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CAMP-MEETINGS.

BY REV. B. T. ROBERTS.

The camp-meeting is an institution of great antiquity. The first mention made of it is in Lev. xxiii, 34. "Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of the tabernacles for seven days unto the Lord." "Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths."—v, 42. "And ye shall keep it a feast unto the Lord seven days in the year. It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month."—v, 41. The seventh month of the Jewish year was the month Tisri, corresponding to our September. Their tents were made of the thick boughs of trees.

This feast was one of the three great religious festivals of the Jews. It was instituted to commemorate their passage through the wilderness. It lasted eight days, but the first and last were the most solemn. They returned thanks to God for the fruits of the earth they had gathered, and were forcibly reminded that they were but pilgrims in the earth.

The modern camp-meeting is an American institution. Its origin was

providential. It commenced at a sacramental service held in a Presbyterian church on Red River, Ky., in the year 1799. The pastor, Rev. Mr. McGready was assisted by two brothers, zealous evangelists, John and William McGee; the one a Presbyterian, the other a Methodist—and also by Rev. Mr. Hoge, also a Presbyterian minister. The Methodist preached the first sermon with great liberty and power. He was followed by others who also spoke in the Spirit. Under the preaching of Rev. Mr. Hoge especially, many of the people were affected to tears, and one woman broke through all restraint and shouted aloud the praises of God. The excitement ran high; Rev. Wm. McGee without seeming to know what he did, left his seat and sat upon the floor. John sat trembling under the power of God. William was expected to preach, but he arose and told the people that so overpowering were his feelings, that he could not preach, but earnestly exhorted the people to surrender their hearts to God. Sobs and outcries were heard on every hand, and many experienced the pardoning love of God. The news spread like wild fire. The people flocked in from all directions, bringing in their covered wagons, provisions and bedding. Thus, spontaneously, an encampment was formed. So great was

the good evidently accomplished at this meeting that others were appointed soon after in different parts of that region of country. Many from all classes were converted at these meetings. Experimental piety took a deep root in the hearts of the people. So camp-meetings were adopted by aggressive Christians as an efficient means of grace.

At these gatherings have been manifested some of the greatest displays of saving power ever witnessed since the day of Pentecost. In these early meetings, at the outset, the Presbyterians and Methodists united. At the Cabin Creek meeting a Presbyterian minister who labored in it zealously for the salvation of souls, estimated the numbers present at twenty thousand. The scene is represented as awful beyond description. One who was present says: "Few if any escaped without being affected. Such as tried to run from it were frequently struck on the way, or impelled by some alarming signal to return. Great numbers fell on the third night; and to prevent their being trodden under foot by the multitude they were collected together and laid out in order."

At the Cane Ridge Camp-meeting the same writer says: "The number that fell at this meeting was reckoned at about three thousand, among whom were several Presbyterian ministers." J. B. Finley says of this meeting that it is impossible "to convey anything like an adequate idea of the sublimity and grandeur of the scene. Twenty thousand persons tossed to and fro like the tumultuous waves of the sea in a storm, swept down like the trees of the forests under the blast of the tornado, was a sight which my own eyes wit-

nessed, but which neither my pen nor tongue can describe."

Meetings so owned of God were of course opposed by the opposers of God's work. But camp-meetings have won their way, and secured a position among the recognized means of grace. Camp-meetings should be kept to their original design, the salvation of souls. They are in great danger of being perverted into a means of pleasure. A locomotive on the track is powerful for good, off the track it is powerful for evil. It is so with camp-meetings. Take away the religious element and let the ruling motive be a love of recreation, and their influence will be pernicious in the extreme. They may make converts, but they will be of that sort who are *lovers of pleasure more than lovers of God*. They will resemble that ancient Feast of backslidden Israel, when *the people sat down to eat and to drink and rose up to play*.—Ex. xxxii, 6. The religion of Jesus Christ makes those who enjoy it truly happy; and they do not need croquet grounds, or boat courses, or plays to make their religious gatherings attractive. The center of attraction should be the cross of Christ. The object—the one object should be to promote the unworldly religion of Jesus in its purity.

With the lovers of pleasure will be associated the lovers of money. Where men are willing to pay for the gratification of their appetites, they will find those who will cater to their appetites for the pay. Hence there is danger that camp-meetings will become, like the great fashionable summer resorts—places where under the pretext of religion sharp men go to make money and the foolish go to spend money. To such

an extent has this spirit been already carried that, on some camp grounds an admission fee is demanded, as at a circus, and for every convenience required, several times its value is exacted. To such gatherings the saints of God should give no countenance.

If you go to camp-meetings, let it be to those in which the salvation of the soul is made the principal object, and not a mere incident to draw a crowd. Go to get all the good you can, and to do all the good you can. *Wait on the Lord and your strength shall be renewed.*

GOD'S ECHO.—While the ultimate rest of the Christian's faith must of necessity be on the authority of truth as its foundation, the experience of truth is the soul's best evidence that truth is; as a witness in the mind is more satisfactory than all historic evidence. Experience is the demonstration of truth and of truth's authority—the yea and amen of the Holy Ghost in man, by Christ Jesus—the audible echo of God's silent voice in his written word.

—“O! that heaven within and without were paper, and all the rivers, seas, and fountains were ink, and I able to write all the paper, within and without full of his praises and love and excellency, to be read by man and angel! Nay, this is little; I owe my heaven to Christ!”—*Rutherford*.

—A great, a good, and a right mind is a kind of divinity lodged in flesh, and may be the blessing of a slave as of a prince. It came from heaven, and to heaven it must return; and it is a kind of heavenly felicity which a pure and virtuous mind enjoys in some degree even upon earth.—*Seneca*.

—One great cause of our insensibility to the goodness of our Creator, is the very extensiveness of his bounty.—

—Of two sins we must choose neither, but leave such extremes to God.

MANIFESTATIONS.

BY REV. R. W. HAWKINS.

Admitting the distinction between man's physical and spiritual nature, and recognizing the principle of vital force which, in connection with the will, constitutes his executive power; all his other attributes and faculties may be resolved into two properties—reason and sensation, or knowing and feeling. And so intimately is reason associated with sensation that it never exists without it. There cannot be conscious existence without sensations of some kind. Consciousness is defined to be the knowledge of sensations and mental operations; and it is asserted that the consciousness of our existence and the consciousness of sensations seem to be simultaneous. It may be said therefore, that our entire existence is a succession of sensations, and that all our knowledge relates ultimately to the condition of our feelings either with respect to the present or the future. This assertion will not be questioned if it be remembered that whatever knowledge we possess finally reacts upon ourselves; and that our feelings are not only the impressions made upon the bodily senses, but also those higher and more delicate sensations of mind and heart.

There is a false refinement, and a false theology, not based upon a correct understanding of either science or religion, which assumes to disregard all physical sensations, as belonging exclusively to the ignorant and the vulgar, and affording delight alone to sensual minds. The ancient Stoics went farther; claiming that the highest human attainment was found when man was enabled by the power of his will to ignore not only his grosser, but his finer feelings until he reached the extreme desolation of utter insensibility. But the light of truth reveals to us a God possessing infinite attributes of sensibility, and enjoying inconceivable delights, who has created beings with almost unlimited susceptibilities of en-

joyment, to be enraptured eternally with delights which flow from himself. Regard them as we will, mentally, morally, or physically—from the essential nature of both God and man, these delights are, in the highest and most exquisite degree, pleasures of sensation.

Man, like his Maker, is a trinity in unity; with soul, body and spirit, so united in one being as to possess a complete correspondence of organization throughout. Impressions made on the body pass, through the medium of the senses, to the mental perceptions, and communicate with the corresponding fibres of the soul. Impressions from within affecting the soul's sensibilities vibrate through the mind till they touch the physical senses. Or if an impression is made first upon the intellect, as the intermediate power, the sensation is diffused on either hand, alike to the senses and to the soul. Thus does this trinity in unity continually act and react upon itself.

The faculties of the soul are so connected with sensation that they are scarcely known except by terms which express feeling. Love and joy, hope and fear, are soul sensations; something which we feel inwardly; and feel in such a way that they affect not only the mind, but the body in exact proportion to the soul's experience. The mind continually judges and decides with regard to impressions made upon it, according to their immediate or anticipated effects upon the sensitive nature; and it may be said that the physical man, of all created beings, is the most perfectly organized embodiment of sensation. If this be our constitution and susceptibilities, it is absurd to suppose that we can receive the living, indwelling, operating Deity, without realizing physical, as well as spiritual sensations; and that God should be revealed in power and great glory without producing physical manifestations and demonstrations, is simply impossible from the very nature of man. The records of history show, that every extraordinary outpouring of

the Spirit upon individuals or communities, has been accompanied by visible and powerful effects upon the body; and that the rejection of these manifestations, has been invariably followed by the loss of spiritual power. It is important that our feelings be under proper regulation and control, but if we repress them at the cost of grieving the Holy Spirit of God, we shall ere long cry out, my leanness, my leanness; or sink into the worse extreme of formalism and deadness. If we are fully submitted to God we shall be constantly pervaded by his presence, and frequently realize the power and demonstration of the Spirit.

Physical manifestations are not always associated with the beginning of spiritual life; much less are they exclusively confined to it. They frequently occur for the first time under the Pentecostal baptism of the Holy Ghost. But having been once experienced they never entirely cease as long as the subject continues to grow in grace. There may be a change in the kind, and there certainly will be in the quality of manifestations, as the soul advances. They will partake less of the human and more of the Divine nature; and become more impressive and pleasing as the spirit is chastened and refined; but the entire absence, in experience, of that which may be seen or heard is conclusive evidence, either that the subject has never come to a definite, experimental knowledge of the Holy Ghost, or from some cause has ceased to be led by the Spirit. In the days of the apostles, the first thing that was urged upon believers, was the reception of the Holy Ghost; and in not a single instance is it said that it was received without demonstration.

