing; examine your heart by the light

of God. Be a model of simplicity—in dress, language, and deportment. In sincerity, be like the sunlight—pure; artless as a child. Let your love to God be like the pure honey, without wax.

—When the soul looks first to Christ, he sees half of the truth: he sees the wrath of God against sin, that God is holy and must avenge sin, that He can by no means clear the guilty; he sees that God's wrath is infinite. When he looks to Christ again, he sees the other half of the truth: the love of God to the lost, that God has provided a Surety free to all. It is this that fills the soul with joy. Oh, it is strange that the same object should break the heart and heal it. A look to Christ wounds; a look to Christ heals. Many, I fear, have only a half look at Christ, and this causes only grief.

—It was no temporary, fitful energy which Christ's love exerted over Paul's heart and life, but an abiding and a continued attraction; for he doth not say that the love of Christ did once constrain him, or that it shall yet constrain him; or that in times of excitement, in seasons of prayer, or peculiar devotion, the love of Christ was wont to constrain him; but he said simply, that the love of Christ constraineth him. It is the ever-present, ever-abiding, ever-moving power which forms the mainspring of all his working; so that take that away, and his energies are gone, and Paul is become weak as other men.

—Did you ever see the son of a king lay by his robes, and his glory, and become a poor man, and die in misery; and all this for nothing? Do you think the Lord Jesus left his Father's love, and the adoration of angels, and became a worm, and died under wrath, and all for no cause? Is there no wrath lying upon you? Have you no need of Christ? Ah, why then do you not flee unto him?

—The anointing is immensely greater than the new birth.—*Wesley*.

THE POWER OF GOODNESS.

BY REV. J. E. SEARLES.

It is said music hath power to charm the serpent and to tame the rage of the lion. Whether this be so or not, real goodness, gentleness and sweetness, constitute an influence, or power that but few can resist. I recollect reading a narrative some years ago that furnished a beautiful illustration of this statement.

A gentleman traveling in a scarcely settled portion of the country, was overtaken by night, and as the distance was considerable to the town, and being weary, he concluded to seek lodgings for the night at a little farm house standing back a small space from the road. As he approached the house, he noticed a slender, little girl standing on the porch. When he had come near,— suddenly, like a lion from the thicket, an immense dog sprang out of the open door with a savage bark, the effect of which was to make the hair stand on end. The brute seemed gathering himself for a spring upon the stranger. But at that moment a little, gentle hand was laid upon his neck, and a low word spoken; and a sweet voice said: "Don't be afraid, he won't hurt you!" The man advanced but not without fear. The dog growled in the most wicked manner; but the little hand was still on his shaggy neck, and quieted him. And then in a gentle tone she said,— "Go in, Tiger." And he immediately turned and disappeared.

But at the same moment a rough voice called out—"Who's that?" and a large man, forbidding in appearance, came out of the door, and abruptly and roughly exclaimed, "Who are you? What's wanted?" The young girl who remained upon the porch, laid her hand upon his arm and leaned gently against him. The prospect for the stranger seemed unfavorable for a night's lodging, so he asked only the distance to the town. The answer was growled out, "Six miles." The gentleman ven-

ured to say "That's a long distance for one who is weary to travel at night! Can't you make room for me until morning? I would be very thankful." The girl's hand moved gently up her father's arm until it rested on his shoulder, and she leaned still closer to him.

Now strangely, with a subdued voice the farmer replied, "Come in, we'll try what we can do for you."

As they entered, the host addressed a middle-aged woman standing by a table, and said, "A stranger, mother, and wants us to let him stay all night." The woman coolly replied, "We don't keep a public house." The stranger attempting to explain, was interrupted by the farmer saying, "The man is too tired to go any further, it is no use, we must give him a bed." Turning round he saw the little girl speak a few words in a low voice to her mother, and he noticed as she spoke, the little hand was resting on her mother's. The woman's cold expression softened, and she said, "I guess we can find a place for him." Then she added, addressing the stranger, "Have you had any supper?" The answer being given in the negative, she set before him a plentiful supply, to which he did ample justice. While the stranger was enjoying his supper, two children commenced quarreling with each other. The father roared out in a peremptory voice, "John, go off to bed!" But John paid no more attention than though nothing had been said.

"Do you hear me, sir?—off with you!" repeated the angry father. "I don't want to go," whined the boy. "Go, I tell you, this minute!" Still there was not the slightest movement to obey, and the little fellow looked the very image of rebellion. A storm seemed brewing. At this crisis this marvelous girl glided across the room, and stooping down took the boy's hand in her's. Not a word was spoken; but the young rebel was instantly subdued. Rising he passed out by her side and went silently to bed. The stranger looked at the little angel of

peace with amazement, wondering at the power of that gentle hand. She seemed sadly out of place amid the rough and rude about her; but perhaps they needed the softening influence of her gentleness and sweetness. And many times during the evening the stranger witnessed the magic power of that gentle hand and voice.

After breakfast the next morning when he was about starting, the farmer told him he was going to town, and he would take him in his wagon. In due time the horse was harnessed; all was ready for a start. And the family came out to see them off. The farmer gathered up the reins, and with a jerk, said, "Dick, go long." But Dick didn't "go long." The whip cracked by the pony's ear, and he shouted "Dick, you rascal, get up!" It availed not. Then came down the whip with a heavy hand; but the stubborn beast only shook his head sullenly. A stout lad came out and seized the bridle and pulled, and yanked, and kicked the rebellious pony; but not a step would he move. At this crisis a sweet voice said, "Willie don't do so." The voice was quickly recognized. And now that magic hand was laid on the neck of the seeming incorrigible animal, and a simple low word was spoken. Instantly the rigid muscles relaxed, and the air of stubbornness vanished.

"Poor Dick," said the sweet voice, and she stroked and patted softly his neck with the child-like hand. "Now, go along, you naughty fellow," in a half chiding, but in a tender voice, as she drew slightly on the bridle. The pony turned and rubbed his head against her arm for a moment and started off on a cheerful trot, and there was no further trouble that day.

The stranger remarked to the farmer, "What a wonderful power that hand possesses." The reply was, "Oh, she's good! Everybody and everything loves her."

This was the secret of her power. The quality of her soul was manifested in the touch of her hand, even to the

brute beasts. Nothing in this world of perversity and sin is so potent as real goodness. A soft word, a gentle touch is more mighty to conquer the turbulent spirit than all the bluster and thunder ever forged out of the rage of human passions. It may be difficult for some to trust to agencies so apparently insignificant; but they never fail. "Kind words never die!" and gentleness and sweetness are the beginning of heaven in the soul.—*Christian Standard and Home Journal.*

—If you saw a criminal put into prison, and the prison doors closed behind him, and if you never saw him come out again, then you might well believe that he was still lying in prison, and still enduring the just sentence of the law; but if you saw the prison doors fly open, and the prisoner going free, if you saw him walking at large in the streets, then you would know at once that he had satisfied the justice of his country, that he had suffered all that it was needful to suffer, that he had paid the uttermost farthing. So with the Lord Jesus; he was counted a criminal, the crimes of guilty sinners against God were all laid at his door, and he was condemned on account of them. He was hurried away to the death of the cross, and the gloomy prison-house of his rocky sepulchre, the stone was rolled to the mouth of the grave. If you never saw him come out, then you might well believe that he was still enduring the just sentence of the law. But lo! "he is risen, he is not here;" "Christ is risen indeed." God, who was his judge, hath raised him from the dead, and set him at his own right hand in the heavenly places; so that you may be quite sure he has satisfied the justice of God.

—It is a glorious thing to preach the unsearchable riches of Christ. We do not value it aright till we are deprived of it; and then Philip Henry's saying is felt to be true—that he would beg all the week in order to be allowed to preach on the Sabbath-day.

ANN CUTLER.

Ann Cutler was born near Preston, in Lancashire, in the year 1759. Till she was about twenty-six years of age, though she was very strict in her morals and serious in her deportment, yet she never saw into the method of salvation by Jesus Christ till the Methodist local preachers visited that neighborhood. After hearing one of them she was convinced of sin, and from that time gave all diligence to obtain mercy. In a short time she received pardon, and her serious deportment evinced the blessing she enjoyed. It was not long before she had a clearer sight into her own heart; and, though she retained her confidence of pardon, she was yet made deeply sensible of the need of perfect love. In hearing the doctrine of sanctification, and believing that the blessing was to be received through faith, she expected instantaneous deliverance, and prayed for the *power to believe*. Her confidence increased until she could say: "Jesus, thou wilt cleanse me from all unrighteousness!"

