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SERMON.

BY REV. B. T. ROBERTS.

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—2 Cor. vii, 1.

This text is an exhortation to God's people. They are *dearly beloved*. In the Scriptures this phrase is appropriated to God's children. They are dear to him—dear to each other. This is one reason why so much effort is expended to make them right, in every respect.

In this text we are exhorted to do—

I. A preparatory work.

II. The principal work.

The preparatory work may be of short duration; the principal work is to last while life lasts. One goes into a new country to carry on farming. He first has his land to clear, or break up. This may be soon accomplished. But he keeps on cultivating and improving his farm as long as he occupies it. So we should make short work of *cleansing ourselves from all filthiness of the flesh and spirit*; but we are to apply ourselves to the work of *perfecting holiness*, as long as we live. It does not take long to chip out from the block of marble the outline of the human body. A common workman can do this. But the sculptor of genius applies his ut-

most skill for months and years to bring this outline to perfection. The workman makes the greatest pile of chips; but the sculptor, by almost insensible touches, gives that perfect finish which makes his name and his work immortal. So the cleansing may soon be done; but to attain to the perfection to which we are called, requires time and patience and care. But until the cleansing is done, we can make no progress.

Let us notice some particulars from which we are to be cleansed. You will observe that the Apostle does not speak of gross and evident sins. These had been renounced when they became Christians. Of every Christian, he says: *Sin shall not have dominion over you.*—Rom. vi, 14. But we must cleanse ourselves from—

1. *Physical impurity.* Cleanliness is a part of godliness. Many need the gospel of soap and water. *Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.*—Heb. x, 22.

2. *The use of tobacco.* None can deny that its use is a filthy habit. I think it is sinful. I believe the word of God forbids its use. But all are agreed that, use it as you may, its use

involves filthiness. It stains the mouth. It taints the blood. It poisons the air. It dirties the floor. It infects the breath. *Touch not, taste not, handle not.*—Col. ii, 21.

3. *Vanity.* Any degree of it is offensive to God. It defiles the spirit. It weakens faith. Whether manifested in the dress, in the speech, or in the general conduct, it springs from a heart not wholly cleansed. *A proud look doth the Lord hate.*—Prov. vi, 17.

4. *Envy.* This leads to evil-speaking and to much that is wrong in the conduct. Those who are doing the work of God, are often crippled by an envious spirit in the very ones who should assist them. It has a respectable appearance. It often puts on the guise of a zeal for God. It did in the case of those who envied Moses. *For where envying and strife is, there is confusion and every evil work.*—Jas. iii, 16.

5. *Covetousness.* This makes the spirit sordid and gross. It gradually draws the mind away from heavenly to earthly things. This spirit corrupts everything it touches. It makes the house of God a house of merchandise. It dictates to the pulpit. It turns the singing over to a proud, ungodly choir, because they can draw, and so aid in renting the seats, or in getting a higher price for them. This Spirit is contagious, and the saints are forbidden even to come into contact with it. *But now I have written unto you not to keep company, if any that is called a brother be . . . covetous . . . or an extortioner; with such a one no not to eat.*—1 Cor. v, 11.

6. *Fretfulness.* With some good people this becomes a habit. They are

always complaining. Nothing goes right. Such a spirit neutralizes a great deal that is good. It makes the religion of those who have it offensive. It cripples their faith and hinders them from doing good. *Neither murmur ye as some of them, also murmured, and were destroyed of the destroyer.*—1 Cor. x, 10. But we will not farther specify. Anything that defiles the body or the spirit we must not countenance in ourselves. We must give it no quarter. We must cleanse ourselves from it by *putting it away.* If it tries to come back, refuse it admission. Do not say you cannot get rid of it. You can. God will help you. He will, if you ask it, give you such a baptism of love as will take the rough edges all off your soul. But the whole tenor of the Scriptures goes to show that we have an active agency in obtaining deliverance from everything offensive to God. *Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.*—Jas. iv, 8. Under the pretext of glorifying God, the responsibility of men's being saved is laid on Him by many to such a degree that they almost forget the command; *Work out your own salvation.*

This work of cleansing is so far ours that its fulfilment depends upon our doing our part. So says St. Peter: *Seeing ye have purified your souls in obeying the truth through the Spirit.*—1 Pet. i, 22. This work of purity, or cleansing, or sanctification, is instantaneous. It should be effected early in the experience of every Christian.

This preliminary work having been done, we are to apply ourselves to THE PRINCIPAL WORK—*perfecting holiness in*

the fear of God. This work is gradual and progressive. We must do it—

1. By a careful study of the word of God, and a faithful application of its precepts and promises to ourselves. Here is an inexhaustible mine of wealth. Its riches have never been explored. The more we search the sacred pages the more we find to help us to attain to that perfection of holiness which shall give us a seat hard by the throne of God. The hundredth time of reading a passage we may find in it something to help us which we never discovered before. Our fidelity to the Scripture will, to a great extent, be the measure of our growth in the spiritual life. Wesley's piety and success were, owing to the fact that he was, as he termed it, "a man of one book." All his studies were directed to the one end, of obtaining a better understanding of the Bible. *All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.*—2 Tim. iii, 16, 17.

2. By working for God. We gain strength by exercise. God always gives work to those who are willing to work. It is by practicing holiness that we perfect holiness. He who cares only for himself and labors only for himself, becomes gradually still more narrow and contracted. Selfishness is the great enemy of holiness. Honest efforts for the good of others make us capable of still greater efforts. Imperfections are looked for in the apprentice. No one becomes perfect in any calling but by carrying it on. God has called us—not to uncleanness, but unto

holiness. We must work at our calling. We must aim at perfection in holiness, and make persistent and direct efforts for its attainment. The more we partake of the Spirit of Christ, the more ready we are to make sacrifices for the good of others.

3. By constantly watching and praying to this end. We must have a sharp eye to detect our own failings. We must search into the cause, and see what particular lack contributed to any unfavorable result. Then we must come to God in faith to have this lack supplied. If the back is weak so that we cannot stand up straight under pressure, we must come to God for courage and strength. We must remember that whatever the lack is, he is able to supply it.

4. By firmly enduring persecutions for Christ's sake. We can make but little progress in holiness without arousing the hostility of hell. No matter how polished or how cultivated the carnal mind may be, it is always enmity to God. The greater your likeness to God, the more bitter and unrelenting will be the hostility towards you of those who have not the Spirit of Christ. If you are a coward and a compromiser; if you bear no testimony against popular sins, the enemies of the cross will applaud you. But it is still true that, *All that will live godly in Christ Jesus shall suffer persecution.*—2 Tim. iii, 12. If you do not shrink in consequence of them; if you endure hardness as a good soldier of Jesus Christ, you will acquire a solidity of Christian character that can never be gained by one who is petted and pampered.

5. By patiently bearing the afflic-

tions which God in his providence may permit to come upon us. God has nowhere promised his people exemption from sufferings. We are taught to expect them. They are a part of our heritage. *Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.* There is a maturity of Christian experience that can be attained in no other way but in the school of suffering. Those who have not suffered may have faith, and zeal, and courage; but there is a lack of mellowness, and ripeness, and long-suffering that can never be met by mere ordinary blessings. The best of wheat must be crushed before it can be made into bread. The harder the pressure, the finer the flour. *The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you.*

FEELING FOR THE PILLARS.—When Luther was at Coburg he wrote to a friend. "I was lately looking out of my window at night and I saw the stars in the heavens, and God's great beautiful arch over my head, but I could not see any pillars on which the great Builder had fixed this arch; and yet the heavens fell not, and the great arch stood firmly. There are some who are always feeling for the pillars, and longing to touch them. And, because they cannot touch them, they stand trembling and fearing lest the heavens should fall. If they could only grasp the pillars, then the heavens would stand fast." Thus Luther illustrated the faith of his own soul and wished to inspire others with the same strong confidence in God.

—Our closet prayer may be brief, but let it be true. It is not in much speaking, but in definite desire that prayer consists.

—"Am I become your enemy, because I tell you the truth?" When the surgeon comes to cure a corrupted wound; when he tears off the vile bandages which unskillful hands had wrapped around it; when he lays open the deepest recesses of your wound, and shows you all its venom and its virulence, do you call him cruel? May not his hands be all the time the hands of gentleness and love? Or, when a house is all on fire; when the flames are bursting out from every window; when some courageous man ventures to alarm the sleeping inmates, burst through the barred door, tears aside the close-drawn curtains, and with eager hand shakes the sleeper, bids him awake and flee, "A moment longer and you may be lost," do you call him cruel; or do you say this messenger of mercy spoke too loud, too plain? Ah, no. "Skin for skin; all that a man hath will he give for his life." Why, then, brethren, will you blame the minister of Christ when he begins by convincing you of sin? Think you that the wound of sin is less venomous or deadly than a wound in the flesh? Think you the flames of hell are less hard to bear than the flames of earth? The very Spirit of love begins by convincing you of sin; and are we less the messengers of love because we too begin by convincing you of sin? Oh then do not say that we have become your enemies because we tell you the truth.—*M'Cheyne.*

—Our ideas of sin are superficial and unimpressive; those of Jesus were full and awful. He traced each outward sin to the heart, the fountain of spiritual death; and sin in the heart, where no outward sign was given to man. And he showed, that it were better to lose limb and life, reputation and each dear interest of earth, than to remain a sinner; for sin is a transgression of the law.

—There may be doors to shut; close them all, for it is in closet prayer the voice of the Beloved is heard.

THE WORK OF GOD.

BY MRS. EMILY L. MOORE.

God works by human agency, and his children are the chosen agents by whom his work is effected. Somebody has labored and prayed for our salvation, and we must pray and labor for the salvation of others. Christ toiled and suffered for the salvation of mankind, so must we be spent in his service. Our influence will tell for the saving of others, as that of others has been effectual for us. Hence we should be encouraged to do all we can. How many precious souls have been rescued by a timely word, or by the faithful efforts of God's children.

In many ways we may work for God. Isaiah says, "My work is with my God."—Isa. xlix. 4. Paul says, "Are ye not my work in the Lord."—1 Cor. ix. 1. James says, "A doer of the work shall be blessed in his deeds."—Jas. i. 25. Jesus says, "This is the work of God that ye believe on him whom he hath sent."—John vi. 39. And if we have believed, we should get others to believe.

We must work in the way that God directs. Some are teachers, some are writers, some are private laborers, some are itinerant workers. Some work in one way, some in another, as God has given them capacity. Different individuals are led to pray in different ways for others. Thus it was remarked by one that a certain sister was often led to pray for the sick, and her prayers availed in that direction. Another remarked that his companion was often led to pray for those who administered reproof and counsel to the erring that they might do it with discretion, and not do harm instead of good to those they dealt with, and instances of success were known; while he was himself led to pray earnestly for those who were hardened in sin, and success attended such efforts. Another was led to pray much for the work of God; and often has the suc-

cess of God's work been witnessed with satisfaction. Thus, in whatever way God directs, so we must work, and he will make known to us the way, if we seek to know. If we "will do his will, we shall know of the doctrine."—John vii. 17.

We must work where he directs. Some are called as missionaries for God; some have to "contend with spiritual wickedness in high places." Some are to go out in the highways and hedges, and entreat them to come to God; some are to administer to the necessities of the poor, the afflicted, and down-trodden, encourage the weak and "lift up the hands which hang down." In some way we must follow the example of him who said, "I must work the works of him that sent me." We all have influence over somebody, and our influence may go for good if we will it so. "None of us liveth to himself."—Rom. xiv. 7.