Manifestations are frequently regarded as belonging to only a certain class of religionists. Reference is made to the number of professors in orthodox churches, who are entirely without them, and it is asked, are they not Christians? A close observation will discover, that in any orthodox denom-

ination where professors have no outward signs of an inward operation of the Spirit, it is either for want of an acquaintance with the Spirit, or for want of obedience to his teachings. Methodists, Presbyterians, Congregationalists, Baptists or Quakers, have only to search their own past records to prove these facts. When the Presbyterians instituted camp-meetings, and began to call upon God for the Holy Ghost, such wonderful demonstrations of the Spirit followed that they were filled with fear and dread, and like David in his first attempt to bring up the Ark, exclaimed: Who is able to stand before this Holy Lord God? and in consequence they suffered the Ark to pass into other hands. Let Presbyterians and Congregationalists consult "Edwards on revivals," published by the American Tract Society, and read the life and labors of President Finney; let Baptists refer to Bunyan in the past, or Spurgeon in the present day; The Quakers read Fox, or Penn, or Robert Barclay; and the Methodists turn to Wesley, and Fletcher, and Bramwell and a host of others; and then, comparing them all together observe the unity of their testimony with regard to the internal operation of the Holy Ghost, producing outward manifestations.

Effectual resistance is offered to the freedom of the Spirit by many, under the plea of propriety. They claim to be led by the Spirit, and to accept whatever is of the Holy Ghost, yet reject everything except that which is in accordance with their human ideas of God's order, or within the limits of their own particular experience. The Scriptures as the rule of the Spirit's operation, and the standard of God's order, describe large limits, and approve of many kinds of manifestation. Weeping, laughing and shouting, either with words of praise or without, crying out with a loud voice and making a noise, falling, walking, running, leaping, and dancing, are all approved scriptural manifestations. Jeremiah is called the

weeping prophet; Abraham fell on his face before the Lord and laughed; and David danced before the Ark of the covenant. In the 149th Psalm, dancing is enjoined as an act of religious worship. "Let Israel rejoice in him that made him; let the children of Zion be joyful in their King. Let them praise his name in the dance." There is no doubt that dancing as a worldly amusement, or as a heathen rite is the perversion of a religious exercise. The manifestation of the Spirit which in derision is called shrieking or screaming is approved in the word of God. "Cry out and shout thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee." "They shall shout and 'make a noise' as through wine." Does any one presume that the Son of God lacked in reverence or refinement, or a true sense of propriety? He says: "Blessed are ye that weep now for ye shall laugh." "Blessed are ye when men shall reproach you, and cast out your name as evil for the Son of man's sake. Rejoice ye in that day and leap for joy; for great is your reward in heaven." When the lame man was healed at the "beautiful gate," he went into the temple with Peter and John, "walking, and leaping, and praising God."

Many instances might be given, of physical manifestation, among the most pious and devoted Christians. One will serve as an illustration. The experience of Mrs. President Edwards is selected because it cannot be said that she was influenced by denominational bias, or affected by association; nor that she lacked in education or refinement. After having described some delightful experience which preceded, she says: Mr. Sheldon came into the house about ten o'clock, and said to me, as he came in, "The Sun of righteousness arose on my soul this morning before day; upon which I said to him in reply: 'That Sun has not set upon my soul all this night; I have dwelt on high in the heavenly mansions; the light of divine love has surrounded me; my soul has been lost in God, and has al-

most left the body. This conversation only served to give me a still livelier sense of the reality and excellence of divine things, and that to such a degree, as again to take away my strength, and occasion great agitation of body. So strong were my feelings, I could not refrain from conversing with those around me, in a very earnest manner, for about a quarter of an hour, on the infinite riches of divine love in the work of salvation; when my strength entirely failing, my flesh grew very cold, and they carried me and set me by the fire. As I sat there, I had a most affecting sense of the mighty power of Christ, which had been exerted in what he had done for my soul, and in keeping down the native corruptions of my heart, and in the glorious and wonderful grace of God, in causing the ark to return to Northampton. So intense were my feelings when speaking of these things, that I could not forbear rising up and leaping with joy and exultation."

Although these manifestations of the Spirit, which fill the soul and delight the senses in the present state, are only the foretaste of heavenly glory, and ordinary when compared with its miraculous operations in the past and the future power which shall usher in the eternal state, yet they are similar in nature. The quickening of the mortal body is a measure of the same power which shall be realized in its resurrection from the dead; and the power which causes the living to leap for joy is the earnest of the same power which shall cause them eventually to fly up to meet the Lord in the air. If then we reject the beginnings of the Spirit's operation, how shall the end be accomplished? If we refuse "the earnest of our inheritance," how shall we secure "the purchased possession?"

—There are but two roads; the one leads to God, the other to despair and death.

—A single bad habit will mar an otherwise faultless character, as an ink-drop soileth the pure white page.

LOVERS OF PLEASURE.

BY S. JENNIE ATWELL.

"Oh foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?"

"But now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?" "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain." "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." "This I say then, walk in the Spirit, and ye shall not fulfill the lust of the flesh." "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." "But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof." "For to be carnally minded is death; but to be spiritually minded is life and peace; because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." "So then they that are in the flesh cannot please God." "How is the gold become dim! How is the most fine gold become changed."

How comparable are our modern times with the ancient days; coldness, formality, worldliness, and love of pleasure, fun and frolic, have come between the church and the Saviour; even ministers of the gospel, the so called shepherds of the earthly fold, are becoming worldly; seeking pleasures in the world, in the place of the joys found in the service of the Lord.

The following incident came under my notice not long since; it shows the

power of preachers to lead the people away from the cross.

Sister C—— is a member of the M. E. Church, in the village of——. One Sabbath Sister C—— attended class-meeting, and while speaking, the Spirit of the Lord came, and her full soul found utterance in words, on this wise: "I feel that the prayer-meeting is an essential means of grace, the prayer-meeting must be kept up, for by prayer are our souls strengthened, and our faith kept bright; and as there is an appointment hindering our having the chapel for our usual prayer-meeting, let us meet at the house of Brother G——, each one bringing five cents to pay for the extra amount of coal and oil consumed, for as Brother G——, is poor it will not harm any of us to bring five cents, and though the sacrifice be small, it will be acceptable in the sight of the Lord. If there be any who cannot conveniently give that small amount, do not stay away on that account, but come and be blessed; we must be blessed."

While Sister C—— was speaking, and enjoining her brethren and sisters to be more faithful, tears ran over her face, testifying to a broken heart, and a contrite spirit; and the Spirit of the Lord was felt by many in the house. It was with sorrow, that we noticed the absence of Sister C——, from the class-meeting, after this, feeling that the good impressions received had been effaced. The Rev. Mr.——, pastor of the church, read the notice of "a necktie party, to be held the next evening at the residence of Sister C——, for the benefit of the church." After reading the notice, the pastor made a few remarks about the pleasure which might be anticipated on the ensuing evening, and closed by saying: "There is also a notice which I am requested to mention, though I am sorry to be obliged to do so, because it does not meet with my approval." "The members of the Young Men's Christian Association, will hold a meeting in their rooms on Monday evening; all are cordially invited to at-

tend." "As I said before, I do not approve of this; for as it comes on the same evening of our necktie party, it cannot but be expected that it will lessen our attendance." But come to the party, for it is the duty of every church member, to attend the meetings for the benefit of the church."

On the following Sabbath, a report of the party was given from the pulpit like this: "There was a large attendance, plenty of refreshments, and a very enjoyable season. But Sister C——'s place at the church was vacant; the care and over-exertion, occasioned by the party had so wearied her, as to unfit her for attendance at the sanctuary.

If it is necessary that we attend parties, in order that we may benefit the church; is it not much more necessary for us to attend church in order to benefit and help our souls? Why is it that the church is daily becoming more conformed to this world, rather than transformed by the renewing of their minds? It is "Because my people have forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up." "For the priest's lips should keep knowledge, and they should seek the law of his mouth, for he is the messenger of the Lord of hosts." "But ye have departed out of the way, ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts." "For the Lord, the God of Israel, saith that he hateth putting away; for one covereth violence with his garment, saith the Lord of hosts; therefore take heed to your spirit, that ye deal not treacherously.

—He never gives faith, but he brings his child into a situation where it will be tried.

—True glory takes root, and even spreads; all false pretenses, like flowers, fall to the ground; nor can any counterfeit last long.

DEAD FLIES.

BY REV. G. HUGHES.

Solomon says, "Dead flies cause the ointment of the apothecary to send forth a stinking savor; so doth a little folly him that is in reputation for wisdom and honor."—Eccl. x, 1.

There is a disposition manifested in these times to place false estimates upon human acts. Things which are inherently of great magnitude are called "little." And things which are apparently little, and yet prolific in evil influence and results, are spoken of as mere "trifles." The Christian is in reputation for wisdom and honor. The world looks for such a character to be exhibited. Failing to behold it, Christianity is reproached, yea, grievously wounded in the house of its friends. A very little folly may damage a Christian reputation fearfully and justly. A real Christian is no ordinary character: he is the highest style of man. A little folly may, however, sully its brightness, and bring the holy cause with which he is identified into disrepute.

Some friends were walking in a certain park. One of the company drew attention to a large sycamore tree, decayed to the core. "That fine tree," said he, "was killed by a single worm." Two years previously, the tree was as healthy as any in the park, when a woodworm, about three inches long, was observed to be forcing its way under the bark of the trunk. It then caught the eye of a naturalist, who was staying there; and he remarked, "Let that worm alone, and it will kill the tree." This seemed very improbable; but it was agreed that the black-headed worm should not be disturbed. After a time, it was discovered that the worm had tunneled its way a considerable distance under the bark. The next summer the leaves dropped off very early; and in the succeeding year, it was a dead, rotten thing, and

the hole made by the worm might be seen in the very heart of the once noble trunk. "Ah!" said one who was present, "let us learn a lesson from that single tree. How many who once promised fair for usefulness in the world and the church, have been ruined by a single sin!"

Nature is full of examples of great results following small causes. So in the spiritual world. Little things, or "little sins," as they are often called, seriously affect character and destiny.

The imagery of the wise man before us is very striking—the dead flies in the ointment fill the surrounding atmosphere with an unwelcome odor. So it is with a little folly in Christian professors—a little deviation from the line of rectitude; a little inconsistency will soon point the finger of scorn. As the poet well says we are—

"Watched by the world's malignant eye."