In the same year of her finding mercy (1785), the Lord said: "I will; be thou clean." She found a sinking into humility, love, and dependence upon God. At this time her language was: "Jesus, thou knowest I love thee with all my heart. I would rather die than grieve thy Spirit. O! I cannot express how much I love Jesus!" After this change something remarkable appeared in her countenance—a smile of sweet composure. It was noticed by many as a reflection of the Divine nature, and it increased to the time of her death. In a few months she found a great desire for the salvation of sinners, and often wept much in private; and at the same time was drawn out to plead with God for the world in general. She did not know the meaning of this; and she found none that could either enlighten her mind or encourage her views. Her concern increased; and nearly every time I saw her I was asked for in-

struction. She began to pray in meetings, and several persons were awakened and brought to God. The effects of her labors were manifest. Many were displeased, but some were saved. At Preston and Blackburn, she became noted for piety, and yet her usefulness was comparatively but small. Her manner and petitions were strange to numbers, as she prayed with great exertion of voice, and for *present blessings*. She would frequently say: "I think I must pray. I cannot be happy unless I cry for sinners. I do not want any praise. I want nothing but souls to be brought to God. I am reproached by most. I cannot do it to be seen or heard of men. I see the world going to destruction; and I am burdened till I pour out my soul to God for them."

Mr. Wesley calling at Preston, she communicated to him her experience as it respected *her union with God*, and her strong desire to do his will. He wrote her an answer, of which an exact copy may be here inserted, as it was left among her other papers:

"WALTON, April 15, 1790.

"MY DEAR SISTER: There is something in the dealings of God with your soul which is out of the common way. But I have known several whom he has been pleased to lead in exactly the same way, and particularly in manifesting to them distinctly the three Persons of the ever blessed Trinity. You may tell all your experience to me at any time; but you will need to be cautious in speaking to others, for they would not understand what you say. Go on in the name of God, and in the power of his might. Pray for the whole spirit of humility, and I wish that you would write and speak without reserve to,

"Yours, affectionately,

"JOHN WESLEY."

It is easily seen from this answer what opinion Mr. Wesley had of Ann Cutler, particularly as it respected her depth of piety; and, to my knowledge, she attended to the advice which he

had given in this letter. She experienced many things in union with God which she mentioned to but few; and some manifestations, she declared to me, were never related to any one else.

Another preacher wrote to her about the same time, as follows:

"DEAR SISTER: I rejoice that you stand in the love of God. Keep to the plain New Testament. Learn no mystical phrases. Remember it is *repentance, faith, and holiness*. The Bible knows this religion, and no other. Read this, and it will lead you higher and higher, till you obtain the crown.

"I am your affectionate brother,
 " * * * * *"

I think it proper now to take notice of the different parts of her experience, which were evidenced to numbers for more than eight years.

Her faith in God. Her manner was to search diligently the New Testament, to know what blessings were promised to her; and if she could only satisfy herself, from her own reading, or from the explanation of others, of what the promise contained, she instantly believed that the Lord would give it; and it appeared that she daily, through faith, increased in the work of God. I never remember hearing her say that she had received any blessing, without adding, "I see a great deal more for me in Jesus."

When she was called upon to plead for others, her custom was, if possible, to know their state. For this she used every prudent means. If she was satisfied of what they then needed, she believed with all her heart that the Lord would fulfil their desire. She was as confident for sanctification as justification; yet, she observed, it required a greater exertion of faith in the person prayed for, and the person pleading, to receive purity of heart than pardon.

She lived by faith. I had evidence that she trusted in no grace, but looked through all to God.

In several places where preachers

and others had lost their hope of a revival, she has selected a few souls to assist her, and, to the astonishment of many, has prevailed with God.

Her Christian love. She often expressed herself thus: "It is all love; nothing but love. God is love. I want more of this love. How do you think I may attain to more? I feel nothing but pure love; but God can enlarge my heart and give me a greater fulness. I feel my soul continually burn with love to Jesus."

If ever any gave evidence of love she certainly did; and, according to the thirteenth chapter of the First Epistle to the Corinthians, she "believed all things, hoped all things, endured all things."

Her love to sinners appeared in her frequent sighs, groans, tears, and strong crying to God in secret. What appeared the most like tautology in her petition was, "Jesus, save sinners! Thy blood was shed for them. O! save sinners!"

Her love to real penitents was striking. Her soul travailed in birth; till Christ was formed in them. She went through great sorrow, sympathizing with the broken in heart; and she always seemed unwilling to leave them till they were comforted. Her love moved her to mourn with them that mourned; and, when deliverance came, her soul rejoiced in God her Saviour. She often said, "None know the glory of pleading with souls but those who do it."

Whenever she found persons, to use her own expression, "quite devoted," she showed uncommon respect for them; and, in her conversation on the subject, said: "I love to be with them; it helps me forward. I see many things in them which I want myself; but we shall soon be in heaven. I must do all I can for God every moment, and then I shall be near them in another world. O! it delights my soul to see those that are not entangled with anything below the sun!" Her love to the preachers and the connection was the

strongest I ever saw in any person. She did, by her Christian charity, "cover a multitude of sins." I never knew her speak evil of any one. She said, "When I know any evil I tell the Lord. I can tell everything to him." She never would talk about the faults of others; anything of this nature made her quite uneasy. Her language was: "I know it will do them no good; I feel it will hurt my mind; I want to talk of something else." Her soul seemed always moulded into pure love.

Her humility. Her friends sensibly feel, and all who have a real knowledge of her character can testify that this grace shone the most conspicuous. There appeared nothing affected. What was seen proclaimed the sentiments of her heart. I have often thought she did not know how to dissemble. Whatever the blessings were which she received, she spent more time in thanksgiving for them than she did in the petition. "Glory be to Jesus!" was her cry. When she professed to receive an increase of grace, there appeared an increase of holy shame in all her conduct. She appeared sunk under the weight of love, with a soul full of gratitude. The image of the Son of God was then the most visible. Whenever she was answered in the salvation of others, which was exceedingly common, she instantly exclaimed, "Glory, glory to thy name, O Jesus!"

I saw it was not in her to be backward when called to labor for God, or to let others act before her; but her genuine humility was seen in her acting instantly, or not acting, as she might be called; in being nothing, and feeling it, or in being anything for God and his glory; in being accounted a fool, or wise; despised, or esteemed; rejected, or received.

Her great patience. To see God in all things is the privilege of Christians; and their happiness consists in acknowledging him as their King, Judge, and Saviour. "Thy will be done;" "Thou canst not do wrong!" was the language of Ann Cutler for eight years. She

met with great opposition; but I never saw or heard of her being in the least angry. She never complained of ill usage. She was sent for by many, both rich and poor; and though she was exceedingly sensible of opposition, yet she would say, "I am not received at such a place; but the will of the Lord be done!"

She bore the contradiction of sinners, and took patiently and joyfully the loss of her good name, willing to be nothing in order to possess all things. She said: "I want nothing but to suffer all that Jesus will lay upon me, and for him to fulfil his will in me every moment. I hope, through his assistance, to live as near to him as any person in this world. I know he does all things well!"

Her manner of praying. I never heard anything against Ann Cutler except her manner of approaching the Lord. I hinted before that she prayed with great exertion of voice, and "in this she never lost her foes." She was in our house several months at different times. It was her usual custom to arise at midnight to pray and return thanks for mercies received. Going to rest again, she slept till four, which was her regular hour of rising. She continued till about five pleading for herself, our family, the society, the preachers, and the whole church. If we had no meeting at five, she retired into the chapel, and there continued in earnest prayer another hour. About six she went into her room, and read the Scriptures with prayer. When she labored with her hands, she would retire twelve or fourteen times in the day, and pray a few minutes at a time. She continued frequently very long in private; but was very short in public, and in general with a loud voice. Her plea for this was, "I have tried to pray differently, but am always less confident. I would do anything to please if it would not hurt my own soul; but I am in this way most free from wanderings, and have the greatest confidence. I dare not strive against it any more.

She prayed without ceasing. Her life was a life of prayer. O! that I may follow her in this as she followed Christ! "For, being in an agony, she prayed more earnestly." I have been in a chapel, when suddenly the whole congregation have been affected in answer to her cries. For prayer I never expect to see her equal again.

Her modesty. She was often detained late in the evenings with people in distress, but would never return in company with young men. She conducted herself in this respect to the glory of God, to the good of his people, and to the satisfaction of all. It appears from her journal that she laid a strong foundation for this mode of conduct; a short extract from which I shall here insert:

"I am thine, blessed Jesus; I am wholly thine! I will have none but thee. Preserve thou my soul and body pure in thy sight. Give me strength to shun every appearance of evil. In my looks keep me pure; in my words pure—a chaste virgin to Christ for ever. I promise thee, upon my bended knees, that if thou wilt be mine I will be thine, and cleave to none other in this world. Amen.—ANN CUTLER."

It appears, from different parts of her journal, that she had covenanted with God to live and die in this state; and she certainly was, in a surprising manner, kept from every stain in her conduct before men; for both saints and sinners were constrained to say, "Ann Cutler looks at nothing but heaven."

Her self-denial. When with us she lived chiefly upon milk and herb tea. Everything strong she quietly but firmly rejected. When asked to take anything better, she replied: "I dare not take it. I know what will grieve the Spirit." But though she was so exceedingly temperate, she looked quite healthy. I have often wondered that she went through so much labor with so little food; but she was in an extraordinary way supported. It never appeared that by any of her labors her life was shortened. Her manner was,

to see her call as clear as possible, to act in it with a single eye; and to whatever extraordinary work the Lord called her, she believed that he would support her in it. "She was crucified to the world, and the world to her."