We must work when he directs. When a soul gets saved, that soul goes out immediately for others, and whenever opportunities present, we should embrace them. Life is short, and what we do must be done quickly. As we know not the day of our death, we should not cease our work while we live, but improve every opportunity to labor "while it is day; for the night cometh when no man can work." If we neglect to do our duty when called, God's cause may consequently languish, and souls may be lost through that neglect. The promise is that "the willing and obedient shall eat the good of the land."—Isa. i. 19.

We must work faithfully. If we are not faithful something will fail of being done; for we all have something to do in this great work. If we work faithfully we shall have a love for the work and shall love those who are engaged in the work. God will give us love for his work and for one another. We will work cheerfully to the end, and the inquiry of our heart will be, "Lord, what will thou have me to do?" And when our work is finished, we shall

hear the welcome plaudit, "Well done good and faithful servant, enter thou into the joy of thy Lord."—Mat. xxv, 23. Glorious joy! abundant joy!—joy forever more.

There is much work to be done. Souls are perishing on every hand, and they must be rescued by instruments whom God appoints—and we are all such—or terrible results will follow. Many are falling away in these perilous times, and some may be saved by our instrumentality if we are faithful. The Lord help us to be mindful of our responsibility.

An intimate friend of one who had backslidden during a season of absence, once remarked, "Why have you been neglecting your duty?" The reply, "How so," brought the answer: "Because you have not prayed for me faithfully, or I should not have been in this state."

There may be something true in this. We should pray for those we know are saved, and who especially come under our influence, that they may be kept by the power of God, as well as pray for the rescue of the unsaved. "Pray one for another."—Jas. v, 16.

If we do not work, we shall get no wages. We shall be dwarfs in the service—will dwindle and die. But if we are faithful in all that we do, we shall find that our "labor will not be in vain in the Lord."—1 Cor. xv, 58. And we "shall receive now, in this time, a hundred fold; and in the world to come, eternal life."—Mark x, 30. Thus we shall receive an abundance in this world, and in the other also. A double reward is thus promised.

We cannot work in our own strength. The Lord alone can help us. The enemy is doing all he can to destroy the work of God, and his many followers are doing all in their power to oppose and hinder this glorious work; but by the help of the Lord we will aid in tearing Satan's kingdom down, and in building God's kingdom up.

While the prince of darkness is mar-

shalling his hosts against the work of God, let the redeemed of the Lord rally to the sound of the Gospel trumpet, through all the earth, and come, as a mighty phalanx against the hosts of sin, a combined force against all evil, to wage an exterminating warfare with all works of darkness, till millennial glory shall gladden our earth. Oh, who will rally to the rescue? Who will join the blood-washed army of the Lord, and lift the Gospel banner every where? Who will stand up for Jesus and bear the cross among the hosts of sin and cry, "Victory! victory! it shall be done!—it shall be done!" "The kingdoms of this world shall become the kingdoms of our Lord and his Christ, and he shall reign forever and ever."

The devil is an aggressor; his power is an aggressive power; his kingdom is an aggressive kingdom. In consequence of which, the earth is filled with confusion and war, and bloodshed, and strife. Therefore let us give the Throne no rest until He shall come to reign whose right it is, and shall fill the earth with love and joy and peace.

May the time be hastened when the "earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."—Heb. ii, 1. When he shall reign whose "dominion shall be from sea to sea, and from the river to the ends of the earth."—Psa. lxxii, 8. Then let us gather around the cross; let us march to the order of our Great Commander, and never give over till the work is done, and the victory won for our God. For in the war and under the ensign "We shall conquer though we die."

—Holiness is the habit of being of one mind with God, according as we find his mind described in Scripture. It is the habit of agreeing in God's judgment, hating what he hates, loving what he loves, and measuring everything in this world by the standard of his word. He who most entirely agrees with God, is the most holy man.

EXCUSES.

Reader, there are many excuses made about religion. But there are no excuses so poor and feeble as those which people make for not praying. Beware of these excuses.

Do not say you do not know how to pray. Prayer is the act in all religion. It needs neither learning, nor wisdom, nor book-knowledge to begin it. It needs nothing but heart and will. The weakest infant can cry when it is hungry. The poorest beggar can hold out his hand for alms, and does not wait to find fine words. The most ignorant man will find something to say to God, if he only has a will.

Do not say you have no convenient place to pray in. Any man can find a place private enough, if he is disposed. Our Lord prayed on a mountain, Peter on the house-top, Isaac in the field, Nathaniel under the fig-tree, Jonah in the whale's belly. Any place may become a closet, an oratory, and a Bethel. and be to us the presence of God.

Do not say you have no time. There is plenty of time, if men will only employ it. Time may be short, but time is always long enough for prayer. David was ruler over a mighty nation, and yet he says: "Evening and morning, and at noon will I pray."—Psa. lv, 17. When time is really wanted, time can always be found.

Reader, salvation is very near you. Do not lose heaven for want of asking. Go this day and take the first step. Pour out your heart before God. Tell him that you are a poor unworthy sinner, and that you want to be saved. Tell him that you have heard he will hear all who ask in Christ's name, and that in Christ's name you ask to be saved. But do not put it off. *Beware of excuses!*—*Ryle.*

—There are two things which ought to teach us to think but meanly of human glory; the very best men have had their calumniators, the very worst their panegyrist.

THE ABIDING.

BY HANNAH PELTON.

In the parable of the vine and its branches, we have a wonderful illustration of the relationship existing between Christ and his true disciples. He has said, "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." And then is added a promise, to which the Saviour gave no exceptions: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." To abide in Christ has a condition, it is this: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

The branch invariably has, not only the life and nature, but every element which composes the vine. The disciple of Christ has more or less of his character. Wherein there is a deficiency he will be placed in circumstances in which he will see his need. Thus it is, that "the branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

Christ's disciples bring forth much fruit. The works of the Spirit are manifest in a holy life. As Christ led a life of obedience, so will they. Christ's commands are to be kept if we would abide in his love, even as he kept his Father's commandments. No one can abide in Christ only as he walks in the light. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his son, cleanseth us from all sin." The admonitions in God's holy word are not only to be read, but heeded. "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—2 Cor. vii, 1. "I will therefore that men pray everywhere, lifting up holy hands. In like manner also, that women adorn them-

selves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." We must obey God in our conversation, in business, in the use of our time, in our attire, in observing church ordinances. "For whatsoever is born of God overcometh the world." Not at death, but in daily life, which is a living epistle, known and read of all men. Thus will the Scripture be fulfilled. "He that is born of God doth not commit sin."

We observe a startling fact in connection with this abiding. "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." The withered branches how they strew our every way. How do they entangle the feet of the unwary? How do they prove a snare to the inexperienced and the unconverted—lifeless and dead, but still assuming to be in Christ—living and acting a lie? Oh! terrible delusion! Those that abide in Christ "bring forth much fruit." The withered branches are gathered and burned. Those who live and die without an indwelling Christ, are consigned where the fire is not quenched, regardless of what they may profess to be. If you abide in Christ you have the witness of the Spirit. You are led by the Spirit of God. "For as many as are led by the Spirit of God, they are the sons of God." Such are not led by the spirit of the world. Let us observe, that it is the continual abiding that secures the approval of our Father.

"And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming."—1 John ii, 28.

—Every act, however small, has its place in the great drama of life. Every individual, however unassuming, acts his part in the great drama of the world.

THE CONVERTED JEW.

The name of the convert is Israel Boothrod. He is a young man, of pleasing manners, and apparently fine talents, a native of England where his parents and relatives reside. He has been in this country but a short time. Before he left home, his grandfather, who is a Jewish high-priest, enjoined upon him in a most solemn manner never to read the New Testament, or believe in Jesus of Nazareth as the Messiah. At Liverpool he became acquainted with a Christian lady who took an interest in his welfare, and urged him to read the New Testament, or believe in Jesus of Nazareth as the Messiah. He refused; but she, without his knowledge, placed the forbidden book in his trunk. Finding it on shipboard, he could not restrain his curiosity, and read it through twice carefully, but still regarded it as fictitious, and its Divine Author an imposter.

How he came to this region we did not learn, but last week he went to a camp-meeting of the M. E. Church, near Beaver, and while attending in a listless manner to the preaching of the gospel, his mind was suddenly arrested by the words of the preacher, and he began to inquire in his own mind, "what if all this were true?" His feelings became so excited that he attempted to leave the ground, but on a second thought concluded that it was not fair to reject the testimony of the preacher without hearing. He returned and listened, and after the discourse was over, retired to the woods under great agitation of mind, and began to pray to the God of Abraham, and Isaac, and Jacob—the God of his fathers—to show him whether the Shiloh had come, and whether Jesus Christ was the Messiah. His anxiety increasing, he returned to the meeting, and earnestly sought salvation in the name of Jesus Christ, as the only true Messiah, who had already come into the world. His petition was attended

with success. He found peace in believing. His exclamations on being enabled fully to confide in a crucified and risen Saviour, were, "The Shiloh has come! The Shiloh has come!"

A few days after he attended a Methodist camp-meeting and took upon himself the profession of Christianity in the ordinance of baptism. Previous to the ceremony, in the presence of the congregation, he gave an account of his early life and Christian experience, and in a most affecting manner professed his faith in Christ, and when the holy rite was performed in the name of the adorable and ever blessed Trinity, his joy was so great in the confident belief and trust in a Messiah already come, that he sunk to the ground under overpowering emotions.

His parents are said to be very respectable and wealthy, and it is supposed that his profession of Christianity will seriously affect his worldly prospects. May we not hope that he will be instrumental under Divine Providence in leading many of his erring race to a full belief in the only Messiah who will ever bless our world—the only star of hope ever to arise over the mourning and desolate tents of Jacob?

HEAVEN UPON EARTH.—It is a pleasure to stand upon the shore, and see ships tossed upon the sea; a pleasure to stand in the window of a castle, and see a battle and the adventures thereof below; but no pleasure is comparable to the standing on the vantage ground of truth, (a hill not to be commanded, and where the air is always clear and serene,) and seeing the errors, and wanderings, and mists, and tempests, in the vale below, so that this prospect be seen with pity, and not with swelling or pride. Certainly it is heaven upon earth to have a man's mind move in charity, rest in providence, and turn upon the poles of truth.

—So live with men as if God saw you; so pray to God as if men heard you.

EXPERIENCE.

BY MARY E. SANFORD.