The world is not short-sighted; it has a malignant eye, and is quick to discern this "little folly" in Christian professors. Perhaps it is a little unseemly merriment. Religion is a thing of joy and gladness. It does not robe the countenance in melancholy or sadness. On the contrary, it irradiates the countenance, because the heart is filled with real, unearthly joy. But it is opposed to "foolish talking or jesting." It prohibits a commingling in earthly merriments. The festivals and sociables gotten up in many of the churches in these days are well calculated to foster this spirit of worldly mirth and obscure the light of true godliness.

Or it may be a little folly in extravagant expenditures. Christianity certainly requires a plain, simple, inexpensive style of living. This is true, I believe, of those possessed of large means, as well as of those in more moderate circumstances. It does not justify extravagance to say, "I can afford it." There is too much to be done for Christ in the world; too many demands upon our benevolence to war-

rant a lavish use of means for personal or family display.

But whatever particular form the "little folly" may assume, it is damaging to the Christian name and character. We are to "walk worthy of the vocation wherewith we are called." How is this *folly and damage to the Christian profession* to be avoided? The way is plain—the process is well defined: "Be not conformed to this world; but be ye transformed by the renewing of your mind." "Put ye on the Lord Jesus." Let him be "made unto you wisdom, righteousness, sanctification and redemption." An indwelling Christ, fully occupying the throne of the heart, fully swaying his sceptre over the redeemed faculties, will save us from the "little or great folly," and enable us to "keep ourselves unspotted from the world," and "witness a good confession before many witnesses.

—My Lord Jesus is kinder to me than ever he was. It pleaseth him to dine and sup with his afflicted prisoner. The king feasteth me, and his spike-nard casteth a sweet smell. Put Christ's love to the trial, and throw all your burdens upon it, and then it will appear love indeed. We employ not his love, and therefore we know it not.
—*Rutherford.*

—Jesus went out from Jerusalem bearing his cross. It was a heavy load. He was carrying it to his place of execution, where shame, agony and death awaited him. The Christian must take up his cross and follow Christ. It may be a heavy one, and the load may gall his spirit; but if he has true faith he will not sink under it, for Christ will make the "burden light." Nor does he carry it as an instrument by which to die. On the other hand, at the last hour he shall place it beneath his feet, and find it a help towards lifting him up to glory. Without complaining we may bear our burdens. The larger they are, the nearer they bring us to God.

BE TRUE.

BY MRS. C. L. WITHERAL.

Oh, how much is embraced in these few words; what an immense amount of grace is required to really give heed to them in every sense! We may be true, in the estimation of the world, and even of those who profess the religion of Jesus; but ah there is One, who sees as man does not see, and who understands all things. O how much it means to be true to God, to the blessed Spirit that sheds the precious light upon our hearts, and lovingly points out the way we should tread. It is so natural to look to others, especially to those we have confidence in; but we should remember, all human beings are liable to err, and even the purest may be mistaken; and we may have received more light than they, and are therefore, more responsible. But the blessed Spirit (which always leads according to the word) is true, thank God, and if we will be true, it will lead us safely through this world of darkness and sin. Many times when the cross is presented, which if taken we know will result in our being forsaken of friends, and having our names cast out as evil, then to bear it cheerfully counting it all joy, is beyond what this world in general, count being true. And yet; blessed be God, there is a holy joy in the heart of the follower of Jesus while standing all alone for the truth, with error seeming to prevail. However beautifully error may adorn herself and ride forth, yet it must be uncovered at last and appear as it is, while its advocates shall blush with very shame; but the blessed truth of God, though rejected, and hated; nevertheless, will surely triumph at last, and its advocates be honored of God, though they have been dishonored by men. Oh I love to think how the old veterans of the cross shall come forth with songs and everlasting joy upon their heads, and sorrow and sighing shall flee away, and the one who gave his life for them,

will say "well done." Many who have, perhaps five talents are using part of them, and justifying themselves by looking at those who have fewer talents than they. They think if they do as much as they, that all will be well. Let such remember that we are responsible for what we "have" and not for what we "have not." God's word teaches, that if we measure ourselves by ourselves, and compare ourselves among ourselves, we are not wise; and if we have more than one talent, we must improve all or stand condemned.

Then let us be true, no matter what opposes or how hard the storm may rage.

*"Shall I, to sooth the unholy throng,
Softened thy truth, or smoooth my tongue,
To gain earths gilded toys,—or flee
The cross endured, my Lord, by thee?"*

*Nay: let men rage: since thou wilt spread
Thy shadowing wings around my head;
Since in all pain thy tender love
Will still my sure refreshment prove."*

—He who has longest studied the Gospel, who has risen into the strongest and purest light, and who, by broad, deep and varied experience, has had his soul schooled and taught so as to have become proficient in the learning of the heart, that is the man who will have most about him of the humility of childhood, from his having found out for himself both the extent and limits of the human understanding. The most mature Christian will live in the exercise of the most simple faith. He who knows most of God will know most of himself; he will therefore believe when others doubt, and will distrust when others presume. To be a "man in understanding" is certainly one way to become a child in faith and independence.—*Rev. T. Binney.*

—In reply to the question: "Is it consistent with a deep state of spirituality to enter a secret body, or take an oath?" Mr. Moody says:

"In secret my Master did nothing. I can't speak for others, but I could not belong to a secret society. "Be ye not yoked with unbelievers," says Paul. Separate yourself from the world and the things of the world."

CHRIST SAVES.

BY REV. A. V. LEONARDSON.

"Christ Jesus came into the world to save sinners." "For this purpose the Son of God was manifested that he might destroy the works of the devil." That something needs to be done for men who are away from God by "wicked works" is evident. The mission of the Son of God into the world, his death on the cross, the shedding of his own blood—all this meant that sin must be atoned for, and the guilt removed, the nature purified, and man be saved from sin before he shall ever be admitted into the paradise above. We read that "His name shall be called Jesus; for he shall save his people from their sins." This is the work wrought for God's people everywhere. John plainly tells us, "That he that sinneth is of the devil." That is, a child of the devil. Yet some preachers, who invite sinners to come to Christ, say Christ does not save from sin. If so, then the blood of Christ was shed in vain. Christ is not doing the work that he came to do. Is this so? Not according to the word of God. This condemns all sinners, and promises salvation to all who will confess and forsake their sins. This salvation is deliverance from *all* sin. They who invite men to Christ and yet deny that he can save them from sin, trifle with the word of God and with the souls of men. May the Lord open the eyes of the people, and help them to look to the blessed, all-sufficient Christ, who is able to fit you for a heaven of eternal rest, where sin is never known, and where he may be enjoyed forever.

—Truth, if it rises, will overreach lies, however numerous.

—Hope is like the wing of an angel soaring up to heaven, and bearing our prayers to the throne of God.—*Jeremy Taylor.*

CAUSES OF BACKSLIDING.

BY MRS. M. H. FREELAND.

The question arose while reviewing the history of Sampson, How have the mighty fallen? Many who did run well, in an evil hour, were beguiled from their steadfastness and failed to keep the grace of God. Ah! how many wrecks are found here and there who might have safely anchored within the veil had they but kept the faith.

The causes of backsliding are numerous. We mention some of the more common. One great cause is the undue indulgence of the appetites. From Eve in the garden down to the present, many have been led astray by something that has looked good for food. A lack of self-denial and self control in eating and drinking, has robbed many saints of their spiritual power. Yea! many have fallen a prey to beastly appetites. They have eaten and drunken and to-morrow have died, as a fool dieth. Died; not only to a life of happiness and usefulness here; but also to all eternity.

Then the thirst for gold has wasted the physical energies; debased the intellectual powers; benumbed the spiritual sensibilities; and lowered man to a miserable drudgery. All this is often done for the dust that glitters and is gone. Alas! in how many ways has the deceitfulness of riches choked the word and it has become unfruitful. Professing Christians toil and sacrifice to accumulate a little of this world's good as though this were their abiding place. Everything, yea life itself is sacrificed for gold. From the Apostle's stand point, one is ready to exclaim in these days of bribery, theft and crime for gold, truly "The love of money is the root of all evil." Are there not many who sell their Lord for less than thirty pieces of silver? "Beware of covetousness for a man's life consisteth not in the abundance of the things which he possesseth." "They that will be rich fall into temptation and a snare

and into many foolish and hurtful lusts which drown men in destruction and perdition.

But not only do the appetites and propensities too frequently prove the channels through which temptation enters and leads astray but the passions also are a dangerous gateway to the soul. Through indulgence of the passions Sampson was robbed of his strength: betrayed into the hands of his enemies and deprived of his sight. Through an unclean look David became a murderer. It was unholy lust that led the wisest of men into idolatry. "For Solomon loved many women" and "it came to pass when he was old that his wives turned away his heart after other gods." Nor are these isolated instances of men being drawn into sin through the passions. Some of the darkest blots on the page of Ecclesiastical history came from this cause. Let him that thinketh he standeth take heed lest he fall.

Another dangerous rock in life's broad ocean is flattery. One has truly said, "The heart is open at no avenue like that of flattery, which, like some enchantment, lays all its guards asleep." Here have many mighty fallen. When the heart begins to feel pleasurable emotions rise in response to the praise of its fellows, it is time for humiliation and self abasement before the Lord. There is a hiding place in the clefted Rock where the soul is equally dead to praise or censure. This is the place of safety. For so hard is it for the creature to give all glory to its Creator that no sooner does success crown the efforts made than a disposition to take glory to itself is manifest in unsanctified humanity. Just here the flatterer approaches—the soul listens to his honeyed words of praise—pride takes possession and henceforth "a wandering star" is all we find of him "who did run well."

Another cause of the downfall of many is a compromising spirit. "Do right of course" says this spirit "but then don't make such an ado about it.

Dont be so singular but dress and act a little like others at least. Then dont be so unsocial as not to attend any places of amusement. Do be a little like other folks." Ah is it strange that many mighty have fallen here? So it is, the sin of Ananias and Sapphira has its victims to-day and has had them in all ages of the Church. Here is the grand leakage through which the power escapes and leaves an empty form. And so gradually is this done that the individual when awakened to a sense of his loss knows not how it has been done. Let all beware of removing the ancient land-marks which our fathers have set.