Her conversation. Her conversation was truly in heaven. If anything light or superficial was advanced when in company, she was uneasy, and would beg for a better subject, saying, "I am tired: I must either talk about Christ or pray; or I must retire." Thus she reproved many. I have often mourned that I was not so much in heaven.

Her words were few, "seasoned with grace," making a deep impression wherever she went. With all this she never had any gloom upon her countenance; but still presented the image of that sweet, happy mind which was in Christ. I have seen her, when speaking of the glory of the world to come, stop suddenly, apparently filled with the Spirit; and, when she could speak no more, she quietly sunk beneath the power of God, arose, and retired under a holy shame.

Her union with the Father, Son, and Holy Ghost. This experience is what Mr. Wesley advised her to make known to but few. Yet it may not be wrong, as she is gone, to reap the fruit of her labors, by declaring a few particulars for the benefit of those who are earnestly seeking the same privilege. It was her method, as appears from her papers, to renew her covenant with God every day in the following words:

"Blessed Father, loving Jesus, Holy Spirit! I give my body and my soul into thy hands. Have thy whole will in me, use me to thy glory, and never let me grieve thy Spirit. I will be thine every moment; and all that thou art is mine. We are fully united; we are ONE; and I pray that we may be one forever. I give myself again to thee. Give thyself again to me!

"Father! I reverence thy majesty, and sink before thee. Thou art a holy God. I submit my all to thee. I live under thy inspection, and wonder at

thy glory every moment. Blessed Jesus! thou art my constant friend and companion. Thou art always with me. We walk together in the nearest union. I can talk to thee as my Mediator. Thou showest me the Father, and I am lost in beholding his glory. Thou takest me out and bringest me in. Thou art with me wherever I go. Mine eyes are upon thee as my pattern and continual help!

"Holy Spirit! thou art my comforter. I feel from thee a constant, burning love. My heart is set on fire by thy blessed influence. I pray by thy power. It is through thee I am brought to Jesus; through Jesus I am swallowed up in what I call glory; and I can say, Glory be to the Father, glory be to the Son, and glory be to the Holy Spirit!

"I have union with the Trinity thus. I see the Son through the Spirit; I find the Father through the Son, and God is my all and in all!"

Her feeling expressions proved to us that she experienced this salvation. She had continual fellowship with the blessed THREE-ONE; three in office as it respects us in our present state, but ONE God absolutely, world without end.

(To be continued.)

—It is said of the chamomile flower, that the more you tread upon and bruise it, the sweeter is the odor it spreads around. Ah! so it was in our sweet Rose of Sharon. It was the bruising of the Saviour that spread sweet fragrance around. It is the bruising that makes his name as ointment poured forth.

—I feel like a little child casting a stone into some deep ravine in the mountain side, and listening to hear it fall—but listening all in vain; or like the sailor casting the lead at sea, but it is too deep—the longest line cannot fathom it. The ocean of Christ's sufferings is unfathomable.

—Inclination may lead to self-deception.

GOD THE WIDOW'S HUSBAND.

The facts, in the following narrative, are said, by good authority, to be strictly true:

The widow sat in her solitary chamber. The darkness of evening, which was gathering around her, was strikingly emblematic of the gloom that had settled on her soul; and as she thought of her own desolate situation, of the changes that a few short weeks had effected in her own happy home, and looked upon her fatherless ones as, unconscious of their mother's distress, they sported around her, she groaned in the agony of her spirit, "O that I had wings like a dove, for then would I fly away and be at rest." Two months ago, and the domestic circle was unbroken, and bright and promising prospects filled her heart with joy and gladness; now she was stricken of God, and her name was written *widow*. Far from her native land and the friends of her early days, was she left without pecuniary resources, and in feeble health, with a young family dependent on her exertions. In the bitterness of her spirit she had forgotten the precious promises which had so often filled her soul with strong consolation; and the strength of that Almighty Arm which had sustained her in the hour of her bereavement. All day had the complaining aspiration burst from her lips, "O that I had wings like a dove, for then would I fly away and be at rest." The evening was one in which she was accustomed to listen to the instructions of the sanctuary. With a heavy heart she entered the house of God. The prayer was offered, the hymn of praise was sung, and the man of God arose—"O that I had wings like a dove, for then would I fly away and be at rest," was the passage selected for the evening's lecture; and as he opened to her view the secret feelings of her heart, and exhibited the cowardice and rebellion that led her to shrink from the discipline inflicted by

her heavenly Father, and to rebel against his wise and merciful government, the poor widow, confounded and rebuked, humbled herself in penitence before her Maker, and returned to her family, blessing God that he had not answered her request, and cut her down as a cumbrer of the ground. This singular incident re-awakened all her confidence in God, and clinging to the promise, "Leave thy fatherless children, and I will preserve them, and let thy widows trust in me," she sought in humility, and with fervent supplication, for that strength and grace which enabled her to cast her loved ones, with all her cares, on Him who careth for the poor and needy. A few instances will exhibit the simplicity of her faith, and the watchful care of her heavenly Father. Her little pittance was reduced to a few shillings, and the garments of her children were becoming threadbare; her eldest son, a lad of ten years, could not decently appear abroad. Winter had set in with unusual severity, and no resource presented itself to her mind. She spread her necessities before her God, pleading his own promise, "I will preserve them;"—and she felt that she did trust in him alone to help her. Confident that the assistance she needed would be vouchsafed, she went forth to procure some samples of cloth at a neighboring store. Passing the house of a friend, she stepped in to ascertain the requisite quantity, but before she could make known her errand, her friend said to her:

"I have wished for some days to see you, to request your acceptance of several yards of cloth, for a suit of clothes for your son, as I thought you might be in need of such articles."

"God has then brought me hither," said the grateful mother, "to receive the answer to my prayer."

At another time the last stick of wood was burning in the hearth, and the cold storms of winter were beating on the humble dwelling of the widow; night was approaching; the Sabbath was at hand, and no earthly friend was near

to aid her. She durst not borrow, she could not purchase, and in the retirement of her closet she poured out her full soul unto God. Strengthened in her confidence in her Almighty Friend, she returned to the family circle.

"Mother," said one of her anxious children, "what shall we do to-morrow—we have no wood?"

"God, my child, will provide for the widow and fatherless;" and she repeated the rich promise which had comforted her heart in many seasons of trial. A rap at the door announced a visitor.

"Madam," said a man who opened it, "Mr C—— has sent you a load of wood, for he says the weather is cold and stormy, and you may be wanting it, and he bade me cut sufficient to last till Monday."

This kind benefactor lived four miles from the widow, and, so far as she knew, was entirely ignorant of her pressing necessities.

Years passed on. Exercising the strictest economy, with the blessing of God on her untiring efforts, these orphan children were becoming intelligent and respectable. The eldest son was in college, placed there, at first, through the kindness of friends; but, unexpectedly to her, he had been thrown at once upon a mother's efforts to sustain him there; and how did that mother struggle to give to that beloved son those advantages which would fit him for usefulness and heaven! At one time a bill was presented for the board of this son, which amounted to ten pounds. She had not a shilling in the world; the individual to whom the money was due, like herself, was dependent on her daily efforts for support, and must be paid. She employed every means within her power to meet the demand, but without success. She spread out her wants before her Father in heaven, and plead her necessities; but the heavens seemed as brass over her head. In all the gloom of despondency, she sat down to weep; she felt as if God had forgotten to be gracious, and had forsaken the widow and the fatherless. Suddenly

the thought entered her mind; I have been importunately praying for relief from this pecuniary trial; but I have not asked that I might bear it with a submissive spirit, if God sees best to deny my request. I have sinned; I have been dictating to Him in whom is all wisdom, as well as mercy. Again she prostrated herself at the throne of grace; she resigned herself, her children, and all her interests anew to his disposal, and earnestly prayed that she might rejoice in his government, "who doeth all things well;" and she arose from that communion with her Saviour, feeling, "Though he slay me, yet will I trust in him." With her mind calm and composed, she seated herself in the midst of her children. Soon afterward, the youngest came running in with a letter. "Here Mother," she said, "a boy handed me this for you." The seal was scarcely dry; and, on opening it, she found enclosed just the amount of the bill that had so much distressed her. On a sheet of dirty paper, and evidently in a disguised hand, was written, "The enclosed sum is for the use of Mrs. — and her children. She need not attempt to ascertain who sends her this, as she will never know." And to this day the name of the generous donor is unknown. Three of the children of this family consecrated themselves to the service of God, at the age of fourteen. Her eldest born, the son whom, in early life, she had dedicated to God, in the hope that he would become a minister of the Gospel, perhaps a missionary of the cross, was still living without God in the world. Often had her soul been agonized on his account, and day and night she presented his case before the mercy-seat with such importunity, as called forth the remark of a Christian friend:

"I will say to you, as one said to the mother of Augustine 'Take courage, good woman; the child of so many prayers cannot be lost.'"