I want to say to the glory of God, through THE EARNEST CHRISTIAN, that I enjoy real Holy Ghost religion in these days of formality and worldliness. I have been in the narrow way over three years, and the way grows brighter and better every hour—yea, every moment, and I love it more and more. I have been out to-day and made some calls; and I went into one house where there were four persons in the room, including myself in the number, and there were three of them backslidden. I feel more and more like working for the Lord with all my power of soul and body. I am consecrated to do the whole will of God in all places, and under all circumstances. I am learning such wonderful lessons, in these days, of simple trust in God. The Lord has wonderfully led me ever since I was converted. Three years ago last February—the evening of the 5th of February, God, for Christ's sake, forgave me all my sins. But as I was not as clear as I desired to be, I kept seeking after more and more of God, and I have not sought in vain, as God has wonderfully blessed and led me ever since that time. I give him all the glory for all he gives me, and for all he does for me in every way. Glory be to God forever and forever! I have been striving to know the whole will of God ever since I received the blessing of a pure heart, two years ago last November, and I have found that God's promises are yea and amen to those that obey him in all things. Oh! how many troubles God has delivered me from since he gave me himself in my heart. I have not escaped trials and temptations entirely, but God has wonderfully led me through them, and I am conqueror through him that has loved us, and given himself for us, and for all who will receive the living water which flows so freely from the throne of God. I bless God that he

ever led me just as he has, and where he has, all the way through my experience. He has truly led me in ways that I knew not of, and I have proven that the ways of the Lord are past finding out. Truly God works in a mysterious way his wonders to perform. I never thought that God would make a real plain pilgrim of me before I was converted, or even for some time after; but God let the light shine upon me. I was very slow to walk at first, until I was sure that it was really light from God, and then I was willing to go in the way in which Jesus led me. Glory be to God that I ever consented to take the way of the cross that crucified me to the world, and the world to me. I know what it means to be crucified with Christ, and to live with him in this world. I have had a wonderful experience the past year; but God has been my leader, and with him to lead, we can never fail. Praise the Lord forever for salvation that saves from all sinful desires and feelings in every way, and at all times, and under all circumstances. I am saved from all love, or even care for the vain things of the world, and from the love of the society of worldly-minded persons; only as I can, with the help of the Lord, do them good, and win them to Jesus Christ, who has done so much for me, and is doing so much every moment of my life. I am completely satisfied with the way and the fare. I am feasting on the good things of the land of Canaan, and I have the corn and wine and oil, favored with God's peculiar smile, with every blessing blessed. I have the whole kingdom of heaven set up in my soul, which is righteousness, and peace, and joy in the Holy Ghost. I never want any of the onions and leeks of Egypt. I enjoy more of the love and presence of God than I ever did before in all my life. I am hid with Christ in God, and just go and stay when God says the word. I am trusting God for all, and I find it a blessed way of living in this world. I feel as though I could

go to the ends of the earth and tell of his mighty power and love for the souls of the people, and how Jesus shed his precious blood to save their souls from hell. I am not in sympathy with the formal way of serving God; but I believe that God desires us, and commands us to obey him in all things and then we shall know the doctrine whether it be of God. I am in the King's highway of holiness, and the lions are all chained and there is nothing to be feared unless we disobey our Captain in any way at any time. I feel that the language of my heart to-night is:

"Oh to be nothing, nothing,
Painful the humbling may be,
Yet low in the dust I'd lay me,
That the world might my Saviour see."

Oh! how the Lord will try us, and if we submit to the test we shall come off more than conquerors through him who has loved us, and died for us, and is now sitting at the right hand of the Father interceding for us.

Glory be to God for salvation which saves me from every throbbing care, and carries me through trials with the glory and peace in my soul. Praise the Lord forever and forever more! I am getting just the experience in my soul now. The Lord so wonderfully saves, and leads me in these days by his own gentle hand.

"I'd rather walk in the dark with God
Than go alone in the light;
I'd rather walk by faith with Him
Than go alone by sight."

"I'm trusting Jesus for all,
My will is the will of my God."

DEBIT AND CREDIT.—There are some who keep a "debit and credit" account with the Almighty. On the side of "debit" they put down their sins. On the "credit" side they enter their good works. Such people always find the debit side the longest. They can never balance accounts with God. Are you one of the number? You had better take the poor man's oath, and swear you are not worth a cent. Men have tried salvation by works for thousands of years, and have been damned every time.

SLEEPING PROFESSOR.

Sleeping professor! Thou art a wonder to the universe. Thou art a wonder in the sight of a holy God, who sees the full import of all those interests over which thou art slumbering. Thou art a wonder to Jesus Christ, who, for the love he bore to the souls of men, endured a life of toil, hardship, of contumely and reproach, and finally poured out his soul on the cross. Art thou a follower of Christ—a partaker of his spirit, a recipient of his love, an heir of his glory? and dost thou sleep over the interests of his kingdom—over perishing souls—over thy own spiritual interests? Thou art a wonder to the Holy Spirit, whom thou dost slight and grieve by this indifference to his motions within thee, and by thy stupidity and carelessness respecting the great work of salvation, which he has come down from heaven to accomplish. Thou art a wonder to the holy angels, who earnestly “desire to look into” the mysteries of redemption, over which thou art asleep. Thou art a wonder to patriarchs, prophets and kings, who waited for and desired to see the things which thou hast seen, but never saw them. Thou art a wonder to all those glorified spirits which surround the throne of God and the Lamb, and who know by joyful experience the glories of that blessed rest which remains for the people of God. O for a spark of that flaming zeal and glowing love, which now swell in their seraphic bosoms, to rekindle the dying embers upon thy forsaken or faintly-gleaming altar!

Slumbering professor! Thou art a wonder in hell! The “spirits in prison” behold heaven lost, in full view. Thou art professedly bound for that heaven of glory. Thou art expecting thy mansions of eternal felicity—an immortality “fadeless and pure,” beneath the cloudless sunshine of Jehovah’s presence. Thou lookest upon thyself as having a title to a joint-heirship with Christ, to inherit all things with him. Thou expectest, when he shall

appear, to be like him—to shine forth with resplendent glory, in the kingdom of his Father—to wear a crown of unfading glory, for ever and ever. *And thou art asleep!*

Drowsy professor! Thou art a wonder on earth. Thou art a wonder to impenitent sinners. Hear the voice of a sinner, and addressed to such a one as thou art: “What meanest thou, O sleeper? Arise, and call upon thy God, if so be that we perish not.” Thou professest to have an influence at the throne of heaven—to be able through the intercessions of the Holy Spirit, to “move the arm that moves the world.” Thou seest sinners, in crowds, like the broad and rapid stream, moving onward to the world of woe. Thou knowest there is but a step between them and death. *And thou art asleep!*

Sleeping professor! Thou art a wonder in three worlds. He that keepeth Israel doth neither slumber nor sleep. Angels do not sleep. The “spirits of just men made perfect” do not sleep. Devils do not sleep. Lost souls do not sleep. And wilt thou sleep? Is it not high time for thee to awake out of thy sleep? “The night is far spent, the day is at hand”—wilt thou not “cast off the works of darkness, and put on the armour of light?” The time is drawing near, when the service of God on earth will be exchanged for the fruition of his presence—wilt thou slumber over thy work, and neglect the service which is to have such a glorious end? Thou canst not labor and pray for the salvation of souls, in heaven, nor employ thy money for the extension of Christ’s kingdom—wilt thou not redeem the time, labor and pray for the good of thy fellow-creatures while thou mayest? “He that converteth a sinner from the error of his ways shall save a soul from death and hide a multitude of sins?” And what is it, to save a soul from death? What is the death of the soul? What, but the endless deprivation of spiritual life? What, but the endless infliction of misery intolerable? And canst thou

be the instrument of saving a soul from death? Think of that soul that is to exist forever—what vast capacities for enjoyment or suffering—how much glory may the salvation of that soul bring to God and the Lamb—and what a multitude of sins it will prevent—what a multitude of sins it will hide, cover over, with the garment of Christ's righteousness! And wilt thou not aspire to the honor of saving that soul from death? Dost thou not desire to shine as the brightness of the firmament, and as a star for ever and ever? And hast thou no compassion for that soul? No desire that God may be glorified in his salvation? *Thou art asleep!*

DISPUTING WITH SATAN.—An old and excellent writer gives the following: "If you would not be foiled by temptation, do not enter into a dispute with Satan. When Eve began to argue the case with the serpent, the serpent was too hard for her; the devil, by his logic, disputed her out of Paradise. Satan can mince sin, make it small, varnish it over, and make it look like virtue. Satan is too subtle a sophister to hold an argument with him. Dispute not, but fight. If you enter into a parley with Satan, you give him half the victory." The reason is obvious; for we cannot parley with Satan without giving up principle; and whenever we allow ourselves to debate the question, whether we will do wrong, it is almost certain we shall yield. Principle being abandoned, there is little else to guide, but evil passions, which strongly prompt to sin.

"THE DOOR WAS SHUT."—I called at a house, and all the family were gone from home. I put the tract, "The Door was Shut," in the door, and asked God to bless it. On my return three weeks after, I called, and found that the lady had become a Christian by the tract being blessed to her. Her husband and a daughter were also inquiring what they must do to be saved.

MIXED TRUSTS.

BY AUSTIN Q. HAGERMAN.

It is safe to trust in God at all times. It is often unsafe to trust in man, and in man's institutions, corporations, or "orders." God never fails. Human things often fail. God is faithful and true. Corporations and individuals are often faithless and false. God is loving and wise. Men are often cold, heartless, injudicious and short-sighted.

Nevertheless very many will distrust the Lord and put trust in man's devices. Many would much rather put money in an earthly bank than lay up treasure in heaven. Many would greatly prefer to look to their secret society for help in time of need, than to rely upon the Lord, who is a very present help in time of trouble; and his help is always tender, prompt, and full of highest wisdom, to those who seek him with their whole heart. Some would rather choose to pay, year after year, certain sums into the hands of a life insurance company and seek to get the lottery-like "benefit of the risk" in case they should die before the close of the average duration of life,—they will do this, I say, rather than use the yearly premium in helping the present needs of poor persons or benevolent causes; and thus they trust man rather than the living God.

Mixed trusts are disquieting. There is no telling when men will prove untrustworthy, or when banks will fail or companies become insolvent. But he whose trust is in God alone is kept in perfect peace, because he trusts the unfailing source of life and power. Our heavenly Father will not let one of the least of his faithful children suffer needlessly. If necessary, he can send more than "twelve legions of angels" to succor the tempted and distressed. Still it is the will of God that we suffer with Christ, so that we may be made perfect through suffering and be glorified with him.

It is good to put trust in God alone, not in men and the Lord, or money and the Most High. George Müller, in his "Life of Trust," speaking in regard to giving liberally instead of laying up for the future, says: "I am sure that when I am brought to the close of my earthly pilgrimage, either on earth, or by the appearing of our Lord Jesus, I shall not have the least regret in having done so; and I know that should I leave my dear child behind, the Lord will abundantly provide for her, and prove that there has been a better provision made for her than her father could have made, if he had sought to insure his life, or lay up money for her." You see he says he is "sure," and that he *knows*. This is the inevitable result of simple un-mixed faith, it helps us to be *sure* and *to know*.

God will not give his glory to idols. If we trust to any thing s-en, that is an idol to us. And if we try to trust the Lord conjointly with it, we shall make a sad failure. God and our idols have no agreement, and we dishonor him when we try to use the idol's help as a prop in case He should fail us. Even when God does mercifully help us and give us success, we too often give the best of the glory to the visible, earthly help.

Let us trust in God alone, and we shall never be confounded.

—There is always seed being sown silently and unseen, and everywhere there come sweet flowers without our foresight or labor. We reap what we sow; but Nature has love over and above that justice, and gives us shadow and blossom and fruit that spring from no planting of ours.

—Some are very strong for holiness till it touches their tender spot, till they are called upon to pluck out the right eye, till the evil habit in which they indulge is exposed and condemned, and then they take offense, and instead of being cleansed, begin to find fault.