—“Live holiness, live it!” some say, “It is better than to make such a loud profession.” “Let your life show that you are holy.” All well enough. But should those who have experienced holiness say nothing about it till the critic’s eye says it is all right? Do the world and formal professors understand the motives of believers’ actions? Suppose some of Abraham’s neighbors had watched him when he offered up his son Isaac, and witnessed all till he raised the knife to kill him, and then, “O horror!” turned away not to look on so sad a scene. How could they have accounted for such an action? Would this have seemed to the eye of the observer as living holiness? We look at it as an act of wonderful faith; so God accounts it. But suppose we knew nothing more about it; but had simply watched him, how then?

—When Jesus had risen from the dead, the disciples were slow to believe it; but all who saw him believed. Many are not willing to believe in experimental religion, or in entire sanctification as a present experience, when they hear others talk about it; but all who experience it believe in it. How much better to go to work and seek full salvation, than to criticise. A very good way to find out all about its saving power is to get it into the heart in all its fullness

SANCTIFICATION GOD’S WILL.

BY REV. J. A. WOOD.

Nothing is more positively taught in the Bible, than that “This is the will of God, even our sanctification.” Mr. Wesley and Adam Clarke used this passage, as proof of the doctrine of Christian sanctification. It was a text often used by them in preaching on the subject. These words, were originally addressed to heathen converts at Thessalonica, (not yet six months old) by the apostle Paul. Hence; the apostle preached sanctification to heathen converts in the churches he founded. This will indicate, that this doctrine and experience is proper for young converts. If pure, apostolic teaching on this subject was not too strong meat for Gentile, heathen converts in an idolatrous city two thousand years ago—it ought to be endured by the Christian converts brought up through the Sabbath-schools of these days.

The Bible makes our duty very clear, and God’s people should be holy, pure, chaste, clean, cleansed from all filth, lusts of the flesh, and all manner of uncleanness, both of heart and life, of soul and of body.

To assert that there is any sin, of which the human heart is possessed, from which our God cannot or will not deliver us, is to say that either the devil is stronger than he, or that our sanctification is not his will. Christ “gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people.” It was the great object and end of Christ’s death to “redeem us from all iniquity.” Blessed be his name! Myriads have proven that he has purified them in his own precious blood. Hallelujah!

Christ died as much to purify his people, as to pardon them—as much to free them from all pollution, as from all guilt; he can accomplish their purification as easily and perfectly as their justification.

Sanctification includes bodily purity and chastity and is against all bodily uncleanness. It may be said, strictly speaking, the body is not the subject of sanctification, because, being a material substance, it is susceptible of neither virtue nor vice. But it may be sanctified in the sense of being dedicated to the service of God, and its organs and members, which were formerly employed in sinful actions, and were excitements to them; are changed into "instruments of righteousness." The body of the Christian is "a temple of the Holy Ghost," and is to be "preserved in sanctification and honor"—kept free from lusts or concupiscence, sacred to God. "For, God hath not called us unto uncleanness, but unto holiness." "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

If we are not mistaken, there is need of more attention being given by all the churches, to bodily sanctification—to physical purity. As depravity is both internal and external, so our freedom from sin and pollution must be both inward and outward—the vessel must be cleansed both inside and outside. We must be pure! God says so! We are to "cleanse ourselves from all filthiness of the flesh and spirit." It may be that many refuse to seek Christian holiness because of habits of uncleanness—"filthiness of the flesh," physical indulgence, which they are unwilling to give up or put away. No man can be an entirely sanctified man and prostitute his body to wicked uses, or filthy lusts. We are to "glorify God in our bodies and in our spirits which are God's. Our sanctification or purification, is God's will in both the permissive and authoritative sense. He is willing we should be holy, and he requires us to be holy. Duty and privilege are bound over together in religious things; duty is privilege and privilege is duty. We may put it either, I must or I may. And duty is not more prominent than privilege.

PURE THOUGHTS.

BY T. P. JARNAGAN.

When we are saved and our hearts are made clean in the precious blood of Christ, our thoughts are pure and holy. We are then enabled, by the grace of God, to cast down "imagination (or, reasonings,) and every high thing that exalteth itself against the knowledge of God," and bring "into captivity every thought to the obedience of Christ."—2 Cor. x, 5.

The devil may bring evil suggestions and impure thoughts into our minds, but when our hearts are pure we know from what source they come, and reject them at once; for one fruit of the love of God which is shed abroad in the hearts of all true believers is, that it "thinketh no evil."—1 Cor. xiii, 5. The unsaved may try to make us think evil; and professed followers of Christ may speak evil of our brethren and others, and try to turn us against them; but the true child of God will take up no reproach, and "think no evil" of any one.

Many will tell us that we cannot be kept from sinning in our thoughts; and many professors of religion, who think it possible to live without committing *outbreaking sin*, yet think we cannot keep from sinning in thought. If such persons truly love God, it must be because they fail to distinguish the suggestions of the devil from their own thoughts, that they talk thus. For this truth will ever stand: "The thoughts of the righteous are right." That is, their hearts, motives and intentions, "are right;" they have been saved from sin, and have no other but to be right and pure in the sight of God and man, and consequently their thoughts and affections are all heavenward.

So long as we do not harbor evil thoughts, they are not sin; but if we keep them in our minds and make them our own, they will certainly become sin. "The thought of foolishness is sin." How much more, obscene, lascivious,

covetous and unrighteous thoughts, when they proceed out of the heart? Hence our duty and the wisdom of the apostle's words, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God, Set your affection (or, mind) on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." Col. iii, 1, 3.

One condition of obtaining salvation is, that the unrighteous man forsake his thoughts. "Let the wicked forsake his ways, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon."—Isa. lv, 7. Unsaved reader, if your thoughts are unholy, take the advice of the word of God: "Commit thy works unto the Lord, and thy thoughts shall be established."—Prov. xvi, 3.

"If we only sought to cherish
Every pure and holy thought;
Till, within our heart, would perish
All that is with evil fraught—
If it were our aim to ponder
On the good that we might win;
Soon our feet would cease to wander
In forbidden paths of sin."

—It is a very terrible thing to begin to let conscience grow bad, for it soon sears as with a hot iron. It is like the freezing of a pond. The first film of ice is scarcely perceptible; keep the water stirring, and you will prevent the ice from hardening it; but once let it film over and remain so, it thickens over the surface and it thickens still, and at last it is so solid that a wagon might be drawn over the solid water. So with conscience, it films over gradually, and at last it becomes hard, unfeeling, and it can bear up a weight of iniquity.

—Faith is a wide field. All thy life long will the Comforter abide with thee. He will care for thee, as for his own soldier, concerning thy goings out, and thy comings in, and thy plotting foes. And he will give gifts of grace of every kind if thou grieve him not by sin.

GIVING THE BODY TO GOD.

"Present your bodies a living sacrifice, holy, acceptable unto God."—Rom. xii, 1.
"Yield your members servants to righteousness."
—Rom. vi, 20.

The Scripture earnestly enjoins upon the Christian the absolute surrender of the whole being to God, of the body, as well as the soul and spirit, and until this surrender is made, the enjoyment of the "rest of faith" is necessarily impossible.

"Present your bodies." If I present my brother with my watch, it becomes his, it is no longer mine, he accepts the proprietorship which I abandon. He carries it and makes use of it; he values it and takes care of it, he henceforth regulates it and sees to its reparation when its reparation is needful.

We belong to God by creation; He made us, and not we ourselves; a thousand times more we are His, for He has redeemed us. We are "bought with a price," so it is our privilege and duty practically to recognize these glorious facts, and to give ourselves up to him, whose we are both by creation and redemption.

1st. *That we may be absolutely at His entire disposal* to do his will, not our own; our members, once in the bondage of sin, now to be "instruments of righteousness" exclusively.

2nd. *That he may preserve us.* We are kept from sin "by the power of God through faith," and the simplicity of our trust will always be in the measure of the completeness of our surrender.

3d. *That he may control and regulate our inner and outer life,* and work in us all the good pleasure of his goodness.

This surrender must be unreserved. The head, memory, mind and will; the heart, with all its affections; the hands, the feet, all for Jesus. As the burnt-offering of old was entirely consumed upon the altar, so was Jesus entirely given up to the Father for us, and now he is our altar, making holy "whatsoever toucheth" it, that we, coming in

his name, may present ourselves "living sacrifices, " holy, acceptable unto God."

It must be definite. It is the believer's privilege to go to the Lord and yield himself thus with as much definiteness of purpose as when first he went to Him for the pardon of his sins. If it is the purpose of his heart now to give up his entire self to God, without waiting for feeling, he should simply "tell" the Lord. A purpose expressed becomes a fact; so when the Christian's lips have uttered before the Lord his heart's resolve to obey his sweet command, he may know that the great transaction is effected, and that God has accepted that which his child and servant has presented.

The surrender is to be final. It would have been sacrilege for the Israelites to withdraw from the altar the sacrifices which they placed upon it, so our surrender to God is to be made never to be retracted.

It is to be continuously maintained. Though in a sense it is not repeated, yet it is our privilege daily and hourly to remind our own hearts, and to repeat before the Lord,

"Lord, I am thine—entirely thine,
Purchased and saved by blood divine,
With full consent thine I will be,
And own Thy sovereign right in me."

Some have inquired if this surrender is not always identical with a true conversion. A reply to this may be that Rom. xii: 1, was addressed to those who were already "saints" "beloved of God," (Rom. i: 7,) and that numbers of persons who say they do not doubt their conversion, yet confess that they have not "presented their bodies" to God. Those who have done so can no longer be "conformed to this world," but will be "transformed by the renewing of their minds," as the context says.