At the age of sixteen, while he was in college, a revival of religion in the institution in some measure affected

his mind. Oh, how did that mother then plead for her beloved boy! On a day appointed for fasting and prayer, she requested several Christian friends to unite with her in secret supplication at the throne of grace; and to the pious members of the class with which her son was connected, she wrote, "If you can exercise faith for one who has sinned against great light, join a widowed mother in her supplication this morning for this son of prayer and object of agonizing solicitude." The request passed not by unheeded; they pleaded for the prodigal, and they carried God's own promise to his throne, "Leave thy fatherless children and I will preserve them, and let thy widows trust in me." From the depths of distress, did this anxious mother cry unto God; unto him who had heard her supplications in other days. All day did her prayer ascend for her thoughtless boy, and the midnight hour found her still pleading for his soul. But the prayer was unanswered; the harvest passed by, and he was still unreconciled to God. Often had the disappointed mother asked, why were not those prayers heard? They were earnest; they were continued; they were made in the full belief that God is able to fulfil his own promises. The subject was perfectly absorbing. This one idea, the salvation of that child's soul, filled all her thoughts, was the burden of every prayer. In after years, when God graciously answered her petition, and brought her son in penitence to cast his soul on the Redeemer for pardon and salvation, she was able to see why the answer was then withheld.

Her prayers were selfish. She could not bear to be disappointed in the expectation she had indulged from their infancy, that her children should all be the followers of the Saviour. She had said much respecting her belief in God's covenant with the believer, and she felt, in some measure, pledged to show, in the early conversion of her children, what that covenant had done for her. She could afterwards plainly see, that

her distress partook more of the Popish spirit of self-inflicted torture, than of an humble, submissive spirit, desirous only of the glory of God. She felt, with Israel of old, "I cannot let thee go, except thou bless me;" but she said it with a fretful, impatient spirit, that could not bear to be denied. How different were the feelings of this Christian mother, when in after years, with the spirit of a subdued and humble child, she pleaded the promises of God. *God's glory* was the great object constantly and distinctly before her mind. She believed that his glory would be promoted by the salvation of such a rebel, and therefore she laid hold on this covenant; here she had a strong hold. She had God's own promise, to be not only her God, but the God of her children. She trusted his promise, and his faithfulness did not fail. She had consecrated her loved ones to his service, and he mercifully accepted the sacrifice, and prepared them, by his grace, for lives of usefulness on earth, and for happiness in his heavenly kingdom.—*Christian Treasury.*

—When you write with a dry pen, without any ink in it, no impression is made upon the paper. Now, ministers are the pens, and the Spirit of God is the ink. Pray that the pen may be filled with that living ink—that the word may remain in your hearts, known and read of all men—that you may be sanctified through the truth.

—We should every night call ourselves to an account: What infirmity have I mastered to-day? what passion opposed? what temptation resisted? what virtue acquired? Our vices will abate of themselves if they be brought every day to the shrift.

—Professors who own the doctrines of free grace, often act inconsistently with their own principles when they are angry at the defects of others.

—Anticipated sorrows are harder to bear than real ones, because Christ does not support us under them.

PERFECTING HOLINESS.

BY REV. R. W. HAWKINS.

When a seeker of holiness, under the light of the Holy Ghost, makes a consecration which includes, not only all that is revealed by the Spirit at the time, but a fixed purpose to obey fully whatever may be made known in the future, and apprehends Christ by faith as a present Sanctifier, an instantaneous work is wrought, which expels all sin from the moral nature. This work is so thorough that the depravity inherited in consequence of the fall, is entirely taken away, and the individual is not only free from all sin, but from a sinful nature; except that, the effects of sin and of a sinful nature manifest in the weakness of the moral faculties, the disabilities of the mind, and the ailments and infirmities of the body, yet remain. There are degrees in the measure of holiness, but not in the quality of it. The moment the blessing is received, the element of depravity gives place to the element of holiness.

Perfecting holiness is, therefore, not by degrees becoming less and less sinful by being made more and more holy, but a process by which the individual, being free from sin, has a holy nature more and more developed and enlarged. To receive holiness is to have a human nature cleansed from sin by the application of the blood of Christ, and filled with the Holy Ghost. Perfecting holiness is the process of developing in that nature those virtues and graces of the Spirit which give beauty and symmetry to Christian character, and constitute God likeness, or the similarity in the two natures—God's nature and ours. This process is essential to the perpetuation of spiritual life; and in every willing soul is continued during the entire period of probation, not by an imperceptible impartation of grace, but by a succession of definite experiences. These experiences are gained

by a variety of methods, some of which we will mention :

1st. *By testing our consecration.*

A consecration may be complete, and acceptable in the sight of God, yet it is, nevertheless, always put to the proof. If we are faithful in the tests, the process of proving it produces an enlargement of our moral nature. For example—in making a true consecration for holiness, we place our property entirely in the hands of the Lord, regarding ourselves thenceforth as his stewards, to use it only as he directs. God may demand his own in the most unexpected manner, even to the last dollar. The demand may be willingly and cheerfully met, but the exercise of soul in passing through the experience will open up the avenues toward God, and the result will be—though we may have less property—we will have more of God.

Another item of consecration is our reputation. We may have a true appreciation of its value, and knowingly place it upon the altar, with a clear conception of the loss in the eyes of the world that will follow; yet the circumstances attending the actual experience of being accounted as the filth and off-scouring of all things, of having men separate themselves from our company, and say all manner of evil against us, falsely, for Christ's sake, may be so overwhelming, especially if accompanied with the experience of being wounded in the house of our friends, that, if we come through to the degree of victory where we can rejoice and be exceeding glad, we shall be greatly lifted above our former selves, and wonderfully let into God.

Thus, in walking in "the way of holiness," the tests which come eventually upon each part of our consecration become the means by which we perfect holiness: the experience on one point often developing in us more grace, and producing more God-likeness than we were capable of receiving at the time we first obtained the blessing.

2d. *By the trial of our grace.*

It is not to be questioned that when we receive the blessing of holiness we obtain "perfect love;" not only perfect as to the quality of it, but perfect in degree, as it relates to our capacity. Our whole nature is pervaded with love; it fills and rules our heart, and the vessel overflows in love to God and all mankind. Yet it is equally true that the vessel may be enlarged from time to time, and filled with love, beyond all our previous conceptions.

An instance in my own experience will illustrate this point. After having enjoyed the blessing of "perfect love" for many years, a trial came upon me so far exceeding any that had preceded it that there was no comparison. A succession of persecutions and wrongs came from the hands of one who was bound by the strongest obligations of a long continued friendship. It was an experience somewhat similar to the Psalmist's when he says: "It was not an enemy that reproached me; then I could have borne it. Neither was it he that hated me that did magnify himself against me; then I would have hid myself from him; but it was thou, a man mine equal, my guide, and mine acquaintance." When it appeared that the utmost measure of my love and forbearance had been outraged and exhausted, I flew to the Lord in secret prayer. While waiting there I opened the Word, and my eye rested upon these words: "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you." I said: "O my Father, make me perfect even as thou art perfect." In answer to my prayer there came upon me such a baptism of love as I had never before realized; sufficient not only to meet the case, but so abounding toward the transgressor, that, in sorrow and contrition, and with restitution, he became again my friend.

So the trial of every grace imparted shall prepare us to receive in larger and still larger measures, love, and joy,

and peace; long-suffering, gentleness, goodness; meekness, patience, faith; yea, all the mind that was in Christ.

3d. *By constant communion with God.*

When we become holy, we receive the indwelling of Deity—God the Father, Son, and Holy Ghost, in the essential individuality of his being; and though we will never be able to receive him in the infinite immensity of his nature, yet we may receive more and more of his fulness. The delights of communion with God create increased desires after God.

“Spring up, O well, I ever cry,
Spring up within my soul.”

This springing up of Deity, this indwelling of Divinity is the life-giving principle of a holy nature, producing that growth by which a holy soul becomes more and more holy in degree as it is expanded into God.

“Now unto every one of us is given grace, according to the measure of the gift of Christ: *for the perfecting of the saints*: till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.”

—Love is the regnant attribute of the divine nature; I do not find any other so expressed in Scripture. We do not find it said, God is mercy, God is justice, God is wisdom. No; the expression of this attribute has something peculiar in it,—“God is love.”

—Nearness of life to the Saviour will necessarily involve greatness of love to him. As nearness to the sun increases the temperature of the various planets, so nearness to any intimate communion with Jesus raises the heat of the soul's affections toward him.

—It is not so much our faith apprehending, as Christ himself, and God's mercy apprehended in Christ, that is the cause why God performeth the promise of his covenant unto us.

CHRISTIAN CONDUCT.

Christians differ widely in their views concerning the moral character of specific acts and amusements. Some contend for an unreasonable license in their intercourse with the world—a license that obliterates all distinction between believers and unbelievers.—Such persons regard their less worldly brethren, who are careful to follow the apostle's injunction, and depart from the “appearance of evil,” as over-much righteous, and not a little superstitious. So divided is the church in this respect, (somewhat in theory, but more particularly in practice) that worldliness has become very prevalent with the people of God.

But no Christian can long remain in doubt, when he applies the decisive test—*prayer*. Whatever act he can conscientiously and earnestly present at the throne of grace for the divine benediction, he may perform without reluctance. But whatever he would not presume to lay before God in solemn supplication, he may justly regard as sinful. Let him not stain his soul with its guilt. These remarks are of easy application.