THE CONFLICT.

BY REV LEVI KELLY.

The severest conflict is with self. To conquer it, is the greatest of victories. The heavy guns must be directed against this citadel of sin. It is almost useless to make war on other fortresses as long as this stronghold remains unsubdued. With peace at head-quarters, the field may be easily won. He who goes forth to war against sin, bound in slavery to this most insidious enemy, is himself a foe to the principles he defends. His equipments may be of the most approved character; but the execution will be small compared with the effort. He may possess both zeal and knowledge, good doctrines, and unexceptionable orthodoxy, which becomes him as well as Saul's armor did David. In this out-fit, he may appear a giant; but without victory over self, he is really as weak as Sampson when shorn of his locks.

A single foe within will cause more embarrassment than a thousand without. As long as they dwell there, they subsist on the very vitals of the soul. Their demands are alarming. All men have these indwelling enemies to all righteousness, by nature; but they are not compelled to harbor them. There is but one means ordained of God for their expulsion. The use of this has never failed. John the Baptist declared it: "Behold the Lamb of God which taketh away the sins of the world."

The command to tarry at Jerusalem for the endowment, was not to make eloquent men, but men of power. The efficient cause was the Holy Ghost. Before this event, the best among them, asked permission to invoke fire from heaven to consume their enemies. They, then, did cast out devils, but were not able to bear the reproach of the cross. Unless they had gained this signal victory, there and then, they could not have endured the suf-

ferings incident to their world-wide mission. It was this qualification which gave the saints of God in olden times such a contempt of earthly good. The want of this is a greater hindrance to the cause of God than all the outward opposition. Worldliness never triumphs when self is crucified. It may attempt to regain an entrance; but living faith shuts the door. How can we estimate the value of faith! St. John v, 4, says, with holy exultation: "This is the victory that overcometh the world, even our faith."

Though many plead constitutional weakness as a cause of their often defeats and failures; they rather mean to be understood as making an apology for real, heart idolatry. Infirmities never have the concurrence of our will, and are never classed with carnal corruption. That which we are not responsible for can not be morally wrong.

If infirmity were the cause of defeat, how could Paul say, "I take pleasure in my infirmities; for when I am weak, then am I strong?" His sanctified weakness contributed strength to gain his victories. The removal of inward sin, makes natural weakness a beauty in holiness. Sanctified peculiarities are gloriously effective.

It was from this out-look Paul exclaimed, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God."

When self is conquered, life becomes valueless compared with the triumphs which it gains by the sacrifice of itself. The martyr's death is embraced in the consecration of the soldier. A standard that does not measure up to this falls short of heaven.

Human wisdom suggests an easy method to gain heaven. None would choose the narrow way conflict, if they consulted the flesh. It was the final recompense of reward that made Moses

decide to go this route. Before the dazzling crown of an Egyptian monarchy, he turned his face toward the promised land. We never hear him utter a word of regret, though conflicts seemed mountain-high. He loved the cross, its trials, and death. Oh! what an estimate God has of his saints! The methods he employs for their perfection are often many and severe. Every test he makes is but the chemical to discover the alloy which remains. The object in view is to separate the dross from the gold. There is no other method to kill us to this world, than to crucify us. The nails are painful; but a Father's hand drives them. It is infinitely better to die inch by inch, and have all our bones broken, than wail in hell in consequence of choosing the life of the "old man and his deeds."

It is possible we may endure much poverty, reproach, and opposition with the people of God and yet seek our own glory. Mere ambition without holy joy may carry us through many a conflict; but it is a bitter cup. There can be no real sympathy with Jesus where the carnal heart seeks anything but the honor of God. Association with Israel does not, make Israelites.

The conflict is not with the things of a material nature. It was not the forbidden fruit, but disobedience, which caused the fall. The length of Sampson's locks was a test of his fidelity. Our enemies may be both numerous and powerful; but God is our defence. Paul says, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." The child of faith will quench all the fiery darts of the devil. Faith in God is our weapon of defence against devils; but love is the motive power by which we overcome human foes. These two must exist together in the true believer; but their offices are very different. From a divine sense in us

we oppose demons, though we are not permitted to accuse them, because all accusations must spring from love, and it is impossible to love them. There can be no carnal love of anything God hates, neither can we love anything he loves. In this the converted nature of man harmonizes with God. The archangel, in honor next to the throne, "durst not bring a railing accusation" against the devil. The devil may cause to be built fiery furnaces all along on our way to glory, and with the presence of God with us, the flames would fan the air of heaven in our faces. Saints do not bid for opposition, neither do they regret it when it comes. The responsibility of the conflict is God's, and so are the results. When there is discontent, or impatience, either with men or conditions, a lack of love is certain. Victory is not gauged by circumstances of the external, however pleasant. Faith triumphs over disappointed hopes, and is unconquerably desperate when human dependence gives way. We can never have a stock on hand; but every pulsation of our spiritual being forces the life current through us. All our temporal reverses are more than balanced by the comfort of spiritual fruitfulness. Paul says, "As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." This is the inheritance of God's saints—a fruit of the atonement.

The battle-ground is here. The combatants die; but the issues, never! The principles are eternal. The heroes are falling; but recruits are filling the ranks. There have never been so many engines of destruction. It seems that hell is in awful earnest. The church of Christ has never had such opportunities. It is better to fall with our face to the foe than to give quarters to the devil. Many strong men have fallen because they thought the devil after all was not so bad. It would have been much better if such men had gone to their graves than have proved traitors to God, to be lost at last for

compromising. The victor is crowned. The deserter is awfully damned Who shall stand before the Son of man?

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 EXPRESSING THANKS AT MEALS.—
 Years ago it was almost the universal custom, I believe, in Christian families, to crave a blessing before meals, and to give thanks when they rose from the table. The custom almost as uniform now is to unite both in one service. As we find no positive directions in the Bible with regard to this matter, "let every man be fully persuaded in his own mind." But I have a word or two to say about the manner in which this table service was and is performed. Formerly it was expanded by some into a regular prayer of two or three minutes. This was going to one extreme; but not so far, as many now go to the other. I often hear the whole dispatched in a single sentence, and that a very short one. Half-a-dozen monosyllables are about all. I was about to say, this sounds like mere form; but it is hardly that. It looks more like saying grace because you must, than a serious address to the "Giver of every good and perfect gift." The other fault which I have noticed is, speaking so low as not to be heard across the table. I do not deny that it is a petition, or a "giving of thanks," for undoubtedly a man may "pray in the spirit," when nobody hears him; but it cannot be "to edification," and the closet is the better place for such prayers. Surely those who keep up the form of asking a blessing and returning thanks at meals, ought to speak loud enough to allow all who wish for the privilege to join them.—*Rev. Dr. Humphrey.*

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 —That a war is continually waged with the soul that enters into "heavenly places" there is no doubt; but the Lord who fought for Israel of old, fights for Israel to-day.

—To understand His will we must dwell in the sanctuary.

STATE OF A NATURAL MAN.

The state of a natural man, the Scripture represents as a state of death. The voice of God to him is, "Awake, thou that sleepest." For his soul is in a deep sleep. His spiritual senses are not awake: they discern neither spiritual good nor evil. The eyes of his understanding are closed; they are sealed together, and see not. Clouds and darkness continually rest upon them; for he lies in the valley of the shadow of death. Hence having no inlets for the knowledge of spiritual things, all the avenues of his soul being shut up, he is in gross, stupid ignorance of whatever he is most concerned to know. He is utterly ignorant of God, knowing nothing concerning him as he ought to know. He is totally a stranger to the law of God, as to its true, inward, spiritual meaning. He has no conception of that evangelical holiness, without which no man shall see the Lord; nor of the happiness, which they only find, whose "life is hid with Christ in God."

And for this very reason, because he is fast asleep, he is, in some sense, at rest. Because he is blind, he is also secure: He saith, *Tush, there shall no harm happen unto me.* The darkness which covers him on every side, keeps him in a kind of peace: (so far as peace can consist with the works of the devil, and with an earthly devilish mind.) He sees not that he stands on the edge of the pit; therefore he fears it not. He cannot tremble at the danger he does not know. He has not understanding enough to fear. Why is it that he is in no dread of God? Because he is totally ignorant of him. He is "saying in his heart, there is no God," or, that He "sitteth on the circle of the heavens, and humbleth not himself to behold the things" which are done on earth; yet, satisfies himself to all Epicurean intents and purposes, by saying "God is merciful:" confounding and swallowing up at once, in that unwisely idea of mercy, all his

holiness and essential hatred of sin, all his justice, wisdom, and truth. He has no dread of the vengeance denounced against those who obey not the blessed law of God, because he understands it not. He imagines the main point is, to do thus, to be outwardly blameless: and sees not that it extends to every temper, desire, thought, motion of the heart. Or he fancies, that the obligation hereto is ceased; that Christ came to destroy the law and the prophets; to save his people in, not from their sins: to bring them to heaven without holiness. Notwithstanding his own words, "Not one jot or tittle of the law shall pass away, till all things are fulfilled: and, not every one that saith unto me, Lord! Lord! shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

He is secure, because he is utterly ignorant of himself. Hence he talks of "repenting by and by;" he does not indeed, exactly know when; but some time or other before he dies: taking it for granted, that this is quite is his own power. For what should hinder his doing it, if he will? If he does but once set a resolution, no fear but that he will make it good.

But this ignorance never so strongly glares, as in those who are termed men of learning. If a natural man be one of these, he can talk at large of his rational faculties: of the freedom of his will, and the absolute necessity of such freedom, in order to constitute man a moral agent. He reads and argues, and proves to a demonstration, that every man may do as he will; may dispose his own heart to evil or good, as it seems best in his own eyes. Thus the God of this world spreads a double evil of blindness over his heart, lest by any means the light of the glorious Gospel of Christ should shine upon it.

From the same ignorance of himself and God, there may sometimes arise in the natural man a kind of joy, in congratulating himself upon his own

wisdom and goodness. And what the world calls joy, he may often possess. He may have pleasures of various kinds; either in gratifying the desires of the flesh, or the desire of the eye, or the pride of life: particularly if he has large possessions: if he enjoys an affluent fortune. Then he may clothe himself in purple and fine linen, and fare sumptuously every day. And so long as he thus doth well unto himself, men will doubtless speak well of him. They will say, he is a happy man: for indeed this is the sum of worldly happiness: to dress, and visit, and talk, and eat, and drink, and rise up to play.

It is not surprising, if one in such circumstances as these, dozed with the opiates of flattery and sin, should imagine, among his other waking dreams, that he walks in great liberty. How easily may he persuade himself, that he is at liberty from all vulgar errors, and from the prejudice of education, judging exactly right, and keeping clear of all extremes. "I am free (he may say) from all the enthusiasm of weak and narrow souls; from superstition, the disease of fools and cowards, always righteous over much; and from bigotry, continually incident to those who have not a generous way of thinking." And too sure it is, that he is altogether free from the wisdom which cometh from above, from holiness, from the religion of the heart, from the whole mind which was in Christ.