A highly-esteemed pastor of a Christian church said publicly, at a holiness conference, in my hearing, a few months ago, "I have for many years supposed that I was entirely the Lord's, but I have now discovered that there

were departments of my being I had not surrendered to him, but this is coronation day to me, to-day I make Jesus Lord of all." Reader, shall we not also together say, O mighty and blessed King, come now and let my body be thy temple, and my heart thy throne, from henceforth and forever? Amen.—*Thomas D. Marshall.*

CHRIST'S GREATNESS.—Dost thou think again, O sinner! that Jesus Christ came out of heaven to do a little deed, and to provide a slender store of mercy? Dost thou think he went up to Calvary, and down to the grave, that he might do a common-place thing, and provide a stunted, narrow, limited salvation, such as thine unbelief would imagine his redemption to be? No. We speak of the labors of Hercules, but these were child's play compared with the labors of Christ, who slew the lion of hell, turned a purifying stream through the Augean stables of man's sin, and cleansed them, and performed ten thousand miracles besides. Who will so depreciate Christ as to imagine what he has accomplished is, after all, little, so little that it is not enough to save you? If it were in my power to single out the man who has been the most dishonest, most licentious, most drunken, most profane—in other words, most earthly, sensual, devilish—I would repeat the challenge which I gave just now, and bid him to draw near to Jesus, and see whether the fountain filled with Christ's atoning blood cannot wash him white. I challenge him at this instant to come and cast himself at the dear Redeemer's feet, and see if he will say: "I cannot save thee, thou hast sinned beyond my power." It shall never, never, never be, for he is able to the uttermost to save. He is a Saviour, and a great one. Christ will be honored by the grandeur of the grace which he bestows upon the greatest offenders. There is in him pardon "enough and to spare."

—Prayer is hindered by condemnation of the heart.

WICKED PROFESSORS.

The iniquity that cleaveth to men that profess, if they cast it not away, but countenance it, will all prove nettles and briars to them; and I will assure thee, yea, thou knowest, that nettles and thorns will sting and scratch but ill-favoredly. "I went," saith Solomon, "by the field of the slothful, and by the vineyard of the man void of understanding; and lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down."—Prov. xxiv, 30-31.

Suppose a man were, after work all day, to be turned into a bed of nettles at night; or, after a man had been about such a business, should be rewarded with chastisements of briars and thorns; this reward for work would be but little help, relief, or comfort to him. But this is the reward of a wicked man, of a wicked professor, from God: nettles and thorns are to cover over the face of his vineyard, his field, his profession, and that at the last of all; for this covering over the face of his vineyard with nettles and thorns, is to show what fruit the slovenly, slothful, careless professor will reap out of his profession when reaping-time shall come.

Nor can he whose vineyard, whose profession is covered over with these nettles, and thorns of iniquity, escape being afflicted with them in his conscience in the day of judgment. For profession and conscience cannot be separated long: if a man then shall make profession without conscience of God's honor in his conversation, his profession and conscience will meet in the day of his visitation. Nor will he whose condition this shall be, be able to ward off the guilt and sting of a slothful and bad conversation from covering the face of his conscience, by retaining in his profession the name of Jesus Christ; for naming and professing the name of Christ will, instead of salving such a conscience, put venom,

sting, and keenness into those nettles and thorns that then shall be spread over the face of such consciences. I beseech you, consider this, namely, that the man that profeseth the name of Christ and yet liveth a wicked life, is the greatest enemy that God has in the world, and consequently one that God will most eminently set his face against.

DISTRACTIONS.—Endeavor to engage and raise thy affections to God in duty, if thou wouldst have thy distractions cured. A drooping eye and a melting heart are seldom troubled as others are upon this account. When the soul is intent upon any work, it gathers in its strength and bends all the thoughts to it; and when it is deeply affected, it will be intent. The affections command the thoughts to go after them; but deadness causes distraction, and distraction increases deadness. Could you but look upon duties as the galleries of communion in which you walk with God, where your souls may be filled with these ravishing and matchless delights that are in his presence, your soul would not offer to stir from thence. It is with the heart in duty, as it is with those that dig for golden ore; they try here, and finding none, try there; and so go from place to place, till at last they hit upon the rich vein, and there they sit down. If thy heart could but once hit the rich vein in duty, it would dwell and abide there with delight and constancy: "Oh how I love thy law; it is my meditation all the day." The soul can dwell day and night upon its knees, when once its delights, loves, and desires are engaged. What is the reason your heart is so shuffling, especially in sacred duties? Why are you ready to be gone, almost as soon as you are come into the presence of God, but because your affections are not engaged?—*Flavel*.

—Be ye ready to receive grace; and, when ye have received it, cast it not away.

KEPT THROUGH FAITH.

The keeping power of Jesus is fitly illustrated by the superintending providence which guided and protected Noah in the Ark. Did you ever notice, in the minute description of that ship, which was built to make a voyage from the old world to the new, bearing the seeds of all precious things, with which the new world was to be sown, there is no mention of the rudder? Our modern ship carpenters would laugh at the idea of launching a rudderless ship, just as unbelief sneers at committing one's ways unto the Lord instead of a so-called manly, self-reliant self-guidance. A good type of the fully trusting Christian is good, old Noah, sitting serene and unconcerned in his Ark, as it floats over the drowned world, confiding in the skill of his invisible Pilot to keep his craft from the rocks, and to land it in safety on some appropriate spot.

How could a man, who had been "moved with fear" to build his ark, sail in it, month after month, with no chart nor compass, nor rudder, and be kept from distressing fears on that long and perilous voyage? There is but one answer—his perfect trust in Him who had commanded the building of the Ark. During this voyage of one hundred and fifty days the faith of Noah was more severely tested than it was during the one hundred and twenty years in which the Ark was being prepared. It requires a higher-style of faith to be passively borne along under the guidance of our Heavenly Father than it does to be active in fulfilling the Divine command. Obedience is the soil out of which such faith grows. If Noah had not obeyed Jehovah in building the Ark and embarking in it, he could not have trusted Him so unwaveringly.

The Christian's ark is already prepared. All he is required to do is to put all on board, and to keep himself there. If he should be so unwise as to extemporize a rudder, he has no chart

by which to lay his course, for each individual life is mapped out only in the mind of the great Pilot. We are as ignorant of our individual future as was Noah ignorant of his course and destination when he climbed up the side of the Ark and the Lord shut him in. If Noah had unwisely taken the direction of the Ark into his own hands he would probably have wrecked it and lost its inestimable cargo. Thus thousands in their distrust of God, lay their own hand upon the helm and ship a crew of fears to torment their whole voyage, and run their vessel upon some uncharted reef and lose all at last, or save themselves with great difficulty, when, through "the rest of faith," they might have had a joyful voyage, and an abundant entrance into the haven of eternal life. How many, through unbelief, miss the keeping power of Christ, and the ineffable peace which it brings.

The very simplicity of the keeping which Christ exerts over all who "know the exceeding greatness of his power to usward who believe," renders it impossible to describe it. Blessed indeed are they whose grasp upon the divine promises makes their lives a perpetual twenty-third Psalm: "The Lord is my shepherd."

Other ancient worthies as well as Noah were led into the secret of the Lord which made their lives cheerful and victorious. How calm and unmoved was good old Elisha when the Syrian horses and chariots and a great host of soldiers came thundering and tramping about the little city of Dothan, where the prophet was. They had come expressly to capture him, because God enabled him to tell the king of Israel the words which the Syrian monarch whispered in his bed-chamber. Why was he calm and unterrified? He did not look at this noisy army of Syria investing the walls of Dothan. He had an eye which saw a mightier army filling all the mountain above them, under the command of Jehovah Himself, the celestial Captain, who

appeared to Joshua before the gates of Jericho. This host and its General absorbed all his thoughts. He could look at nothing else. Not so Elisha's servant. Arising early in the morning and going forth he sees the beleaguering army of foemen. With breathless haste and pallid cheek he rushes back into the house exclaiming, "Alas, my master, how shall we do?"

In my mind's eye I see Elisha sitting on the side of his bed tying on his sandals. The alarming news produces no tremor in his limbs no change in his countenance. He coolly replies, as he completes his toilet, "Fear not; for they that be with us are more than they that be with them." But the trembling servant's fears were not allayed. He saw no such friendly army as his master was gazing intently upon. Then Elisha, in pity towards his frightened servant, kindly prayed, "Lord, I pray thee, open his eyes that he may see." And the Lord opened the young man's eyes and he saw, and behold the mountain was full of horses and chariots of fire, round about Elisha as his body-guard. The servant trembled no more. He who keepeth Israel, who doth not slumber nor sleep, is at hand to protect all who trust in Him.

Reader, you see no such celestial army forming a hollow square about you. But you may believe that more than twelve legions of angels are bivouacked about you, and God will honor your faith more than He would if you had seen these guardians with your natural eyes. "Thomas, because thou hast seen me thou hast believed; blessed are they that have not seen, and yet have believed."

I take from my shelves a book written by the Christian philanthropist, William Wilberforce, entitled, "The Practical View." I read again the pages I had read years ago, wondering why the writer should print in large capitals, amply spaced, six times in the course of nine pages, the words, "LOOKING UNTO JESUS!" I no longer

wonder, since I have learned by experience, that this is the conquering altitude of the soul when sin appears most hateful, the world with its pleasures shrivels to a mote drifting in the wind, the angelic mask is stripped from the face of Satan, time dwindles to a point, and eternity unrolls its ceaseless cycles. Self is then annihilated and Christ becomes all in all. In this altitude it is easy to "subdue kingdoms, work righteousness, obtain promises, stop the mouths of liars, quench the violence of fire, out of weakness to be made strong, to wax valiant in fight, and turn to fight the armies of the aliens."

Here is the secret of so much backsliding as we find everywhere. The eye, bewildered by the thousand cross-lights of worldly pleasure, loses sight of Christ. The keeping power of this Divine vision is broken. The spell of pleasure has taken the place of the march heavenward. The soul is in imminent peril. The good evangelist, assisted by the Holy Spirit, must hold the lamp of Gospel truth so steadily that the wandering eye may see once more the lost Jesus, the only keeper of the soul.

"But," says an objector, do not the Holy Scriptures command us to a direct hand-to-hand fight with our spiritual enemies, and to put on the whole armor for this good fight of faith? How, then, does the advice to look at Jesus only, square with the Bible?" The question is a fair one, for there is an apparent difficulty here which should be removed.