Suppose a young lady, having upon herself the vows of God, receives a polite invitation to attend a gay, dancing party—such a one as the world ordinarily originates. She decks herself for the scene in all the finery she can command, and awaits the anticipated evening. And yet has she thought of the Saviour whom she professedly serves? Has she once inquired how it will affect the cause of Christ? Not once. Then let one moment's reflection be indulged. Dare she kneel before her toilet, and implore the blessing of God upon herself, as she goes to join in the merry dance? She knows that, were Christ on earth, he would not mingle in such company. And shall she go where her Saviour would not be seen?

Perhaps the proprietor of some “Sunday street cars” belongs to the

class who profess to pray. That must be a very faultless business that can be transacted upon the Sabbath. Surely God will prosper it. Suppose, then, they call a prayer-meeting on Sabbath morning to supplicate divine favor upon the street cars as they pass to and fro through our streets. The bare notice—"A Prayer meeting for the Sunday street cars"—is it not enough to shock our regard for Christian propriety?

Perhaps the Christian is a trader, scattering abroad the light, pernicious literature of the age. Thousands of minds have been fatally poisoned by its contaminating influence. Thousands more have been unfitted for serious thought. Can he carry in the arms of his prayer entrancing novels to the mercy-seat? Can he implore divine acceptance in the sale, as they go forth to make the enemies of God more hostile yet? The question carries its own answer.

Send the theatre-going disciple to his closet. If he can cheerfully and conscientiously implore the blessing of God upon the amusement, then let him go, but not till then. Methinks, worldly as may be his spirit, that his feelings would be shocked, if it were proposed to open the play with prayer. So widely separated are the two employments.

Often a Christian is doubtful concerning the moral character of an act. He is unable to draw the line between the sinful and the holy. But let him carry the subject to the altar of prayer and there examine it before God, and doubts will generally be scattered. He may mingle in social pleasures, and accede to the demands of, worldly friends, so far as he is willing to spread his conduct before the Hearer of prayer; but farther than that let him not presume to go. If he does, he treads upon forbidden ground. Also, the motives by which he is actuated in all his conduct, may here be tried. No motive, that he would hesitate to lay before the Searcher of hearts, can be approved. If he has not the approbation

of God in its indulgence, to persist in the act is downright rebellion.

—O brethren, could you and I pass this day through these heavens, and see what is now going on in the sanctuary above; could you see what the child of God now sees who died last night; could you see the Lamb with the scars of his five deep wounds in the very midst of the throne, surrounded by the redeemed, every one having harps and golden vials full of odors; could you see the many angels round about the throne, whose number is ten thousand times ten thousand, and thousands of thousands, all singing, "Worthy is the Lamb that was slain;" and were one of these angels to tell you, "This is he that undertook the cause of lost sinners; he undertook to bear their curse, and to do their obedience; he undertook to be the second Adam, the man in their stead; and lo, there he is upon the throne of heaven: consider him; look long and earnestly upon his wounds, upon his glory, and tell me, do you think it would be safe to trust him? Do you think his sufferings and obedience will have been enough?" Yes, yes, every soul exclaims, Lord, it is enough. Lord, stay thy hand. Show me no more, for I can bear no more. Or rather, let me ever stand and gaze upon the almighty, all-worthy, all-divine Saviour, till my soul drinks in complete assurance that his work undertaken for sinners is a finished work. Yes, though the sins of all the world were on my one wicked head, still I could not doubt that his work is complete, and that I am safe when I believe in him.—*McCheyne.*

—If you love your neighbor as yourself, in your business relations with him you will have a desire to promote his interests as well as your own.

—The glory of the good is in their consciences, and not in the tongues of men. The gladness of the just is of God, and in God; and their joy is of the truth.

COMMUNION WINE.

In Boston, a young man, rescued from a life of drunkenness, rejoiced his father by repentance and joining the Church. At communion his old appetite, a year afterward, was awakened and he yielded to temptation. He was soon found in the gutter.

Dr. Patterson of Hoboken Presbytery was recently deposed for yielding to his appetite, awakened and fortified by the same cause.

Dr. Guthrie said before his death, "I have seen no less than ten clergymen, with whom I have sat down at the Lord's table, deposed by strong drink."

Rev. William Ormiston, D. D. of New York, says, "I have seen three able and highly esteemed brethren in the ministry, of the circle of my own personal friends, who have been subjected to discipline for drunkenness."

Some of our readers may and doubtless will cry, "Politics again," but if they will give a single proof that Christ made intoxicating wine at the marriage in Cana of Galilee, or used anything else than sweet grape-juice at the Last Supper, then we will quit that branch of politics which contends against putting into a man's mouth at communion a substance which "at the last," if followed up, kills the body and damns the soul.

Give us grape jelly, thinned with water, which is pure, sweet wine, the kind used in the East at every healthful feast.

The word used by the Saviour at the wedding and at the Last Supper, was one which means sweet wine, and not the one which means "vinegar of wine" or "strong drink." Beside this, the whole tenor of the Gospel, and the spirit of the apostolic Church were against the use of intoxicating wine.

There are a few men in this country, or perhaps not a few, who should be members of the "Old Kirk Presbytery of Edinburgh." It has recently passed a resolution to exhort "publicans (rum-sellers) that they, in common with all

other Christian men, are bound to conduct their business in such a way as to promote the glory of God, and the temporal and spiritual well-being of their fellow-men."

"Christian rum-sellers conducting their business in such a way as to promote the glory of God and the temporal well-being of their fellow-men" is a method of "turning faces Zionward" which is a little incongruous with the methods some of us have tried, though it no doubt would take well in the soil of the New World. We know of some to whom it would be exquisitely adapted.—*The Wesleyan.*

—In a mill where the machinery is all driven by water, the working of the whole machinery depends upon the supply of water. Cut off that supply, and the machinery becomes useless. Let on the water, and life and activity is given to all. The whole dependence is placed upon the outward supply of water; still, it is obvious that we do not throw away the machinery through which the power of the water is brought to bear upon the work. Just so in the believer: the whole man is carried on by the Spirit of Christ, else he is none of his. The working of every day depends upon the daily supply of the living stream from on high. Cut off that supply, and the understanding becomes a dark and useless lump of machinery; for the Bible says that unconverted men have the understanding darkened. Restore the Divine Spirit, and life and animation is given to all—the understanding is made a new creature. Now, though the whole leaning or dependence here is upon the supply of the Spirit, still it is obvious that we do not cast away the machinery of the human mind, but rather honor it far more than the world do.—*Mc Cheyne.*

√—When you have faults, do not fear to abandon them.

—Acts of charity tend to the glory of God.

PREPARING SERMONS.

"What books can I find to help me about preparing my sermons?" is an inquiry by no means uncommon. In answering it we might premise that "preparing sermons" is not the most profitable business for the servants of God. "How shall they preach except they be sent;" and surely God sends no man to preach unless he gives him something to say. To Jonah the direction was: "Go unto Ninevah, that great city, and preach unto it the preaching that I bid thee." If God gives the message it is the business of the servant to run and declare it. And if he does not give it, it may be well for men to hesitate and consider whether they are not called to earn their bread in the sweat of their face according to divine appointment, even though it may require them to dig the ground like Adam, make tents like Paul, go a fishing like Peter, turn wooden bowls like Martin Luther, or labor in some other department of honest industry as other and better men have gladly done.

But should not the minister of God study? Of course he should study; and so should every other man study as he has opportunity; and the chief study of every servant of God should be to understand the revelation of his Master's will, the Word of truth, the Gospel of his salvation. Searching the Scriptures is not an official duty, for ministers to perform, but a personal privilege for all Christians to enjoy, that they may learn therein what God has said to man. The servant of God should fill his soul with the marrow and fatness of the Living Word; and for his own edification, instruction, guidance, and benefit, he should make himself as familiar as possible with every portion of the book of God. And if he will do this,—if he will faithfully treasure up in his mind, not merely isolated passages, but chapters and books, laying them up where they shall remain so long as memory holds her grasp, and reason retains her throne, his profiting

will appear unto all; and that word which has been to him the joy and rejoicing of his heart, will flow forth from him like rivers of living waters, to comfort and bless those around.

Out of a vessel so filled with the divine fullness, it will be easy to pour waters of salvation for thirsty souls; and when God sees a man thus imbued with the treasures of his own word, it is very easy for him to appoint him work to do and crown that work with the divine blessing.

"Preach the word," said the apostle; and there is no substitute yet discovered which can take its place. The word of God, perused, studied, treasured, enjoyed, and practiced, is the one great thing that is needed by the ministers of Christ. By it he is "thoroughly furnished unto all good works." Without it, all books, scholarship, and culture, only result in making him a "sounding brass or a tinkling cymbal." And while the instructions and writings of wise and godly men are useful to laborers in the Master's work, yet the man who depends upon the thoughts and studies of others to enable him to prepare sermons, should beware lest he come under the displeasure of him who said, "I am against the prophets that steal my words every one from his neighbor." Jer. xxiii: 30. Let each minister declare the message which God has given him, and if he has no message from the Lord, he may be assured that his silence is more acceptable than his speech.