For all this time, he is the servant of sin. He commits sin, more or less, day by day. Yet he is not troubled. He "is in no bondage," as some speak; he feels no condemnation. He contents himself (even though he should profess to believe that the Christian revelation is of God) with, "Man is frail. We are all weak. Every man has his infirmity." Perhaps he quotes Scripture: "Why, does not Solomon say, 'The righteous man falls into sin seven times a day?' And doubtless, they are all hypocrites or enthusiasts who pretend to be better than their neigh-

hors." If at any time a serious thought fix upon him, he stifles it as soon as possible, with, "Why should I fear, since God is merciful, and Christ died for sinners?" Thus he remains a willing servant of sin, content with the bondage of corruption; in wardly and outwardly unholy, and satisfied therewith; not only not conquering sin, but not striving to conquer, particularly that sin, which doth so easily beset him.

Such is the state of every natural man; whether he be a gross, scandalous transgressor, or a more reputable and decent sinner, having the form, though not the power, of godliness.—*Wesley.*

AN EXAMPLE OF PRAYER.—We see an example of our Lord Jesus Christ's habits about private prayer. We are told that "in the morning, rising up a great while before day, he went out and departed into a solitary place, and there prayed." We shall find the same thing often recorded of our Lord in the Gospel history. When He was baptized we are told that He was "praying."—Luke iii, 21. When He was transfigured, we are told that "as he prayed, the fashion of his face was altered."—Luke ix, 29. Before he chose the twelve apostles, we are told that "he continued all night in prayer to God."—Luke vi, 12. When all men spoke well of Him, and would fain have made Him a king, we are told that "he went up into a mountain apart to pray."—Mark xiv, 23). When tempted in the garden of Gethsemane, He said, "Sit ye here, while I shall pray."—Mark xiv, 34. In short, our Lord prayed always, and did not faint. Sinless as He was, He set us an example of diligent communion with His Father. His God-head did not render Him independent of the use of all means as a man. His very perfection was a perfection kept up through the exercise of prayer.—*J. C. Ryle.*

—What Christ procured at the expense of his labors, sufferings and death, we are invited to come and receive, "without money, and without price."

THE RUSSIAN CONVERT.

He was a baker. One day a servant girl went to him to purchase bread, and handed him her basket, into which he might put the bread. She had immediately before been to the tract depot, and purchased a few tracts, which were lying in her basket when she gave it to him; taking up one of them, he said, "Where did you get this?"

"Not far from here," was the reply of the girl, to which she added, "If you would like to read it, you may keep it till to-morrow; I can get it when I come for the rolls."

He thanked her; kept the tract; read it; and next day found out the tract depot, from the directions given him by the girl. He went in the evening, and giving an account of what had passed, and of what he had read, asked the shopman if he had any such books? "Oh yes!" replied he. The man purchased a few; read them; returned, and again purchased; read again, and again purchased; until he had obtained and read, it is supposed, a copy of every German book and tract in the depot. Nor did he read in vain; a change of heart was soon apparent in a change of conduct. He had before been accustomed to go to church once a year, to receive the sacrament; he now became a regular attendant at public worship. He had been a devourer of novels and romances, and had a large collection of them. These he gathered together one morning, and committed the whole to the flames. He had been before a proud Pharisee, who thought, as he said, that he was almost perfect, for he had never injured any man, but had often borne injuries from others in quietness. Now he was the humble sinner, ready, with the apostle of the Gentiles, to call himself the chief of sinners, and a ransomed sinner, who had found peace in the blood of the Redeemer. The theatre, the gaming table, and the bowl, were his former resources

to kill time, after the hours of labor. But now, the reading of religious books, comparing their statements with the the declaration of God's word, and conversation with our depository, were his delight; and, to the solicitations of his wife to accompany her to the theatre, (for she thought, and still says, he must have been deranged,) his reply was, "In anything which I do not believe to be sinful, I will join with you; but I cannot go against God."

Some time after he came into the bakehouse, and said he did not feel quite well; requested his wife to attend to the shop, laid down upon a sofa, and in a few hours breathed his last. He had not an opportunity of giving his dying testimony to the power and grace of God; but his life showed his desire to live not unto himself, but for Him who died for us, and rose again for our justification.

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THE BEST RECOMMENDATION.—A youth seeking employment, and on inquiring at a certain counting-room if they wished a clerk, was told they did not. On mentioning the recommendations he had, one of which was from a highly respected citizen, the merchant desired to see them. In turning over his carpet-bag to find his letters, a book rolled out on the floor.

"What book is that?" asked the merchant.

"It is the Bible, sir," was the reply.

"And what are you going to do with that book?"

The lad looked seriously into the merchant's face, and replied, "I promised my mother I would read it every day, and I shall do it," and he burst into tears.

The merchant immediately engaged his services, and in due time he became a partner in the firm.

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—In proportion as we live for Christ, we live with Him.

—Christian humility is not a flower that grows in the field of nature, but it is planted by the finger of God.

PRAYER.

BY THIRZA SPARKS.

There is much in the word of God to encourage Christians to pray. We have many instances of wonderful answers to prayer. Elijah, because of the wickedness of King Ahab, prayed earnestly that it might not rain, and it rained not for the space of three years and six months. At the end of which time he prayed that it might rain, and his prayer was again answered. At another time Elijah prayed for the life of the widow's son. His prayer was answered, and the son raised from the dead.

God heard the prayer of Moses, and quenched the fire He had sent in His anger because of the discontent of the children of Israel.

Job was wonderfully blessed and delivered in praying for his friends. In answer to prayer, Hezekiah was healed when sick unto death, and fifteen years were added to his life. In the days of the Apostles, the blind were made to see, the lame to walk, the deaf to hear, the dumb to speak, lepers were cleansed, the dead were raised, and all in answer to prayer through faith in Jesus.

What a glorious opportunity have we, as Christians, for laying up treasures in Heaven. The promises are all ours. Our Saviour encourages us by saying: "Hitherto ye have asked nothing; ask and receive, that your joy may be full." Half-heartedness is offensive to God. It is the fervent, effectual prayer of the righteous that availeth much. A poor woman came to Jesus for help for her daughter; her sincerity and faith were severely tested, but she was rewarded at last by the words: "O woman, great is thy faith! Be it unto thee even as thou wilt." Who of us would have persevered through such discouragements, until we had gained the desired blessing? Our Saviour gave us for an example, the parable of the unjust

judge and the importunate widow. Persevering, believing prayer, is sure to be answered. For God has promised and He cannot fail. It is wonderful how much we find in the Word of God to encourage us to pray. And to pray for what we need, be it temporal or spiritual blessings. God loves to give temporal blessings to those who love Him with all their hearts. And I believe if we were to claim the promises in this direction more, we should very soon find how willing God is to answer.

We find encouragement too in the Bible to pray for health. "Who forgiveth all thine iniquities, who healeth all thy diseases?—Psa. ciii, 3.

Hezekiah prayed for health. Why cannot we? It certainly is the will of God sometimes, that people should die. But while it is His will we should live, why not have health and strength to use for God? Satan has power to afflict the body as well as the soul. Why not have victory over him and be "thoroughly furnished unto every good work."

What a comfort it is to have faith in God. What a rest to know that all we want we may find in Him; and to know that no good thing will be withheld from them that walk uprightly.

—If you are under the teaching of the Spirit, no mere outward sight of Christ will satisfy your soul. You must have a heart-sight and a heart-relish of him. You must taste and see that the Lord is gracious. You like to hear about Jesus, you like to be entertained by fine descriptions of Jesus; but if you are under the teaching of the Spirit, nothing will satisfy you but to sit down under his shadow, to be found in him, to be the dove hidden by His own hand "in the clefts of the rock, in the secret places of the stairs," to be washed in His blood, and new created by His Spirit.

—He may not have kept you out of the furnace, but "the voice of the Lord divideth the flame of fire."

ENTHUSIASM.—FANATICISM.

I could not well understand, for many years, how it was, that on the mentioning any of these great truths, even among men of education, the cry immediately arose, "an enthusiast, an enthusiast." But I now plainly perceive this is only an old fallacy in a new shape. To object "enthusiasm" to any person or doctrine is but a decent method of begging the question. It generally spares the objector the trouble of reasoning, and is a shorter and easier way of carrying his cause. For instance, I assert that "till a man receives the Holy Ghost he is without God in the world; that he cannot know the things of God, unless God reveal them unto him by the Spirit; no, nor have even one holy or heavenly temper, without inspiration of the Holy One." Now, should one who is conscious to himself that he has experienced none of these things, attempt to confute these propositions, either from Scripture or antiquity, it might prove a difficult task. What then shall he do? Why cry out "Enthusiasm! Enthusiasm!" and the work is done.

But what does he mean by enthusiasm? Perhaps nothing at all; few have any distinct idea of its meaning. Perhaps "something very bad" or something I never experienced and do not understand." Shall I tell you then what that "terrible something" is? I believe thinking men, mean by enthusiasm a sort of religious madness; a false imagination of being inspired by God; an enthusiast is one that fancies himself under the influence of the Holy Spirit, when, in fact he is not.

Enthusiasm in general, may be described in some such manner as this; a religious madness arising from some falsely imagined influence or inspiration of God; at least from imputing something to God which ought not to be imputed to him, or expecting something from God which ought not to be expected from him.

The most common of all enthusiasts

are those who imagine themselves Christians, and are not. These abound not only in all parts of our land, but in most parts of the habitable earth. That they are not Christians, is clear and undeniable, if we believe the oracles of God. For Christians are holy; they are unholy. Christians love God; they love the world. Christians are humble; they are proud. Christians are gentle; they are passionate. Christians have the mind which was in Christ; they are at the utmost distance from it. Consequently they are no more Christians, than they are arch-angels.—*Wesley.*

CHRISTIAN CONDUCT.—It has been well remarked that conduct is a language that all can easily understand, and if it be true, as the saying is, that actions speak louder than words—then all can and may speak louder than words—all may preach the Gospel of the blessed Jesus, in the distinct, earnest, and powerful eloquence of a holy and well-ordered life. We can all plead for religion with living and acting argument—all proclaim its beauty and excellency by conduct which is without reproach and above all suspicion. This is a mode of preaching which all may adopt, and which every Christian should do; which men cannot avoid hearing, which they must and will respect, and which they cannot but feel and cherish. An infidel once remarked in relation to an excellent man, "I never see that man without feeling my own unworthiness—he is a constant reproof to me—the sight of him has often made me humble, or rather adore his virtues." Reader, preach the Gospel by your conduct, and your brother will embrace it.

—God feeds the wild flowers on the lonely mountain-side without the help of man, and they are as fresh and lovely as those that are daily watched over in our gardens. So God can feed his own planted ones without the help of man, by the sweetly falling dew of his Spirit.

TIME FLIES.

In summer we seldom think of winter: in joy we rarely think of sorrow, and in youth we hardly ever think of growing old. But when winter, and sorrow, and old age come upon us, we wonder how it was that we did not think of them more.

Reuben Rogers, when a school-boy, wrote this copy in his copy-book—"Time flies;" but when he wrote it he was thinking of his hoop, his kite, and his top, and paid but little attention to anything else. What thought he of time? What cared he whether it crawled or flew?

When Reuben Rogers was a year or two older, he saw the motto on a sun-dial, "Time flies," and this reminded him of the copy that he had written in his copy-book; but as the sun-dial stood in a garden, he very soon began to gather flowers, and the motto passed away from his remembrance. A boy in a flower-garden is seldom much given to reflection. Life is "even a vapor, that appeareth for a little time, and then vanisheth away." Jas. iv, 14.