Our answer is that looking unto Jesus includes all the good resolutions against sin, all possible antagonisms to moral evil, and vastly more. It includes a sense of our own weakness, which drives us to the supreme source of strength. "When I am weak then am I strong." Why? Because I am led to seek an ally, even the unconquerable Captain of my salvation. And he, instead of placing me by his side to bear with him, the brunt of the battle, places Himself before me as an imper-

vious shield, interposed between me and the deadly weapons of the foe.

My safety and my ultimate victory are not secured by rushing rashly out from behind my covert and slinging a few stones at the enemy on my own account, but by abiding trustfully in His shadow, assured that he is able to bring me off more than conqueror. This thought gives wonderful significance to that inspiring utterance which rang out from his lips just as he entered into his last conflict with the powers of darkness in Gethsemane. "Be of good cheer, I have overcome the world." This supposes that his victory is the victory of all who perseveringly trust in him, and not that there is to be in each an independent fight, a species of David and Goliath duel between the believer and Satan while Jesus looks on as a mere spectator. No, no, this is not the style of the battle. Faber, the poet of the higher spiritual life, more than any other in modern times, thus truthfully characterizes the soul's conflicts with temptation :

"I have no cares, O blessed Will!
For all my cares are Thine:
I live in triumph, Lord! for Thou
Hast made Thy triumphs mine.

The good cheer which comes to me from Christ's triumph over sin, death and hell, is something more than the inspiration of another's heroism, crowned with the laurel wreath. It is my victory as well as his, if I abide in him. Henceforth, all I need to do, when the world deploys its hostile forces upon the field of strife, for the prize of my soul, is to point this enemy to his Waterloo defeat when the man of Nazareth triumphantly exclaims, "I have overcome the world." When Satan assails me with his seductions to evil, he is to be boldly told that he is a conquered adversary, and that he had better refresh his memory by reading again Christ's despatches from the battle of the wilderness, Matt. iv, 1-11. When death arrays himself as the king of terrors, and with bony fingers grasps his javelin and shakes it at me, I point him to the vacant tomb of Jesus. For

the victory of Jesus Christ over the last enemy is my triumph. His resurrection assures mine: "I am the resurrection and the life." When Satan challenges, I will cheerfully accept, with the hint to Apollyon that he will find my substitute, his old conqueror, on the field. Ah! it is this power of the living Jesus to identify Himself with every believer that carries terror and defeat to our foes.—*Rev. Daniel Steele, D.D.*

FAITH IN DARKNESS.—Believing, in darkness, on God's bare word, where nothing like fulfillment of the promise is to be seen, is certainly a great and glorious thing, by which God is honored; and oh! that such a faith were more frequently found among us! Alas! even where true faith really exists, it is but too generally in a state of conflict, and seldom triumphant, and perfected. Let the Christian cling to the divine promises, and the deepest cloud will become radiant; for faith is the evidence of things hoped for, and points to those eternal realities which are the Christian's reward.

—If there is any religious truth that should be urged upon the disciples of Jesus with the sweetness of his constraining love, and the solemnity of his Divine authority, it is the truth that Christians may and ought to be holy. Oh, that tens of thousands of individuals, filled with its bliss, and inspired by its power, were telling of its charms and inviting to its pursuits! Oh, that tens of thousands of spiritual limners, the Holy Spirit guiding their pencils, were actively and ceaselessly engaged in portraying the glories of this subject to the vision of the Church, until every member of it, ravished by its beauties, and impelled by its attractions, would aspire to its attainment, by faith enter into its enjoyment, and then join in labors to spread it!—*Bishop Janes.*

—Nothing condemns more powerfully the violence of the wicked than the moderation of the good

THE SACRIFICE OF ISAAC.

BY REV. R. IBBOTSON.

Various appellations are given the Old Testament worthies. Moses was the prophet of God, Aaron was the saint of God. David was the man after God's own heart. But for Abraham was reserved the distinguished designation of friend of God. At first view there is an appearance of great harshness on the part of God toward Abraham in the command to offer up his son Isaac for a burnt offering. "Abraham, take thy son Isaac, thine only son, whom thou lovest, and offer him for a burnt sacrifice." Was it not enough to require the offering without reminding him that he was his only son, whom he fervently loved? Why this stirring of the depths of paternal affection? Is it not harsh? Is it not cruel? I once thought so; but on pondering the matter, I thought "God is too wise to err, and too good to be unkind." And on lengthened meditation on the history of this important transaction, I came to the conclusion that, so far from being harsh and unkind, it was condescending, loving-kindness on the part of God to his friend Abraham. God intended doubtless, to show him the sacrifice, that he, in the fullness of time, would himself make for the sins of the whole world. Isaac was a beloved, only son; now, to Abraham, Isaac was virtually dead from the time that God said, "Offer him," and it was on the third day that he lifted up his eyes, and beheld at a distance the place appointed for the sacrifice. It was on the third day he stretched forth his hand to slay his son, and it was on the third day he received him again from the dead. For, says the Apostle, "By faith Abraham offered up Isaac, accounting that God was able to raise him from the dead, from which also he received him in a figure." So that this transaction typified the gift, the death, and the resurrection of the Son of God, to take away

the sins of the world, and thus the patriarch saw the day of Christ, and his heart was thrilled with gladness. How kind, how condescending in God, thus to explain his purpose of saving the world by the gift of his only, well-beloved Son.

LIVING RELIGION.—Religion is not ours till we live by it; till it is the religion of our thoughts, words, and actions; till it goes with us into every place; sits uppermost on every occasion; and forms and governs our hopes and fears, our cares and pleasures. He is the religious man who watches and guards his spirit, and endeavors to be always in the temper of religion; who worships God in every place by a purity of behavior; who is as fearful of foolish thoughts, irregular tempers, and vain imaginations, at one time as at another; who is as wise and heavenly at home, or in the field, as in the house of God. For when once religion has got possession of a man's heart, and is become, as it ought to be, his ruling temper, it is as agreeable to such a one in all places and at all times to speak and act according to its directions, as it is agreeable to the ambitious man to act according to the motives of ambition.—*W. Law.*

THE ECLIPSE OF THE SOUL.—The moon in an eclipse, complained to the sun, "Why, O my dearest friend, dost thou not shine upon me as usual?" "Do I not?" said she; "I am sure I am shining as I always do. Why do you not enjoy my light as usual?" "O, I see," said the moon; "the earth has got between us." "Why, O Saviour," says the backsliding Christian, "do not I, as in former days, walk in the light of thy countenance?" "I am sure, troubled soul, I have not changed. The rays of my love are as warm and bright as ever. What can prevent them from reaching thee?" It is the world, troubled Christian, that has got between thee and Christ.

TRUTH OF THE BIBLE.

We think, assuredly, that if you take the experience of the generality of Christians, you will find that they do not believe without proof. We again say that we cannot assent to the proposition, that the Christianity of our villages and hamlets takes for granted the truth of the Bible, and has no reason to give when that truth is called in question. The peasant who, when the hard toil of the day is concluded, will sit by his fireside, and read the Bible with all the eagerness and all the confidence of one who receives it, as a message from God, has some better ground than common report, or the tradition of his fore-fathers on which to rest his persuasion of the divinity of the volume. The book speaks to him with a force which he feels never could belong to a mere human composition. There is drawn such a picture of his own heart—a picture presenting many features which he would not have discovered, had they not been thus outlined, but which he recognizes as most accurate, the instant they are exhibited—that he can be sure that the painter is no other, but he who alone searcheth the heart. The proposed deliverance argues so wonderfully and so minutely with his wants; it manifests such unbounded and equal concern for the honor of God, and the well being of man; it provides with so consummate a skill, that whilst the human race is redeemed, the divine attributes shall be glorified; that it were like telling him that a creature spread out the firmament and inlaid it with worlds, to tell him that the proffered salvation is the device of impostors, or the figment of enthusiasts. And thus the pious inmate of the workshop, or the cottage “hath a witness in himself.”—1 John. v, 10. The home thrusts which he receives from the “sword of the Spirit” (Eph. vi, 17), are his evidences that the weapon is not of earthly manufacture. The surprising manner in which texts will start, as it were from the page and become

spoken things rather than written, so that the Bible, shaking itself from the trammels of the printing press, seems to rush from the firmament in the breathings of the Omnipotent. This stamps Scripture to him, as literally God’s word—prophets and apostles may have written it, but the Almighty still utters it. And all this makes the evidence with which the poor man is prepared in defence of Christianity. We do not represent it as an evidence which may successfully be brought in professed combat with infidelity. It must have been experienced before it can be admitted. Being of a nature not to commend itself distinctly to the understanding of the sceptic, it will be rejected by him as visionary, and therefore not received in proof. But, if the self-evidencing power of Scripture renders not the peasant a match for the unbeliever, it nobly secures him against being himself over-borne. “The witness in himself,” if it qualify him not, like science and scholarship, for the offensive, will render him quite impregnable as long as he stands on the defensive.

And we believe of many a village Christian, who has never read a line on the evidences of Christianity, and whose whole theology is drawn from the Bible itself, that he would be to the full, as staunch in withstanding the emissaries of scepticism, as the mightiest and best equipped of our learned divines; and that if he could give no answer to his assailant, whilst urging his chronological and historical objections, yet by falling back on his own experience and intrenching himself within the manifestations of the truth, which have been made to his own conscience, he would escape the giving harborage for one instant to a suspicion that Christianity is a fable, and would hold fast in all its beauty, and in all its integrity, the truth, that we have an Advocate with the Father, Christ Jesus the Righteous. And He is the propitiation for our sins. 1 Jno. ii, 2. Yea, and it is a growing and strength-

ening evidence, which God of His goodness has thus prepared for our favor. Whosoever they obey a direction of Scripture and find the accompanying promise fulfilled, this is a new proof that the directions and promises are from God. The Book tells them that blessings are to be sought and obtained through the name of Christ. They ask and they receive. What is this but a witness that the Book is Divine? Would God give His sanction to a lie? The Book assures them that the Holy Spirit will gradually sanctify those who believe upon Jesus. They find the sanctification following on the belief; and does not this attest the authority of the volume? The Book declares that all things work together for good. (Rom. viii, 28.) to the disciples of Jesus. They find that prosperity and adversity, as each brings its trials, so each its lessons and supports; and whilst God thus continually verifies a declaration, can they doubt that He made it? And thus day by day, the self evidencing power of scripture comes in fuller operation and experience, multiplies and strengthens the internal testimony. The believer will discover more and more that the Bible and conscience, so fit into each other, that the Artificer who made one, must have equally fashioned both. This life will be an ingoing proof that the scripture is true; for his days and hours are it's chapters and verses, realized to the letter. And others may admire the shield which industry and ingenuity of learned men have thrown over Christianity. They may speak of the solid rampart cast up by the labor of ages; and pronounce the faith unsassailable, because history and philosophy and science have all combined to gird around it the iron and rock of a ponderous and colossal demonstration. We, for our part, glory most in the fact, that Scripture commends itself to the conscience.