"How do you get up your sermons?" said a minister to an evangelist who had addressed his congregation on the preceding evening.

"I plunge into the word of God, and study it, and bring out what I find there, and give it to the people," was the reply.

"I" said the minister, "think up a theme and afterwards find a text for it."

And in answer to the evangelist's suggestion that he should abandon this method, and preach what he found in

the word of God, he] replied. "I tell you before God, and there is no one else to hear me, I dare not do it!"

It is possible that his path, which has led him to high honor in ecclesiastical circles, was a path dictated by worldly wisdom; but certainly the ministry of the word of God is fraught with too solemn responsibilities to be laid aside for the mere utterance of human thoughts, strung together in a pleasing essay, and tricked out with a text of Scripture as a motto. The word of God, the fire, the hammer, the sharp two-edged sword, the incorruptible seed, has other and more important uses. It only asks liberty to go forth, to run and be glorified. Let those who love the word of God see to it that nothing be substituted for it; but that with earnestness and godly zeal they labor to publish it to earth's remotest bounds.

THE POWER OF THE BIBLE.—The Bible does not need defence, so much as it needs proclamation. It defends itself wherever it is known. Deep in every soul there dwells forever a witness to the truth, whose clear eye and steady voice will see and respond to it wherever it is known. We do not need to implore men to believe the truth. We only need that they shall apprehend it, and then we may defy them to deny it. And thus the Bible, as eternal truth, needs no other argument for its support than itself clearly preached. There are defenders of the truth who think otherwise. They treat the Bible as a weakly infant, which must be bolstered up and carefully sustained, lest it fall. And so they bring together their learning and philosophy, their human reasoning and research, which they use as props to keep the Bible up, trembling all the while lest one of these should fail, and the truth, unsupported, sink to its hurt. But the Bible disdains all these appliances. It is no weakly infant. It has more than a giant's strength, and can not only stand unaided, but can walk forth alone conquering and to conquer.—*Prof. Seelye.*

DIE PREACHING.

"Fain would I die preaching!" were words found at the close of a paragraph contained in a very beautiful and devotional letter, written by Whitfield at Sheffield. He had been expatiating upon the thriving glory of the church; of his ordinations at Stockport and Manchester, the success of the Gospel in these towns, and the bright prospects of coming blessedness which were afforded his eager and expectant vision.

"Fain would I die preaching!" Glorious thought, ennobling aspiration! To die preaching. The Christian dies preaching, though his lips may refuse to utter the joy that expands his bosom, and his hand may deny the returning congratulation of Christian fellowship.

In the heavenly countenance, the resigned look, the smile of assent to the delightful consolations of kindred love, the small, faint whisper, in which Jesus, heaven, rest, are recognized by the attentive listener; in these there are eloquent defences of apostolic faith.

These are death-bed sermons. The soul is then without guile; it abhors treachery. Heaven, with its glorious realities, its angel-concourse, its radiant and white-robed legions, its sainted inhabitants, appears in unvailed glory.

The Christian preaches on his death-bed. His dying breath is a sermon. It is a commentary on his life. Was his life heavenly, God-loving, sin-despising? So is his death. Was he supported through his earthly pilgrimage by the consolations of the Bible, and the grace which the Holy Ghost imparts? So he is supported and comforted at the moment of emancipation. Oh! to die preaching, and preaching of God the Saviour, the joys of Paradise, the glory of saints and angels, would be fulfilling our mission upon earth.

If we would die preaching, we must live preaching. We must exemplify Christianity in our life, if we would preach Christianity in our death.

We must love Jesus, accept of him

as an Intercessor and Redeemer, if we would be accepted by him beyond the grave.

Jesus, let each thought, look, breath,
Glorify thy name in death.

J. J. Morris.

PECULIAR PEOPLE.

Men have a right to look upon us as a "peculiar people."

1. *Peculiar in Grace.* What the old prophets foretold has now come to believers. Hence, the saintly soul has everything needed, and gracious power by which he "lays aside" "every weight," and every "besetting sin." It has become an easy matter for him. Do you ask why? Grace. Reigning grace, overpowering grace. Better yet; God. For grace comes by the Holy Ghost. There may be a difference between common grace, and reigning grace. Common grace is what all receive. Reigning grace is death to all opposition to God. Grace means God's free gift; all that one true friend could ask for another.

Grace means everything of spiritual supply. Hence, in speaking of the believer as one furnished to every good work, we use the term "graces." The saint is a loving one. He lives in the thirteenth chapter of 1st Corinthians. God has given us the same parties to love as He loves Himself. He is a believing one. He is so peculiar that he at times appears stubborn in believing God against appearances. He knows what the word of God means. It means certainty. It is sure as God's life, and Christ's blood. He is no more afraid of failure in the word of God than he is of the tottering of God's throne.

Faith and love fill out all characters. The saint shines with these in the absence of all other gifts and possessions. The little fellow answered well who asked his mamma, "What is a cherubim?" Ans. "Those who excel in knowledge." "What is a seraph?"

Ans. "One who excels in love." "Then," said the little fellow, "I want to be a seraph."

Grace is a treasury. Have what you will. Let us have that in largest measure which is the fulfilling of the law; and that which, as the one grace of old Abraham, honors God most. Have love and faith abounding, and be rich toward God. You will find use for grace on every hand. Go work in the vineyard as God calls you. Be nowhere unknown as a citizen of Zion. Be filled with the Spirit, the source of all graces. That will always make a peculiar character at peace with itself. Some men are always warring against themselves. Not so with those whom the Almighty has subdued into subjection. They have peace. Jesus is their peace. Middle walls of partition between divided powers in the heart are broken down, and they embrace the world in their arms of love and faith. Jesus "makes manifest the savor of his knowledge by them in every place," and they go weaponless among wild beasts of men.

Nor are these gracious souls what some have been pleased to call "superstitious quietists." Those who call the name had better study the character. Grace quickens. The Holy Spirit quickens the mortal body; yea puts it in motion for God. But let the action be from God, and not merely from the mortal body. By the Spirit, it is in motion for brother, for stranger, for enemy. *Quiet to God. But O how busy for men!*

2. They are therefore peculiar in action. For the action is of God. Their conversation is begun and ended inside the glory in which they travel, "beholding as in a glass the glory of the Lord," "being changed into the same image." Their attitude is that of heavenly carelessness to earthly things, in which they are kept to the praise of his glory. Their money-making is for God, and their pleasure is a holy dancing of the spirit before his throne. Men strive in vain to understand them until they

themselves are quickened into life by the blessed Spirit of God.

3. They are *peculiar in relationship*, being related by blood divine to God and to man. To God they have a singular relation. Redeemed, but sons, and children, heirs, and joint heirs with Christ Jesus. In him, they have his own right to all the storehouse of God contains. And this, among themselves, makes an enhancement of every relation on earth and in heaven, as prophets, priests, kings, friends, brethren, and beloveds.

4. They are *peculiar in light, or knowledge*. They know the Lord. He lets them handle the word of life. They look into eternity. They are the children of the day, and have heaven in their heart, in which the will of God is done. Being the sons of God they see that inheritance which is hidden from others, and they describe from sight what is in their Father's house, and the power by which they shall take their exit from earth, and have entrance into glory.

5. They are therefore *peculiar in safety*. They are situated in the father's love where no fire can burn, no foes can harm, and no self can destroy. Heaven is their adjudged inheritance, and their hearts boil up with the crowding thoughts of things they have made touching the King.

In this peculiar people is fulfilled the saying of the prophets, "In that day there shall be upon the bells of the horses, *Holiness unto the Lord*; and the pots in the Lord's house shall be like the the bowls before the altar. Among all the company there is "not one common or unclean."

I see the unprofitableness of controversy in the case of Job and his friends; for if God had not interposed, had they lived to this day they would have continued the dispute.

—Our sin can never be pardoned till we have restored what we unjustly took, or wrongfully detain.

FULLNESS OF CHRIST.

I have found it an interesting thing to stand on the edge of a noble, rolling river, and to think, that although it has been flowing on for six thousand years, watering the fields, and slaking the thirst of a hundred generations, it shows no sign of waste or want. And when I have watched the rise of the sun as he shot above the crest of the mountain, or in a sky draped with golden curtains, sprang up from his ocean bed, I have wondered to think that he has melted the snows of so many winters, and renewed the verdure of so many springs, and painted the flowers of so many summers and ripened the golden harvests of so many autumns, and yet shines as brilliant as ever; his eye not dim, nor his natural strength abated, nor his floods of light less full, for centuries of boundless profusion. Yet what are these but images of the fullness that is in Christ. Let that feed your hopes, and cheer your hearts, and brighten your faith, and send you away this day, happy and rejoicing. For when judgment-flames have licked up that flowing stream, and the light of that glorious sun shall be quenched in darkness, or veiled in the smoke of a burning world, the fullness of Christ shall flow on throughout eternity, in the bliss of the redeemed. Blessed Saviour, image of God, divine Redeemer! In thy presence is fullness of joy; at thy right hand there are pleasures for evermore. What thou hast gone to heaven to prepare, may we be called up at death to enjoy.—*Dr. Guthrie.*

—Saints must not only be earnest in praying, but active in working; while Moses was pleading on the mount, Joshua was fighting in the plain.