When Reuben Rogers was a young man, he heard a preacher in the pulpit say to the assembly around him, "Time flies! Lay hold on eternal life! For a moment it reminded him of the copy he had written, and the motto on the sun-dial, but it was only for the moment, and the thought passed away.

Reuben Rogers lived a reckless life to the years of manhood, caring much for this world and little for another. As he once wandered through a church-yard, he saw the words sculptured on a tombstone, "Time flies! Prepare!" His copy, the motto on the sun-dial, and the words of the preacher were again remembered, and perhaps remembered a minute or two longer than before, but before he left the church-yard they were forgotten.

It was when the gray hair was on his head, that Reuben Rogers was laid on a sick-bed without hope of recovery. "Time flies!" said the minister who

attended him; "moments are worth more to you now, than months, or even years, were before." Reuben Rogers felt this to be true, and the words went to his heart. What would he not have given for an hour: but could he have given the world for it, it had been in vain. He was taken away while calling for one single moment of that time he had so thoughtlessly wasted.

"Time flies," youthful reader! with thee, as it fled with Reuben Rogers. Remember these words. While thine eye is bright, and thy cheek red; while youth and health are thine; while thou enjoyest the present, ponder on the past, and prepare for the future. Time flies, and before thou art aware, youth and health may fly too, leaving thee tottering limbs, gray hairs, and a graven brow.

THE RELIGIOUS SAILORS.—On board the flag-ship of a celebrated commander a complaint was made by the captain against about two hundred of his crew, for disturbing the rest of the ship's company by frequent noises. The admiral ordered an inquiry to be made, and appointed a day for a hearing. The accusation was, that these men were Methodists, and that when their watch was below, they were in the constant habit of reading the Bible to each other aloud, of frequently joining in prayer, and in singing psalms and hymns. After this was proved, the admiral asked what was the general conduct of those men on deck; orderly or disobedient, cleanly or the contrary? "Always orderly, obedient, and cleanly," was the reply. "When watch is called, do they linger, or are they ready?" "Always ready at the first call." "You have seen these men in battle sir; do they stand to their guns, or shrink?" "They are the most intrepid men in the ship my lord, and will die at their post." "Let them alone, then," was the final answer of this magnanimous commander. "If Methodists are such men, I wish that all my crew were Methodists."

IDA B——.

BY MRS. M. HUMPHREY.

"The Spirit giveth life. The flesh profiteth nothing."

I shall never forget how they fell on my ear, curse after curse, until my heart ached within. And I said, "Sister K——, have you never felt it laid upon you to warn that dear woman of her danger?"

"Oh, it's no use," she replied. "I did go in one day; but she had 'no time to spare,' she said, 'to talk,' and so I have never been there since."

"And you don't feel called to go again?" I questioned.

"No," she replied; "it's no use."

Then I must go, I thought; for I could not think of living with those fearful curses resting on her soul, and every moment ringing through my mind. So I took my little Testament, and tremblingly, knocked at the door. It was in October, 1876. The house in which Sister K—— and Sister B—— lived joined, and the back buildings were only rough boards put up on end, with a roof, and these served during the extreme warm weather for a kitchen. It was when we were in the little extension, I could hear her addressing her husband, or giving orders to her children, consisting of two little girls, one about six, and the other—of whom I shall speak—about eight or nine, and a little cripple boy about five years old, perhaps younger. While I stood at the door, I thought I had never felt so empty and nothingless. Oh, what shall I say; for Lord, thou knowest I am weak? While I stood like a culprit at the door, a hand opened the door and I stepped in.

"Is Mrs. B—— in?" I asked.

"Yes," said the little girl, whose name is Ida B——. "I am her daughter."

"I have come to see you," I said, "and your mamma, and the children."

"Come in," said she; and was about leading me into the parlor.

"Mamma is very busy—too busy to sit down."

"O, well," said I, "then we will go into the kitchen and see mamma there."

So we went, Ida leading the way. After the usual morning salutation, she told me that she was very busy, and could not be hindered.

"Oh," said I, "the poor world will go on just the same when these dear hands are hindered in death; but as you are so busy, I will visit with the children." So I gathered the little ones around me, and sat down by the kitchen stove, which was in an adjoining room, between the parlor and kitchen, upon which Mrs. B—— had a boiler of clothes, which she was washing. I opened my little Testament, and read one of St. Luke's instructive letters to them, explaining it in my poor way. While thus engaged, the little boy was dragging his little paralyzed limbs from room to room, cursing bitterly, and the mother cursing him. The two little girls had climbed upon the table to get nearer to me and to look upon the book from which I read. Oh, how feeble seemed my efforts. What a sense of awfulness—I cannot describe it—seemed to pervade the whole place. After conversing some time, I arose and put my arms around the dear woman and said, "Oh, love, I may never come again. Do wait only a few moments. Don't let me leave your house without at least asking God to bless you." The woman and little girls knelt down, and while I committed those never-dying souls to Jesus Christ, the fearful noise and imprecations of that little boy were like the howl of the damned to my soul. I afterwards bade them good-bye, promising, if Jesus permitted, to come again.

Shortly afterwards I was called away, and saw them no more. My little work was done. And now the word, watered with God's love, was left to spring up and bear fruit.

It was in January following (1877) that the little daughter, Ida, found the

Saviour. "That beautiful gate," said she, "that the strange lady told us about. I could never get it out of my mind day nor night. Oh, I thought of the white robed that had entered in. I wondered if Jesus would let me in too. Every day I went away and prayed. I also attended Sabbath-school. One morning while praying, I felt a consciousness that Jesus had forgiven my sins."

Well, reader, fellow-traveller to Zion, do not withhold thy hand or question God's integrity. We know not where he leads; but if he go with us, then our work will be accomplished; for it is His Spirit and word that do the work.

Little Ida B— can be seen at — street, Philadelphia. She has taken up her cross, and prays for her ungodly family. Let us unite our fervent prayers for the bringing in of every remaining one; for is it not written, "Out of the mouths of babes and sucklings, thou hast perfected praise?"

CHARITY.—The little that I have seen of the world, and know of the history of mankind, teaches me to look upon their errors in sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it passed through; the brief pulsations of joy; the tears of regret; the feebleness of purpose; the scorn of the world that has little charity; the desolation of the soul's sanctuary and threatening voices within; health gone—happiness gone—I would fain leave the erring soul of my fellow-man with Him from whose hands it came.—*Chalmers.*

—Do not fear the world. When a blind man comes against you in the street you are not angry at him. You say, "He is blind, poor man, or he would not have hurt me." So you may say of poor worldlings when they speak evil of Christians.

WHAT SPOILS PRAYER.

Why are we not heard? We pray often, but seem to have no answer. What is there amiss in our prayers?

Without attempting to specify all that might be appropriate, we would mention:

1. *A life of ease and pleasure.* "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." How can we meet such enemies without God? Or how obtain help of God without prayer? Or how expect help from him in a life of ease and pleasure? Wrestling is not ease. Nor are "the lovers of pleasure" likely to be "lovers of God." And if we love not God supremely, how can our prayers be agreeable to Him? If, while we address God with our lips, our affections are on the indulgence of pleasurable gratifications, how can we expect to gain access to the throne of grace? The incongruity is too glaring to be thought of with approbation. The blood of sprinkling is also on that throne. Can we come, and yet live in ease and pleasure? The Spirit of God must help us. Can we have his help while thus we live? Our prayers are spoiled.

2. *The inordinate pursuit of earthly objects.* We do not for a moment suppose that a Christian will pursue an object which he knows to be evil. Admit that the objects you pursue are in themselves good, useful, and even to a certain extent needful. Yet the inordinate desire, leads to an inordinate pursuit of wealth, honor, power, and dominion, which John the beloved marks as "the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." How can one pray acceptably with his heart full of these lusts? They spoil prayer, and must be put away.

3. *Sinful indulgence.* "If I regard iniquity in my heart, the Lord will not

hear me." Then pray, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

4. *Domestic discord.* It is supposed that one who prays is honest before God and men. The discharge of mutual duties in the domestic circle is the result of this religious principle. Hence domestic peace and concord. Hence the sweetness and charm of the domestic circle. But discord spoils prayer. Therefore the Apostle Peter directs. "Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered."

5. *Selfishness.* God is infinite love. His law is love. His Gospel is love. His heaven is love. But selfishness is the very antagonism of love. It is so abominable, even in the sight of men, that no man likes to confess himself to be guilty of it. Come not then before God with a selfish feeling. How indignant were the other disciples when the two brothers, James and John, expressed a desire to sit, the one on the right, and the other on the left hand of Jesus in his kingdom! "Ye know not what ye ask," was the Lord's reply.

6. *Self-righteousness.* Put away all self-righteousness. Shall a beggar think he merits your favor because he knocks at your door and asks alms? Whether our prayer be written or printed; whether it be in cloisters, or in churches, or in the streets; whether it be offered by the hour or by the moment; it is an abomination in the sight of God, if we think we commend ourselves to God by it. Rather say, "God be merciful to me a sinner."

"Let sinners learn to pray,
Let saints keep near the throne."

But let both saints and sinners put far away from them all those things that spoil prayer.

GREAT AND SMALL THINGS.

BY REV. A. V. LEONARDSON.

When Naaman, who was a leper, found out by the report of the little captive maid that there was a prophet in Israel who could cure him of his leprosy, he at once repaired to the house of Elisha. "And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away." And he turned away in a rage. And his servants came near, and said unto him, "My father, if the prophet had bid thee do some great thing, wouldst thou not have done it?" Because the prophet bid him do so simple and easy a thing as to go and wash seven times in the river Jordan, he turned away with a feeling of contempt and indignation.

This spirit of self-exaltation more or less actuates men of all classes to-day. We find plenty everywhere who wish to be great, but are not willing to be small; who are looking to be exalted, but are not willing to be humbled. Thousands of men entered the army, not because they loved their country, and were anxious to put down the rebellion; but to seek some position of honor. They went, not for service, but for self-aggrandisement, that their names might be heralded among men as heroes. I have thought that many enter the church and ministry for no other purpose. This self-seeking is damaging, and works ruin. Nothing but the grace of God can bring a man just where he should be, and keep him there. These men that want to be great, and "do some great things," are just the ones that ought not to occupy responsible positions, and they never amount to much, and never accomplish any great amount of good. They ought to be humbled in God's own way. They would pay the highest reverence to a king, or bishop; but

would pass by unnoticed a servant or a slave.

Children sometimes think they know as much, and can do more, than their parents. Many aspire to become leaders, men of renown, reformers, etc. Well, the world needs reformers today. But God never uses a man as a reformer until he himself is thoroughly reformed through grace. That man who has an idea that he shall be a Wesley, a Luther, a Clarke or a Whitefield, will die at last, his life a blank—his future filled with disappointment and shame. The greatness of these men consisted in their littleness, their humility, and their willingness to do small things—in the eyes of the world—for God.

Adam Clarke, while visiting among the Irish poor, thought it not too small a thing to give them an English shilling, and sit down to their scanty meal, which consisted only of potatoes, and they were cooked in the ashes. While, on the other hand, he could preside at a general conference with dignity and honor, and draw the attention of thousands to the cross and Him who died for the sins of the world. Whitefield would also visit the poor and divide his last with them, while he himself would trust in God for more. Wesley, like his Master, went everywhere doing good to his fellow men. But how many say, "If I cannot do some great thing, I will not do anything." This is not the Spirit of Jesus, who even washed his disciples' feet, which was taking a lowly servant's place. The mightiest structures the world ever saw, went up little by little. So if we would become great, we must first become small. If we would accomplish great things, we must watch for opportunities of doing little things. We must "scatter seeds of kindness," for our reaping by and by. "Before honor is humility." "How can ye believe which receive honor one of another, and seek not the honor that cometh from God only."