Experience so bears out the Bible, that the Gospel can go the round of the world, and carry with it in all its tra-

vels, its own mighty credentials. And though we depreciate not, but rather confess thankfully, the worth of the external evidence, we still think of the noblest provision of God: that if the external were destroyed, the internal would remain, and uphold splendidly, Christianity.

There is nothing which we reckon more wonderful in arrangement, nothing more deserving all the worth of our gratitude, than that Divine truth, by its innate power, could compel the Corinthian sceptic, (1 Cor. xiv, 24.) to fall down upon his face; and that this truth, by the same innate power, can so satisfy a reader of its own origin, that ploughmen as well as theologians, have reason for their hope; and the Christianity of the country as much as the Christianity of the universities, can defy infidelity, and hold undaunted by all the buffetings of the adversary.—*Henry Melvill, B.D.*

—A Christian woman desired to obtain a school-house for the purpose of starting a Sunday-school, but was positively refused by the skeptical trustee. Still she persevered, and entreated him again and again. "I tell you, Aunt Polly, it is of no use. Once for all, you cannot have the school-house for any such purpose." "I think I am going to get it," said Aunt Polly. "I should like to know how, if I do not give you the key?" "I think the Lord is going to unlock it." "Maybe He will," said the infidel; "but I can tell you this, that He is not going to get the key away from me." "Well, I am going to pray over it, and I have found out from experience that when I keep on praying, something always gives way." And the next time she came, the hard heart of the infidel gave way, and she received the key.

—Waiting hours are seed-times of blessing.

—Rocks intervene, which hide the shepherd from the sheep, but never the sheep from the shepherd.

MORAL LAW.

This is a law which never can be broken, which stands fast as the faithful witness in heaven.—The moral stands on an entirely different foundation, from the ceremonial or ritual law; which was only designed for a temporary restraint upon a disobedient and stiff-necked people: whereas this was from the beginning of the world: being written, not on tables of stone, but on the hearts of all the children of men, when they came out of the hands of the Creator. And however the letters once written by the finger of God, are in a great measure defaced by sin, yet can they not wholly be blotted out, while we have any consciousness of good and evil. Every part of this law must remain in force, upon all mankind, and in all ages; as not depending either on time or place, or any other circumstances liable to change; but on the nature of God, and the nature of man, and their unchangeable relation to each other.

“I am not come to destroy but to fulfill.” Some have conceived our Lord to mean, I am come to fulfill this, by my entire and perfect obedience to it. And it cannot be doubted but he did, in this sense, fulfill every part of it. But this does not appear to be what he intends here, being foreign to the scope of his present discourse. Without question his meaning in this place is, (consistently with all that goes before and follows after) I am come to establish it in its fullness, in spite of all the glosses of men. I am come to declare the true and full import of every part of it; to show the length and breadth, the entire extent of every commandment contained therein; and the height and depth, the inconceivable purity and spirituality of all its branches.

And this our Lord has abundantly performed in the proceeding and subsequent parts of the discourse before us: in which he has not introduced a new religion into the world, but the same which was from the beginning:

a religion, the substance of which is without question, “as old as the creation:” being coeval with man, and having proceeded from God, at the very time when man became a living soul: the substance, I say, for some circumstances of it, now relate to man as a fallen creature. A religion witnessed to, both by the law and by the prophets in all succeeding generations. Yet was it never so fully explained, nor so thoroughly understood, till the great Author of it himself, condescended to give mankind this authentic comment on all the essential branches of it; at the same time declaring it should never be changed, but remain in force to the end of the world.—*Wesley.*

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FAILURE AND SUCCESS.—No true work since the world began has ever failed. O, understand those two perverted words, failure and success, and measure them by the eternal, not by the earthly standard. What the world has regarded as the bitterest failure has often been in the sight of heaven the most magnificent success. When the cap, painted with devils, was placed on the brow of John Huss, and he sank dying amid the embers of the flame—was that a failure? When St. Francis Xavier died, cold and lonely on the bleak and desolate shores of a heathen land—was that a failure? When the frail, worn body of the apostle of the Gentiles was dragged by a hook from the arena, and the white sand scattered over the crimson life blood of the victim whom the dense amphitheatre despised as some obscure, nameless Jew—was that a failure? And when, after thirty obscure, toilsome, unrecorded years in the shop of the village carpenter, One came forth to be pre-eminently the Man of Sorrows, to wander from city to city in homeless labors, and to expire in lonely agony upon the shameful cross—was that a failure? Nay, my brethren, it was life, it was the death of him who lived that we might follow in his steps.—*F. W. Farrer.*

JUST AS THOU ART.

Just as thou art—without one trace
Of love, or joy, or inward grace,
Or meetness for the heavenly place—
O guilty sinner, come!

Burden'd with guilt, wouldst thou be blest?
Trust not the world; it gives no rest:
I bring relief to hearts oppress—
O weary-sinner, come!

Come, leave thy burden at the cross;
Count all thy gains but empty dross:
My grace repays all earthly loss—
O needy sinner, come!

Come, hither bring thy boding fears,
Thy aching heart, thy bursting tears:
'Tis mercy's voice salutes thine ears;
O trembling sinner, come!

"The Spirit and the bride say, Come!"
Rejoicing saints re-echo, Come:
Who faints, who thirsts, who will—may
come—

Thy Saviour bids thee come!

HOMEWARDS.

Dropping down the troubled river,
To the tranquil, tranquil shore;
Dropping down the misty river,
Time's willow-shaded river,
To the spring-embosomed shore;
Where the sweet light shineth ever,
And the sun goes down no more.
O wondrous, wondrous shore!

Dropping down the winding river,
To the wide and welcome sea;
Dropping down the narrow river,
Man's weary, wayward river,
To the blue and ample sea;
Where no tempest wrecketh ever,
Where the sky is fair and free;
O joyous, joyous sea!

Dropping down the noisy river,
To our peaceful, peaceful home;
Dropping down the turbid river,
Earth's bustling, crowded river,
To our gentle, gentle home;

Where the rough roar riseth never,
And the vexings cannot come;
O loved and longed for home!

Dropping down the eddying river,
With a Helmsman true and tried,
Dropping down the perilous river,
Mortality's dark river,
With a sure and heavenly Guide;
Even Him who, to deliver
My soul from death, hath died;
O Helmsman true and tried!

Dropping down the rapid river,
To the dear and deathless land;
Dropping down the well-known river,
Life's swoll'n and rushing river,
To the resurrection land;
Where the living live for ever,
And the dead have joined the band;
O fair and blessed land!

GOD THE SAINTS' REFUGE.

God is the refuge of his saints,
When storms of sharp distress invade;
Ere we can offer our complaints,
Behold him present with his aid.

Let mountains from their seats be hurl'd,
Down to the deep and buried there—
Convulsions shake the solid world—
Our faith shall never yield to fear.

Loud may the troubled ocean roar—
In sacred peace our souls abide:
While ev'ry nation, ev'ry shore,
Trembles and dreads the swelling tide.

There is a stream, whose gentle flow
Supplies the city of our God;
Life, love, and joy still gliding through,
And wat'ring our divine abode.

That sacred stream, thy holy word,
Our grief allays, our fear controls:
Sweet peace thy promises afford,
And give new strength to fainting souls.

Zion enjoys her monarch's love,
Secure against a threat'ning hour;
Nor can her firm foundations move,
Built on his truth, and arm'd with power.

EDITORIAL.

CHOOSING COMMANDS.

There are many things in which God lets us have our choice. But keeping his commandments is not one of them. We may not observe some and neglect others. Yet there is a tendency to this, as there always has been. The Pharisees were exceedingly strict in some things and loose in others. They never omitted their prayers; but they spoiled all by their avaricious spirit. They gave a tenth of all their income; but it profited them nothing through their lack of charity.

Some denominations are very strenuous in enforcing the command: "Let your women keep silence in the churches." They never consider that the silence referred to is not that which is broken by praying or prophesying; for Paul, in giving directions to women how to do these, plainly implies that they are expected to do them. But these churches which would keep the lips of woman sealed in religious meetings, encourage her in the extravagance in dress which is ruining so many, soul and body. They pass over, without notice, the plain command: *Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel.*—1 Pet. iii, 3.

Though these words are plain, and they are repeated in substance in other places in the Scripture and never once qualified, not the slightest attention is paid to them. The church is too often a field for the display of fashion. Not the slightest effort is made to enforce, or carry out the teachings of the Bible concerning personal display.

Others who lay great stress upon dress, who give no fellowship to those who are conformed to the world, pay no attention to the requirement of the Bible about governing the tongue. They never seem to have read: *Speak not evil one of another brethren.*—Jas. iv, 11. *If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, that man's religion is vain.*—Jas. i, 26

We specify but one class more. Who pays any attention to our Saviour's command: *Lay not up for yourselves treasures upon earth.*—Mat. vi, 19. These words must have a meaning. Who endeavors to ascertain their meaning? Who deliberately obeys this command? Who, from choice, BECAUSE CHRIST COMMANDS it, neglects to lay up treasures upon earth? Are not church edifices built and run, with the avowed purpose of securing the patronage of the rich? When did you hear a sermon preached from the text quoted above? When did you witness an honest effort to show that the covetous man is an idolater, and not a Christian? Are you neglecting the teaching of the Scriptures upon this point?