—What men want is not talent, it is purpose; in other words, not the power to achieve, but the will to labor.

—The path of duty is sometimes thorny; yet many a thorn do we escape by walking in it.

DIVINE LOVE.

Christ, my hidden life, appear,
Soul of my inmost soul!
Light of life, the mourner cheer,
And make the sinner whole!
Now in me Thyself display;
Surely Thou in all things art,
I from all things turn away
To see Thee in my heart!

Open, Lord, my inward ear,
And bid my heart rejoice!
Bid my quiet spirit hear
Thy comfortable voice;
Never in the whirlwind found,
Or where earthquakes rock the place,
Still and silent is the sound,
The whisper of Thy grace!

From the world of sin, and noise,
And hurry, I withdraw;
For the small and inward Voice
I wait with humble awe:
Silent am I now and still;
Dare not in Thy presence move:
To my waiting soul reveal
The secret of Thy love!

Thou hast undertook for me;
For me to death wast sold;
Wisdom in a mystery
Of bleeding love untold!
Teach the lesson of Thy cross;
Let me die, with Thee to reign!
All things let me count but loss,
So I may Thee regain!

Show me, as my soul can bear,
The depth of inbred sin;
All the unbelief declare,
The pride that lurks within,
Take me, whom Thyself hast bought!
Bring into captivity
Every high aspiring thought
That would not stoop to Thee!

Lord, my time is in Thy hand;
My soul to Thee convert,
Thou canst make me understand,
Though I am slow of heart.

Thine, in whom I live and move,
Thine the work, the power is Thine!
Thou art Wisdom, Power, and Love,
And all Thou art is mine!

Charles Wesley.

THE LORD NEEDETH ME.

Jesus, thou needest me,
Even me; thou Light divine;
O Son of God, thou needest me,
Thou needest sins like mine.

Thy fullness needs my want,
Thy wealth my poverty;
Thy healing skill my sickness needs,
Thy joy my misery.

Thy strength my weakness needs,
Thy grace my worthlessness;
Thy greatness needs a worm like me
To cherish and to bless.

Thy life needs death like mine,
To shew its quickening power;
Infinity the finite needs,
Th' eternal needs the hour.

Earth, with its vales and hills,
Needeth the daily sun;
This daily sun of ours,—it needs
An earth to shine upon.

This evil, froward soul
Needeth a love like thine;
A love like thine, O loving Christ,
Needeth a soul like mine.

Thy fullness, Son of God,
Thus needy maketh thee;
Thy glory, O thou glorious One,
Seeketh its rest in me.

It was thy need of me
That brought thee from above;
It is my need of thee, O Lord,
That draws me to thy love.

—To see what is right and not to do
it, is want of courage.

EDITORIAL.

REPENTANCE.

Among the sermons of John Wesley is one on "The Repentance of Believers." In this sermon he says: "If any man believes that whoever is justified is able to remove these sins out of his heart and life, let him make the experiment. Let him try whether, by the grace he has already received, he can expel pride, self-will, or inbred sin in general. Let him try whether he can cleanse his words and actions from all mixture of evil; whether he can avoid all uncharitable or unprofitable conversation, with all the sins of omission; and lastly, whether he can supply the numberless defects which he still finds in himself. Let him not be discouraged by one or two experiments, but repeat the trial again and again; and the longer he tries the more deeply will he be convinced of his utter helplessness in all these respects."

On this account he says that "We are to repent after we are justified. And till we do so, we can go no farther. For, till we are sensible of our disease, it admits of no cure."

There is nothing that humbles a man like repentance and confession. But this is what is needed. With most persons, pride of apparel is nothing in comparison with pride of opinion. We do not like to acknowledge that we have been wrong. It takes the self-conceit out of us. To own that we have taken a wrong position, that we have been mistaken in our opinion, is for us to abdicate the Papal throne. It is to publish to the world that we are not infallible. This we readily admit in theory; but how hard to do it in practice! But bring yourself to the task. Let the old man die. When convinced that you have been wrong own it frankly. Do not act as if you had always been right. Practice no deception.

If you have done wrong, do not try to lay the blame on others. This will not relieve the matter. They could not have led you astray if you had not consented to it. You might have stood firm. Grace

would have upheld you, if you had sought it and used it. Then stop accusing others. Confess your own faults. Leave others with God. Pray for them; but do not reproach them for your own failures.

Above all, do not lay the blame on God. Do not say that he led you into temptation to humble you, or to prepare you to sympathize with others. All such excuses are subterfuges of the enemy. They are dishonoring to God and damning to the soul. They are the offspring of pride. Make no reflections upon the Almighty. You will never obtain spiritual strength in this way. Your weakness will stick to you until you confess that it is your own. God will neither forgive nor strengthen you as long as you keep blaming Him. You will only sear your conscience and harden your sensibilities in this way. *Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil; neither tempteth he any man; but every man is tempted, when he is drawn away of his own lust, and enticed.*—Jas. i. 13.

LAW AND GRACE.

There is no more conflict between the law of God and the grace of God than there is between the railroad track and the train. The law points out the way to happiness and heaven: grace puts and keeps us on the way. If we run off the track, grace puts us on: If we become wrecked, grace mends us up and again sets us going.

Jesus says in express terms: *Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfil.* He did not obey the law once for all and then abolish it; but obeyed it himself to the end, and insisted on obedience in his followers. Hear him: *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.*—Mat. vii, 21. To quote all the passages in which he illustrates the necessity of obedience, and insists upon it, would be to quote a large share of the sayings of Jesus.

The disciples understood that there was

no antagonism between law and grace. Paul writes very clearly of justification by faith. And he insists upon obedience. *Shall we continue in sin that grace may abound. God forbid. How shall we, that are dead to sin, live any longer therein?*—Rom vi, 1-2. *Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God, without rebuke.*—Phil. ii, 14. James says, *For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.*—Jas. ii, 10. Peter says, *As obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation.* And the canon of Scripture closes with the declaration: *Blessed are they that do his commandments, that they may have right to the tree of life, and may enter through the gates into the city.*—Rev. xxii, 14.

The religion that is obtained without repentance and kept without obedience to God's commands, is not the religion of the New Testament. It may give comfort—but it is the comfort that delusion affords. It has not the elements that are essential to the religion of Jesus Christ. It tolerates caste—which Christ abhors. It encourages conformity to the world, which Christ forbids. It maintains fellowship with secret, oath-bound, anti-Christian associations from which we are to come out and be separate if we would be the sons and daughters of the Lord Almighty.

FREE CHURCHES.

A large and costly church was recently dedicated in this city. The preacher dwelt long and eloquently upon the freedom of the Gospel. It was said that all who choose, rich and poor, might meet together here, to listen to the Gospel and unite in the worship of God. We were highly pleased with the sermon. Judge of our surprise at reading in the same paper which contained a report of the sermon, a notice that on a certain day, the seats in that church would be rented at auction to the highest bidder! Is this what is meant by a free Gospel? It is

free to those only who have the money to pay for the privilege of hearing it. Does the great commission read: *Go ye into all the world and preach the Gospel to every creature* WHO IS ABLE TO PAY FOR THE RIGHT TO HEAR IT? Did Christ declare that it is the special prerogative of the rich to hear the Gospel? We read: **THE POOR HAVE THE GOSPEL PREACHED UNTO THEM.** Do we read wrong, or is this another Gospel that shuts out the poor? Did Christ intend that those who have no money should have no right in his temple? That, if they come there, they must come as paupers or thieves?

We are bold to say this system of selling the right to worship God in houses dedicated to his worship is not merely inexpedient, it is wrong; it is wicked. It is in flat contradiction to the whole tenor of the Gospel of Christ. It alienates the masses; but we do not base our opposition to the system on that ground. We oppose the system, because the system is opposed to the Gospel. It is a practical denial of Christ. It is as inconsistent with the religion which he established as is the worship of images. It is practically an inauguration of the worship of mammon.

INFIDELITY.

We have many colleges in this country, but all the older ones were built and endowed by the voluntary offerings of Christian people. Infidelity boasts of wealth and culture, but not a single institution of learning has it ever endowed. For even our common schools it is indebted to Christians, at whom it is wont to sneer, as ignorant and superstitious. It is, then, the height of impudence for infidels to seek a position as professors in a college endowed by the State, and then use their position to undermine that Christianity to which they owe their elevation. To do this in their classes and in social intercourse is bad enough. But for such college professors to aid in getting up and sustaining public meetings in which **THE BIBLE** is ridiculed and Christianity treated with contempt is an out

rage upon decency, a reproach to our civilization.