That soul that is constantly watching for and doing the seemingly little

things that God and humanity require at his hands in this world, will build to himself a name and a tower of greatness, that will stand and endure forever. God help us to watch, and work, and labor, until the blessed Christ shall say, "It is enough. Enter into the joys of the redeemed on high."

A WORD FITLY SPOKEN.

The daughter of an English nobleman was providentially brought under the influence of the followers of Wesley, and thus came to the saving knowledge of the truth as it is in Jesus. The father was almost distracted at the event, and by threats, temptations to extravagance in dress, by reading, and traveling in foreign countries, and to places of fashionable resort, took every means in his power to divert her mind from "things unseen and eternal." But her "heart was fixed." The God of Abraham had become "her shield and exceeding great reward," and she was determined that nothing finite should deprive her of her infinite and eternal portion in Him, or displace Him from the center of her heart. At last the father resolved upon a final desperate experiment, by which his end should be gained, or his daughter ruined as far as her prospects in life were concerned. A large company of the nobility were invited to his house. It was so arranged, that during the festivities, the daughters of different noblemen, and among others, this one, were to be called on to entertain the company with singing and music on the piano. If she refused compliance, she would be publicly disgraced, and lose, past the possibility of recovery, her place in society. It was a dreadful crisis, and with peaceful confidence did she await it. As the crisis approached, different individuals, at the call of the company, performed their parts with greatest applause. At last the name of his daughter was announced. In a moment all were in

fixed and silent suspense to see how the scale of destiny would turn. Without hesitation, she arose, and with calm and dignified composure took her place at the instrument. After a moment spent in silent prayer, she ran her fingers along the keys, and then, with an unearthly sweetness, elevation, and solemnity, sang, accompanying her voice with notes of the instrument, the following stanzas :—

No room for mirth or trifling here,
For worldly hope, or worldly fear,
If life so soon is gone;
If now the Judge is at the door,
And all mankind must stand before
Th' inexorable throne.

No matter which my thoughts employ;
A moment's misery or joy!
But oh! when both shall end,
Where shall I find my destined place?
Shall I my everlasting days
With fiends or angels spend?
Nothing is worth a thought beneath,
But how I may escape a death
That never, never dies!
How make mine own election sure,
And when I fall on earth, secure
A mansion in the skies.

Jesus, vouchsafe a pitying ray,
Be thou my guide, be thou my way
To glorious happiness!
Oh! write the pardon on my heart!
And whenso'er I hence depart,
Let me depart in peace!

The minstrel ceased. The solemnity of eternity was upon that assembly. Without speaking, they dispersed. The father wept aloud, and when left alone, sought the counsel and prayers of his daughter for the salvation of his soul. His soul was saved, and his great estate consecrated to Christ. I would rather be the organ of communication for such thoughts, in such circumstances, and aid in the production of such results; I would rather possess wisdom thus to speak as occasion requires, than to possess all that is finite besides. What hymn, what thought in the universe could be substituted for the one then uttered? The time, the occasion, the thought expressed, the hallowed and "sweet manner" of its utterance, present full realization of all embraced in our idea of fitness. That surely was "a word fitly spoken."—*Christian Witness.*

—There is nothing secular—all is sacred if carried to Jesus.

LIFE'S JOURNEY.

They tell me that life is a long and sad journey
Through a wilderness barren and bare,
Through a country in which there is little
but grief,
Full only of sorrow and care.

Where the pleasures are few and but seldom enjoyed,
Where the happiest moments—so dear—
Are short; and too often e'en they are not free
From the shadow that's always so near.

I know there is sorrow and sadness enough,
And enough that is hard, here, to bear;
This world is all full of deep anguish and tears,
Of trouble, of want, and of care.

And yet a kind Father has planned in His love
The life and surroundings for each
Of His children; and every sorrow He sends
Is meant a good lesson to teach.

We can seldom, 'tis true, see why it is sent,
But God, in His wisdom knows best;
And He giveth to each, who will but accept,
A heart full of peace and of rest.

A heart full of joy and contentment with all
That His wisdom and love shall prepare,
And the power to trust fully, no matter now much
He shall send us of trouble and care.

And when the life journey at length shall be done,
And the sorrows and troubles are o'er,
When at length we have passed through the river of death,
And have reached the bright heavenly shore,

We will thank Him, I'm sure, for each part of this life,
Both the sadness and joy of our days;
We will sing a glad song to our Father and King,
Full of glory, of love, and of praise.

EDITORIAL.

THE RIGHT POSITION.

When God gives a man the Holy Spirit. He expects him to take a stand in favor of the work of the Spirit. The great religious controversy is, not with no religion, but with false religions or formal religion. The distinguishing characteristic of man, says an eminent writer, is that he is a religious animal. Hence he will have a religion. But man is a fallen being. His tastes are depraved; his will inclined to the wrong. Hence he chooses an impure religion. Natural religion—the religion of all mere natural men—is a wrong religion.

Christianity is a supernatural religion. It is supernaturally revealed. It is supernaturally preserved. All true Christians became such by a supernatural process. They were not so much convinced by argument as convicted by the Spirit; they did not merely change their views—their hearts were changed; they became strong—not by any natural process of growth, but by successive baptisms of the Holy Spirit.

Those who have this supernatural religion are objects of persecution to those who are zealous for natural religion. Paul says, *But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.*—Gal. iv, 29. In different ages this persecution assumes different forms. It does not now, in Christian lands, any longer send men to the stake. It rarely ever shuts them up in prison. But it follows them with the same malignant spirit as of old. It hurls at them all the fiery darts of which ridicule is master. It misrepresents their actions, and misjudges their motives. It puts them down in meetings and often puts them out of the church.

When such trials come, as come they will, wherever spiritual religion prevails, it is the duty of every one who is born of the Spirit, to take his stand with the Spirit. To true Christians, Paul writes: *But call to remembrance the former days,*

in which, after ye were illuminated, ye endured a great fight of affliction: partly, whilst ye were made a gazing-stock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.—Heb. x, 32, 33.

Worldly prudence holds out many inducements to take a wrong position. Persecution will be avoided. The good opinion of all will be preserved. Influence will be maintained. Such are some of the reasons suggested why one should compromise.

But it is highly perilous to the interests of the soul to take a stand against the work of the Holy Ghost. Whoever does so, does it at his peril. He loses his spirituality and becomes formal. His words may still be orthodox; but their power is gone. He gradually loses his victory over sin and becomes entangled again in the yoke of bondage. He may still keep up a profession of religion; but it is difficult to tell where he may drift. Jesus says, *Whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come*—Mat. xii, 32. It is dangerous to take a stand against the Holy Ghost.

About twenty years ago a great work of God was being carried on in Western New York in the Genesee Conference of the M. E. Church. Some of the preachers experienced the blessing of holiness and advocated its claims with great success. Wherever they went thorough revivals of religion followed. The friends of Masonic religion made the most determined opposition. The work of the Holy Spirit was stigmatised as fanaticism, and its most earnest promoters were excluded from the church. Some who hitherto had been advocates of holiness, and stood with its friends, when they were thrown into disgrace, went over to their persecutors. They did it with evident reluctance, and not without many a protest.

The subsequent history of these men who took a wrong position, would form a sad but instructive chapter. Some who

had been men of power and influence, became spiritually dead and sank into obscurity. One said publicly that he felt that God wanted him to take the mantle of the sainted William Kendall. He was well qualified to do it, both by nature and by grace. But he decided to be loyal to the church. He dried up in his soul, went into business, lost the most of his property and is now keeping a public house in an obscure village.

Another, a man of great preaching talent, who could move a congregation, as the leaves are shaken by the wind, sought to evade the issue by taking shelter in another conference. But he was obliged to prove his loyalty by taking his stand against those with whom he had stood side by side in the work of the Lord. He lost his power, went into business, became heavily involved in debt, took to drinking, became a drunkard; reformed, lectured on temperance, and again fell. He has for several years been going on in this way.

The number of ministers in this conference who then took sides with the work of God, but who have since been addicted to strong drink, is, we venture to say, without a parallel in the history of any similar body of preachers in this country. One, once a witness of the enjoyment of holiness, and an able advocate of its claims, to keep his influence, went over to the secret society party, and became a popular lecturer in its behalf. He has since been to prison for crime; is now an open drunkard, and says he "is going to hell like a man," that is, without any attempt at disguise.

Men, however right their position, may backslide from God and go to hell at last. But it is not common for those who, when the conflict comes between right and wrong, take a stand for the right, to backslide as a body. This would be but poor encouragement to stand by principle.

See to it, then, that you always take sides with God. No possible honor can sufficiently compensate loyalty to the church when it involves disloyalty to God.

APPEARANCES.

Some, who are doubtless good, have altogether too great a disregard of appearances. They seem to think that it is enough, that they are upright at heart. This is a great mistake. The Bible, while it lays the greatest stress upon the state of the heart, still requires us to have a decent regard for appearances. You must not only have the light; but you must *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*—Mat. v, 16. The reason is that the world may see that you are greatly improved by your religion. There is to be such a marked change for the better in your appearance and conduct as will attract attention like a light in a dark night. Those who know that God has made the change, in their hearts will give him honor, just as they give credit to an artist who turns out a piece of work which challenges their admiration. Of course this implies that religion makes a real change—a change so marked as to be apparent to all.

1. There must be an appearance of humility. Every honest person knows that a Christian cannot be proud. Instinctively they have but little confidence in the piety of those who give every evidence of being under the control of pride. There may be a show of humility without it. Everything good has its counterfeit, which bears a striking resemblance to the genuine. Still the genuine has a genuine look. All true Christians are humble. They do not endeavor, by their dress or bearing, or conversation, to impress others with a sense of their wealth or position or greatness. *For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.*—Luke xiv, 11. Where there is true humility, there is the appearance of humility. It never looks like pride. The two are as distinct in their appearance as in their nature. The apostle says, *Be clothed with humility.*—1 Pet. v, 5. The clothing is worn on the outside. All who see us see our clothes. We must then not only be humble in heart, but humble in appearance.

2. An appearance of honesty. If you do much business and are as honest as day-light, you will deal with those who will seek to take advantage of you. Whether they succeed or fail, they will be quite likely to charge you with dishonesty in order to cover themselves. But you can take, in all business matters, a course so straightforward that every candid person will be convinced of your honesty. *Provide things honest in the sight of all men.*—Rom. xii, 17.

3. An appearance of purity. Satan transforms himself not only into an angel of light, but also into an angel of love. The social atmosphere is corrupted. The abominable doctrines of free love have tainted where they have not destroyed. The worm may gnaw at the root for some time before the foilage is disturbed. Many of the old-fashioned restraints which long experience shows are necessary for the protection of society, have been relaxed. If you would retain your hold on God and your influence with man, you must keep at the farthest remove from the easy-going manner of the day. Many are crippled in their efforts at doing good by whisperings of evil. They may be deserved—or they may be undeserved. The effect is nearly the same. A little has been seen—more imagined and rumor with her thousand tongues, has been set busily at work. *Be thou an example of the believers in purity.*—1 Tim. iv, 12.