Beloveds, see to it that you have no favorite commands upon which you lay great stress; while you neglect others equally plain and of equal importance. We cannot change off, in this way, God's commands. They are all of supreme authority. They are all important. Even those esteemed of no account would, if faithfully observed, soon revolutionize society.

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

TOBACCO A POISON.—It has been repeatedly demonstrated that tobacco is an active poison. A college of physicians has said that not less than 20,000 persons in our land die every year from its use. Three young men formed a smoking club, and they all died within two years of the time they formed it. The doctor said *smoking killed them.* It does not prove that tobacco is not a poison because some use it for years before they die. Some use arsenic and others opium for years; but this is no proof that these substances are not poisonous. If you want a pure heart, and a clear head, and strong nerves, and God's smile, let tobacco alone.

GOD'S RESOURCES.

God's children should never fear the want of temporal supplies. No matter what their circumstances are, He has promised to care for them. Jesus forbids all gloomy forebodings on account of temporal things. Read that part of the Sermon on the Mount, recorded in the sixth chapter of Mathew, from the twenty-fourth verse to the end. Read slowly. Take the words in their plain, evident meaning. In what clear terms does our Saviour forbid all anxiety in regard to the necessaries of life: *Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on.*

With what beautiful illustrations does He show the care of God for us: *Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they?*

Yet the birds are not always fed in the same way. Nor is their food brought to them. They work, in their way, to obtain it.

If the means by which our supplies have usually been furnished is cut off, we are too apt to allow anxiety for the future to come in, as if God has but one way in which to take care of us. This is wrong. We should trust Him just as fully when we cannot see *how* He will take care of us, as we do when every thing needful is within our reach. That bird, singing so lustily, has not yet had its breakfast, and it does not even know where it is coming from. God's resources are boundless. He often accomplishes the same end by the use of very different means. He makes one species of food grow in the ground, another on vines, another on shrubs, and another on trees. His ancient people were often pressed by famine, but He gave them manna only during their journey through the wilderness. In the drouth in the days of Ahab, the prophet of God was fed by the ravens, and drank from the brook Cherith. When that dried up, he was not sent to a larger stream,

but to a poor widow, who, with her family, was saved from starving, in feeding him, until plenty was returned to the land.

In the work of God's Providence, as in the operations of His Spirit, there is unity, but not uniformity. His hand is ever seen by the pure in heart; but it is a skillful hand, and its motions are not often alike. Providence seldom repeats itself. God does not work by pattern.

Then because you see a change coming, do not think that God has forsaken you. See what lesson there is for you to learn from it, and cling all the closer to Him who has said: *I will never leave thee nor forsake thee.* Heb. xiii, 5. Where everything moves along in unvarying regularity, men are apt to depend almost wholly upon second causes. *Because they have no changes, therefore they fear not God.* Ps. lv, 19.

The locusts, the weevil, the beetles, the drouth, remind us that fertile soils and skillful farming do not always secure abundant harvests. They drive us from our philosophy to our knees. We cease for a time from our boastings, and acknowledge our dependence upon God.

QUESTIONS.

"Will you explain Luke x, 9: 'Make to yourselves friends of the mammon of unrighteousness: that when ye fail, they may receive you unto everlasting habitations.' The point I wish to know is, are we to discard the world, or not?"

The word Mammon, means money or riches. It is called *unrighteous*: 1. Because when accumulated in large quantities, it is generally by unrighteous means. 2. It is generally used for unrighteous purposes—to gratify pride or appetite. We have been engaged for fifteen years in building churches for the poor—churches in which all the seats are free—and schools in which true Christianity and sound learning can be promoted at the least possible expense. We have made frequent appeals to the rich; but while approving our objects and methods, they have given us the most inconsiderable

sums, or generally nothing. Those possessed of but moderate means, are generally the most willing to use them in doing good.

3. Riches are themselves unjust. They do not deal according to their promises to their possessor. They promise happiness; but they give care and anxiety. Often they take to themselves wings, and fly away. They rob their possessor of religious enjoyment, and generally ruin him forever. *How hardly shall they that have riches enter into the Kingdom of God.*—Luke xviii, 24.

The word *εκλιπητε*—ye fail, is the same word that is used in the Septuagint in Jer. xlii, 17, 22, and by our translators rendered "die." So by the phrase "When ye fail," is meant, "When ye die."

The phrase, that "they may receive you," is an idiomatic expression, equivalent to that "ye may be received."

So the meaning of this passage is, not that you can gain Heaven by using money obtained dishonestly, for religious purposes, as the Jesuits falsely teach, but that you must serve God with your money as much as with your prayers. If you have obtained any of it dishonestly, make restitution; if honestly, use it—not in self indulgence,—but in doing good. If you do this, you shall be welcomed at death, into everlasting habitations. That this is our Saviour's meaning is evident from the teaching of the apostles. Paul insisted upon salvation by faith; but he closes his wonderful discourse on the resurrection by the earnest exhortation: *Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.* 1 Cor. xv, 58.

Peter says: *If ye do these things, ye shall never fall.* 2 Pet. i, 10.

And John says: *Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.* 1 Jno. ii 15.

We must then, if we would gain Heaven, renounce, or as you say, "discard the world." We must not seek its honors,

nor its wealth. If money is given us, we must use it to the glory of God. We must not lay up for ourselves treasures on earth. Christ absolutely forbids it.

CAMP MEETINGS.—When you go to camp-meeting, do not fail to take a copy of this magazine with you and get us some new subscribers among earnest Christians. With a little effort in this direction, you may do a great amount of good. As you love the truth, make every effort to spread it. Help us take the bushel off the lighted candle.

NEW SUBSCRIBERS are coming in from localities, and at a rate that convinces us that, with proper effort, we can have a thousand new subscribers to commence with the July number. Will you do all you can to help us? Five or more copies will be sent, as well as those given to friends, at the rate of one dollar each with ten cents for postage.

CORRESPONDENCE.

HOW TO BE SAVED.

DEAR SIR: I have read not only with interest, but with conviction, THE EARNEST CHRISTIANS sent me by your correspondent —. I must say, although a professor of religion for some time, I have not got it. I have tried to do right, tried to give up the world, tried—well, all that I thought was necessary. I tried in vain. Jesus has not been with me. Although I looked for his blessing and his guidance, I did not receive either the one or the other. I, by some means or other, have driven him away from me, and now, when I look for him I look in vain. Mr. Editor, are there others among your readers in my condition? If so, will they not join with me in asking—not only asking, but entreating and beseeching the prayers of earnest Christians? "The fervent effectual prayer of the righteous man availeth much." G. H. C.

Wabannsee Co., Kan.

Beloved—you need not go on in this state another day. It is not God's will

that you should. Christ is seeking you more earnestly than you are seeking Him. Come before Him on your knees—alone—or with some of his humble disciples. Do just as you would if He were visibly present. Give yourself to Him—to follow him fully. Take Him for your Master. He will speak to your soul. Obey his voice. If he shows you any confessions you should make, make them on the spot, if there is the opportunity. If not, tell Him you will make them as soon as possible. Commit yourself fully. Make an entire surrender. Rely on the death and intercession of Jesus for your acceptance. Put yourself in his hands as you would entrust an important case to a lawyer—to let him manage it as he thinks best. Take Christ for your Advocate. Plead with Him and He will plead for you. His intercessions will prevail. The load will roll off. Light will come in. Peace will reign all through your soul. Confess Christ as your Saviour, your Redeemer. Joy will follow. Without hardly knowing it you will sing—

"My God is reconciled,
His pardoning voice I hear."

LOVE FEAST.

JULIA F. PHELPS.—I praise the Lord for a free and full salvation, that saves to the uttermost. Glory be to Jesus! My mind is settled and fixed. I am determined to go on in the strength of Israel's God.

MARIA F. STEARNS.—My feet are in the narrow way. Nine years ago I gave my heart to Jesus, and was fully and freely justified by him; but nine months ago I gave my whole self and all of mine to him and he gave me himself in a fuller and more glorious manner than at conversion. Every day I know by experience that—

"There is power in Jesus' blood
To wash and keep me clean."

I feel the life-giving influence of the Holy Spirit springing up within, and am conscious that he illumines the word of God as never before. He prompts to

duties which I never felt were required and enables me to perform them. By his power I can truthfully say, "Thy will, not mine, be done." I love this new life which is lived by faith on the Son of God.

EVA J. C. CHAPMAN.—I am enjoying the religion of our Lord and Saviour Jesus Christ this morning. How I love the narrow way. I am learning to trust God more and more every day. I feel to praise his great and holy name for what he has done for me. He has saved me from sin. I find his grace is sufficient at all times, if we trust in him. But I realize lately more than ever what great responsibilities rest upon the Christian. Pilgrims! let us prove faithful and set godly examples before the unsaved, and be so devoted and so wholly given up to God, that we may lead sinners to God and secure for ourselves a home in heaven.

"A life of love—a heaven below—
Oh! glory to God! I know it is so."

ELLA E. FREEMAN.—My testimony today is, I have the witness of the Spirit within my heart that I am saved and washed through the blood of the Lamb. Hallelujah! Oh! the precious blood of Jesus. How I do feel its cleansing power all through my soul, washing and keeping me every moment as God's child. Oh! glory to God! He leads me forth beside the waters of comfort; and I realize his guiding hand. Praise Jesus! I am all his for evermore. The way I find narrow, but pleasant to walk in. The way of obedience is delightful to my soul. I choose the rugged way of the cross, and God gives me a rich foretaste of heaven here. Glory to God! I have an inheritance beyond this vale of tears that is sure. Amen and amen.

M. E. HODSON.—I praise the Lord today for full salvation. I am trusting in Jesus. He keeps me from all sin. I feel very thankful for THE EARNEST CHRISTIAN. I have taken it almost three years. I would not be without it for a great deal. I love the true teachings of the Bible. I bless the Lord for holiness of heart.