But such is the nature of infidelity; it tears down, but does not build up. It is incapable of common gratitude. In England, at the close of an infidel lecture a well-known gentleman said:

"I have often been out between the hours of midnight and daybreak, searching for poor, friendless lads, with a view to rescue and bring them to our Boys' Home at Deptford, and I have visited some of the lowest lodging-houses in London, and there I have seen the Scripture-reader engaged in his work for God; and as I have walked through the streets, I have seen the female missionary dealing with those of her own sex who had fallen, and seeking to save them from a life of misery. But *never have I seen an infidel out at these hours, ready and willing to afford even temporal help to those who were in need.*"

It is said that this same infidel lecturer, when on a visit to New York, was taken sick at his hotel. No charity was offered him by any infidel institution in his distress. The doors of St. Luke's Hospital were opened to him, and there, upon a clean bed provided and made by Christian hands, he was waited upon and nursed by the friends of Jesus until he recovered. *By their fruits ye shall know them.*

CHURCH GAMBLING.

Many a young man ruined by gambling, took his first lessons at a festival held under the auspices of the church. To raise money in this way, is as great a disgrace to Christianity as the indulgences sold by the church were in Luther's day. A church sustained by such means ought to go down. It has outlived its usefulness. It should either reform or die.

We are glad to see that some of the States are prohibiting church gambling, by law. It is a sad fact that the necessity exists of enforcing by law upon many of the churches the observance of common morality. Gambling in a church is worse than gambling in a saloon. It makes new victims. It arouses old appetites in those who have reformed. It

clothes crime in the garments of respectability. It degrades the church to the level of the world. It robs virtue of its sanctions:

The Lewiston (Me.) *Journal of Thursday evening* says: "When the bill prohibiting pool-selling, lotteries, and other games or devices of chance was before the House of Representatives on Tuesday, a motion was made to amend it so as to allow churches to indulge in grab-bags, ring-cakes, and other 'benevolent devices,' at their fairs. Mr. Pilsbury, of Lewiston, very properly objected to such exception, and said the churches asked for no such privileges. He wanted gambling of all kinds, however sugar-coated, cut up by the roots. The churches will say 'amen.' The proposition to amend was defeated, and the bill passed. Benevolent managers of fairs may hereafter dispense with grab-bags, ring-cakes, fish-ponds, and such little devices that feed the desire to try one's fortune in a lottery."

READY?

Beloved, are you ready, if the Master should call for you suddenly? The question is important. It is pertinent. Many are being called with but little warning. The young, full of life and vigor, are suddenly arrested by disease, and in a few days they pass away. The mature, the aged are dropping all around us. Your turn will certainly come. Are you ready? Is your work done? Have you no confessions to make to any of your fellow-men? Have your dealings been so honest that no restitution is demanded? Have you given to the cause of God all that he calls for? Are all your sins washed away in the blood of the Lamb? Does the Spirit bear witness with your spirit that you are a child of God? Have you that holiness without which no man shall see the Lord? Do not lightly pass over these questions. Answer them before the bar of your conscience as you will answer them before God. Beloved do not put off this great work of preparation for eternity. Let your whole life be one great act of full and entire consecration to God.

CORRESPONDENCE.

DYING TESTIMONY.

ADELBERT GATES.—“The memory of the just is blessed.” Such is the memory of the subject of this brief memoir. Not often is it the privilege of any one to pen the history of one so worthy of remembrance. He was one of the few whose garments are undefiled; and to him, we fully believe, the promise is now fulfilled, “They shall walk with me in white for they are worthy.”

Brother Gates was born in the town of Fulton, Schoharie Co., N. Y., July 29th, 1848. He remained in that region fifteen years, where he obtained a good education, and fitted himself for teaching, which he followed with success most of his days. From his native town he moved to Schoharie, remaining there seven years, then came to Barnerville. Just before coming to this place, he was convicted of his sins, and supposed he had experienced religion, and united with the M. E. Church at Grosvenor's Corners. He lived in this condition some two years, supposing he was a child of God. There had been no class or prayer meetings here for three years, and scarcely any preaching; so he had no encouragement. In December, 1873, I appointed a meeting at the house of worship for prayer and exhortation, being encouraged by some professors, but was sadly disappointed in not receiving their promised help. Yet God impressed a young man, who arose amidst a large congregation of young associates, and confessed with shame that he was a professor of religion and no one in Barnerville knew it. He had acted like the world, lived like the world, and had the world's religion. And he added, “I will here settle it at once and forever. I will be obedient to the great command of God, ‘Come out from among them and be ye separate, and touch not the unclean thing.’”

God did receive and bless him in a wonderful manner. He severed his church relations and joined the Free Methodist

Church. There was an immediate separation from the world, and it ever after was indelibly stamped upon his memory. It was ingrained in his very nature. He saw this separation was a necessity—the only way to glory. He chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. This caused him much persecution from his many young associates. He took joyfully the spoiling of his goods, and became of no reputation, and had his name cast out as evil, by those he most loved. All this did not discourage our dear brother or dampen his zeal in the Christian warfare; for God was with him.

In person, he was very agreeable; in disposition, pleasant and interesting. He possessed the rare faculty of making and enjoying friends. A large circle mourn their loss. He had a deep and thorough religious experience. His religion was of the positive and active character. He was always ready to give a reason for the hope within him, with meekness and fear. He was an active, humble, devoted Christian, and made the service of God the business of every-day life. He was remarkable for the evenness and sweetness of his disposition, and the urbanity of his manner. He was beloved and respected by all who knew him religiously, of whatever order or name, and the universal testimony of all such, is, that Brother Gates was a good young man, an honest and sincere Christian; and his life and uniform deportment fully justify such a verdict. The end of such a life could not be otherwise than peaceful and triumphant. Truly he was one of God's saints. His faith was strong. He always had a word of comfort in the most trying hour, and under the most depressing circumstances. It made him ready for any duty, or any sacrifice that the cause of God demanded. But he is gone, and it is a truthful saying, “Death loves a shining mark.” The spirit took its flight February 7th, 1877, at the city of Schenectady, N. Y. His sufferings were severe, but he bore them with Christian fortitude and composure. His death was a glorious

scene to the Christian; it was peaceful—a glorious exchange of the cross for a crown, which he now wears, where tears never fall, and hearts are never sad. "He has fought a good fight, he has finished the course, he has kept the faith."

P. P. WERNER.

Barnerville, Feb. 12th, 1877.

LOVE FEAST.

BERNIE A. FOHL.—I am the Lord's, soul and body. Hallelujah! God, by his Holy Spirit, showed me the error of my way, and I was enabled to commence the present year with all my vows paid. I have been constantly growing in grace and in the knowledge of our Lord Jesus Christ. I intend to fight the good fight of faith, and put forth every effort in the cause of my Master. I have enlisted in this glorious warfare for life, and henceforth my cry shall be, "Life! life!—eternal life!" Oh! that God would get every body into the ark of safety. It's a heaven below to follow Christ. But, glory to God, it is better on before! I, for one, am going through. Hallelujah!

Chili Seminary, N. Y.

JOHN OWEN—I am learning to trust more confidently than ever in my Father. I have noticed that, through all the hard times and scarcity of work, my little children borrow no trouble, but are quite happy, feeling that I will provide for them all they will need.

"Shall I be less confiding in my
Father than they in theirs. No! no!
Lord, I would clasp Thy hand in mine,
Nor even murmur or repine;
Content whate'er my lot may be,
Since 'tis God's hand that leadeth me."

MRS. J. OSMUN.—By the blessing of the Lord I am an overcomer. My soul does walk at liberty in the ways of the Lord. I find enjoyment in God so rich and satisfying, that I have no desire to look elsewhere for it. I am fully committed to go through with Jesus, by the way of the cross, that I may have his blessing through life, and heaven as my final reward.

Ithaca, N. Y.

MRS. E. W. ROBERTSON.—My trust is in the Lord. He has always provided for me, and I trust Him for the future. I feel sometimes that I am alone, yet I am not; for He who has said, "Lo, I am with you always," has been, is still, and ever will be, with me even unto the end. All glory be unto His name! "I can say, as one of old, "Though he slay me, yet will I trust in Him." God has led and kept me through many sore trials and afflictions, and I praise Him to-day for my being and well being. I am kept by the mighty power of God through faith. Praise God forever! I am climbing up the mountain, though my progress oft seems slow. Storms and clouds will soon be over—all will then be bright and fair.

ADA SHERWOOD.—The Lord is my light and my salvation. More than all in him I find. In a land among strangers, deprived of the privilege I once enjoyed of meeting with those that are consecrated to God, I find in Christ one that neither leaves nor forsakes me. I put my trust in Him. Praise His name forever!

F. WURSTER.—I am enjoying the favor of God, and I find God's word to be true to me. "As your days, so your strength shall be." Expect not only to believe but also to suffer for Christ. Praise the Lord for his mercy to me, and, by his grace, I expect to more than conquer.

MRS. WILLIAM HALE.—To-day I stand firm on the Rock that has kept me for many years. I have consecrated myself wholly to the Lord, that he may lead me in the path of duty.

"It is religion that can give
Solid comfort while we live."

I feel to-day that I am saved through the blood of the Lamb. Bless his name for what he has done for me. If I endure to the end, he has promised to give me a crown of life at the end of the race. Though I have many a conflict with the enemy, I look to the Lord, and come out more than conqueror through him that loved me. The Lord is my shepherd. Glory to his name forever.