4. An appearance of kindness. You feel kind. Then let that feeling be manifested in every possible way. Be considerate of the feelings of others. Avoid all harsh tones. Make no cutting remarks. Even in your reproofs, let love dictate the manner and the words.

But we will not go farther into particulars. We wish you to commend your religion wherever you go. In order that you may do this, we trust we have shown you the importance of your appearance. Let there be about you no show of pride, of levity, of anger, of coarseness or selfishness. *Abstain from all appearance of evil.*—1 Thes. v, 22. *Be in behavior as becometh holiness.*—Tit. ii, 3.

CAMP MEETINGS.

We have attended four, thus far this year, and they have all been successful.

AT SPRING ARBOR, MICH., there were about twenty-seven tents. There were a number converted and reclaimed, and much good was done. All worked in harmony, and a new impetus was given to the cause of God. Everything indicated a healthy, growing condition.

AT OVID, MICH., by vote of the North Michigan Conference, a conference camp-meeting was held. The action of the conference was carried out by the chairmen in good faith, and the result was a highly successful meeting. There were sixty-two tents on the ground. There was victory from the start, and all the way through. Christians obtained a deeper experience, and a number were converted to God. The arrangements were the best in all respects that we have seen at any of our meetings. Mr. Frisbee, a wealthy citizen, formerly from Monroe county, N.Y., not only freely gave the use of the ground, but also fitted it up with a most commodious stand, with shingled roof, and abundance of seats, two good wells and pumps. He also gave pasture and grass for the teams, without money and without price. May his unbounded liberality be rewarded by Him who says, *Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.*

AT ST. CHARLES, ILLS., we could be present at only three services. We found about fifty tents, and many of the old pilgrims who were in this work at the beginning. We saw at once that God was among them. A divine influence rested upon the people. Some were seeking the Lord, and some rejoicing in the witness newly imparted of sins forgiven.

AT PLYMOUTH, N. IOWA, the meeting is now in progress. The order and attention is good; but thus far the work is chiefly among the members. There is a good deal of conviction among the unsaved; but only a few thus far have yield-

ed and made a start for eternal life. The work is evidently taking a deep root in the consciences of the people, and we hope to see many saved before the close of the meeting. There was a large congregation on the Sabbath who listened to the word of truth with evident interest. The heavy, recent rains interfered with the attendance of pilgrims from the remoter parts of the work, and there were only fourteen tents upon the ground. But we expect great good will result from the meeting.

CHILI SEMINARY.

The past year has been a prosperous one. The students have made good proficiency in their studies, and the closing exercises were of a highly satisfactory character.

Nearly all the students professed religion and gave good evidence of enjoying it. A number were converted during the year. It is evident that God's hand is over this school for good.

The same teachers are expected to remain the coming year. If you have children that you wish educated under a system of thorough training, and good religious influences, you cannot do better than send them there. The entire expense for board and tuition for the school year, is not far from one hundred and fifty dollars.

We greatly need about five thousand dollars to complete the wing, and pay off present indebtedness. There are those who have the money, who ought to come up to the help of the Lord. Who will do it? Let us hear from you.

ZEAL.—You must be careful and not let your zeal for God die away. It is hal-
lowed fire, which you must keep constantly burning. To let it go out is spiritual death. But even heavenly fire requires fresh supplies of fuel to keep up the flame. You must not smother it on the one hand, nor let it burn out on the other. Let your outward activity be maintained by inward prayer, by con-

stantly feeding upon the bread of life, and drawing water with joy from the wells of salvation. Lukewarmness will destroy the soul.

THE EARNEST CHRISTIAN, with this number, commences a new volume. We are receiving a good number of new subscribers, but we ought to have a good many more. By a little exertion, you may not only help us, but scatter light where light is greatly needed. Will you not send us at least one new subscriber, even if you have to pay for it yourself and give it away?

CORRESPONDENCE.

HOLINESS MEETINGS IN TEXAS.

DEAR BROTHER ROBERTS: Yes, I mean holiness meetings, in the far away Texas. The opinion prevails, to some extent, that many of the inhabitants of Texas are drunkards, gamblers, robbers, thieves and cut-throats.

It has been the privilege of the writer to travel many hundreds of miles in Texas, to spend two Sabbaths, preach twice, hear six sermons, attend four holiness meetings, one class-meeting, and one general class-meeting. I also attended three Sunday-schools in the two Sabbaths. I found, saw, and heard many things that pleased me much. I heard the same plain, pure, pointed, practical and charming Gospel—that I love, profess, and try to preach. I saw exhibited many traits of Christian character, that were pleasing, precious, and to me, very profitable. I saw whole congregations almost entirely kneel in humble devotion. I saw a plain, pious, and seemingly a practical and experimental people. I saw a strongly manifested anxiety for holiness of heart. I found a loving, godly people; and there seemed to be much love, peace and happiness among them. I found that they "Walk in the light, as he is in the light, and have fellowship one with another, and the blood of Jesus Christ, his son, cleanseth us from all sin." How

precious the name of Jesus did sound in that far-off land. Justification and regeneration did sound so sweetly; but when they came out so plainly, positively and unequivocally, and spoke of the experience of perfect love, calling it by the right name—sanctification, I confess I felt as if I were in my Father's house, and among my Father's children. Bless the Lord O my soul!

Again, I found a land of sunshine and flowers; a land of beauty and fertility; a country of many promises; a place for the poor industrious man; a country where many thousands may be accommodated; a country to which thousands are now pressing their way.

So far as this world is concerned, it is all that the reasonable, industrious, economical, and energetic man will ever want.

Affectionately and fraternally yours,
L. B. DENNIS.
Oncida, Knox Co., Illinois.

INVITATION TO A CONFERENCE

FOR PRAYER AND SEARCHING THE SCRIPTURES, AND THE PROMOTION OF A LIFE OF CONSECRATION AND FAITH.

So marked and permanent has been the Divine blessing in many lands upon the setting apart of several days for the special purpose of searching the Scriptures, prayer, and acts of consecration and faith; and so blessed was the result of such a meeting held at Farmingham, near Boston, last summer, that I feel called, in the providence of God, to invite Christians of every ecclesiastical connection to meet at Old Orchard Beach, Maine, on July 19, 1877, to spend ten days of waiting upon God, in entire separation from all the ordinary cares and distractions of life. And I believe we may confidently hope and expect to see many Christians by this means lifted permanently into higher levels of consecration and faith, and into a present realization of many hitherto unappropriated promises.

Having no doctrines to press different from those embodied in every Christian

creed, I feel free to urgently invite those of every denomination, who feel the need of a life of victorious faith and unclouded communion with the Lord, to join with us in this meeting, in the holy expectation of realizing a Scriptural, and if it may be, a Pentecostal experience of faith, sanctification, and the baptism of the Holy Ghost.

Arrangements are made for a plain but wholesome table, and sleeping accommodations in tents or cottages. The situation is on the sea-shore of Maine, and is one of extraordinary healthfulness and beauty. It is easy of access by the Boston and Maine Railroad.

It is expected that those who come will observe special moderation in dress and diet, and that all will concentrate their undivided and prayerful attention upon the sweet and holy purpose which calls us together.

Applications for accommodations to be made to M. G. Palmer, Portland, Me. Excursion tickets will be furnished on the Boston and Maine Railroad for about half fare.

CHARLES CULLIS,
16 Somerset Street, Boston.

The following brethren propose, if possible, to be present and take part in the meetings: Rev. E. M. Levy, D.D., Rev. D. Steele, D.D., Rev. William MacDonald, R. Pearsall Smith, Rev. Horace Winslow, Rev. E. P. Hammond, Russel Sturgis, Jr., Rev. A. B. Earle, D.D.

Mrs. H. W. Smith will conduct a Ladies' Meeting each day.

DYING TESTIMONY.

MRS. MARY CLAPSADDLE died at her residence in Carter, Niagara Co., N. Y., May 19, 1877, in the seventy-second year of her age.

On the 14th of last December, as she was returning from one of the neighbors, she was seized with a severe stroke of paralysis, from the effects of which she died, lingering for nearly six months.

She was a member of the Presbyterian Church for almost forty years. Amidst worldliness and formalism she waged an

aggressive warfare. She was a frequent attendant at the Free Methodist meetings.

The funeral services were held at the residence of the deceased. Rev. Wm. Jackson preached to a large congregation from Rev. xix, 19.

Her disease was very deceptive. Several times during her sickness she appeared to be breathing her last. Her sufferings were intense. The disease affected her mental powers to a great extent, her mind wandered upon almost everything; but when the name of Jesus was mentioned, there was no confusion of mind. She would often tell us of the love of Jesus and her dear companion and other loved ones who had gone before. She was enabled to preach Jesus in the hour of severe affliction, and prove that religion possesses an intrinsic value. Notwithstanding all her sufferings, she was never known to murmur or complain, nor manifest the least impatience. She often requested me to read the word of God and pray with her; but thinking it not always expedient—as the doctor had said she must be kept perfectly quiet—I would talk to her about Jesus and the cross. She would sometimes interrupt me by saying, "I shall soon exchange the cross for the crown." At one time, in speaking of heaven, she said, "Oh! I shall soon be there." I asked her, would she not rather get well than die and go to heaven? She answered, "No!" But, said I, "Mother, when you are dead, what shall I do?" With astonishment she replied, "Rhoda, I supposed you had learned to trust your all in Jesus long ago."

Mother's voice is hushed in death! Her seat is vacant at the table. Never again will she kneel with us at the family altar and unite her voice with ours in prayer. Her work is done. She has gone to reap the reward of the righteous. Oh! what a break death makes in the home circle—severing the dearest ties of nature; but she has left us the richest legacy this world can afford;—that is, a mother's prayers. With a heart that is bleeding, but resigned, I am enabled to say, "Not my will O God, but thine be done!"

In conclusion we may well say, "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

RHODA CLAPSADDLE.

Porter, Niagara Co., N. Y.

LOVE FEAST.

E. L. HALL.—I am the Lord's, and he is mine. Oh! how I do love to hear the sound of Jesus' name. There is no place that I delight in so much as the secret place of devotion—where I can tell Jesus all my wants. I bless God that his grace is sufficient for all the conflicts of this life. My trust is strong in his promises. I bless God for the prospect of the land of glory when done here. I praise God for a religion that can be felt in the soul at all times.

Athens, Ill.

LIZZIE CONGER.—I am still in the narrow way that leads to everlasting life. Glory to God! By faith I am saved, and that not of myself. It is the gift of God; for He says, "Lo, I am with you always, even unto the end."

Rahway, N. J.

J. K. RODEMAN.—I praise God just now for the cleansing fountain. Oh! may the holy fire spread throughout all the land. Praise the Lord, O my soul!

Boxley, Ind.

WM. GRANSBERRY.—I love the Lord this morning, and I rejoice in a free and full salvation. I love the narrow way and I hope to continue in it as long as I live. Praise His holy name forever!

Esira, Iowa.

E. R. MANTZ.—It is nearly four years since I found the pearl of great price. It cost me all that I had to get it; it has cost me everything ever since to keep it. But, praise the Lord! I am still the happy possessor of it, and mean, by God's help, to hold on to it to the end.

Rochester, N. Y.