

# THE EARNEST CHRISTIAN AND GOLDEN RULE.

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## DRAWING BACK.

BY REV. B. T. ROBERTS.

To gain heaven one must be thoroughly in earnest. He must have a determination clear to the bottom of his heart that, come what will, he will be faithful unto death. Without this, though he may have a miraculous conversion, and the most ecstatic experience, he will, under the pressure of a well adapted temptation, let go his hold on Christ, and go back to the world. With the Apostle he must say:

*But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.—Heb. x, 39.*

As a matter of fact many do draw back. It has always been so. It probably always will be so. Of the millions who went out of Egypt, Caleb and Joshua alone entered the Promised Land. Of the very few who left Sodom, Lot's wife looked back. Even our Saviour's immediate disciples, personal witnesses of his miracles, personal listeners of his sublime discourses, did not all hold out. "From that time many of his disciples went back and walked no more with him."—John vi, 66.

The faithful Paul writes to his once

promising converts, "I am afraid of you, lest I have bestowed upon you labor in vain."—Gal. iv, 11.

Of his converts, the founder of Methodism says: "When I saw what God had done among his people between forty and fifty years ago, when I saw them warm in their first love, magnifying the Lord and rejoicing in God their Saviour; I could expect nothing less than that all these would have lived like angels here below; that they would have walked as continually seeing him that is invisible; having constant communion with the Father and the Son; living in eternity and walking in eternity."

"But instead of this, it brought forth wild grapes; fruit of a quite contrary nature. It brought forth error in ten thousand shapes, turning many of the simple out of the way. It brought forth enthusiasm, imaginary inspiration ascribing to the all-wise God, all the wild, absurd, self-inconsistent dreams of a heated imagination. It brought forth pride, robbing the Giver of every good gift of the honor due to his name. It brought forth prejudice, evil surmising, censorious judging and condemning one another; all totally subversive of that brotherly love, which is the very badge of the Christian profession; without which whosoever liveth is counted dead before God. It brought

forthanger, hatred, malice, revenge, and every evil word and work; all dross fruits, not of the Holy Spirit, but of the bottomless pit! It brought forth likewise in many, particularly those that are increased in goods, that grand poison of souls, the love of the world. It brought forth self-indulgence of every kind, delicacy, effeminacy and softness."—Wesley's Works, II, 394.

If those who listened to Moses, to Christ, to Paul, to Wesley, and who indorsed their doctrines and professed to live in harmony with them, thus drew back, is there not reason for us to be on our guard, lest we also draw back, perhaps without even knowing that we do it? Generally, men do not turn back from the Saviour at once. The poison that kills at last, may work for a long time in the system unperceived. Though one can go down a hill much quicker than he can climb it, yet the bottom is seldom reached at a single bound. We will notice then, some of the signs of drawing back:

1. Indifference. This spirit steals over one so quietly as to attract no attention. He who is going to sleep does not know, till he is waked up, that he was going to sleep. The symptoms are more obvious to others than to himself.

If you do not have that relish for the Word of God which you once had; if you neglect to read your Bible; if you listen to the preaching with less relish; if you stay away, for slight causes, from the social means of grace, you are becoming indifferent. This is the reason why, when you go to church, you instinctively choose a back seat. One reason why we insist upon having all the seats in our churches free is,

that those who have warm hearts may rally around the preacher and give him a warm atmosphere to preach in. Brave, zealous soldiers rush to the front; the cowardly and disaffected try to get to the rear. An army whose front ranks are empty, never conquers; a church whose front seats are empty, is never aggressive.

2. A fault-finding spirit. Joined with the good in this world there is always much that is bad. The sun has its spots. The twelve had their Judas. The best have their imperfections. But if you are looking to Jesus, you will be more severe with yourself than with others. Not that you should indorse anything that is wrong. But fidelity to the truth is a very different thing from a fault-finding spirit; the two have nothing in common. If you find yourself complaining of those who are zealous in the cause of God, picking at little things and lessening the estimation in which they are held by others, you may rest satisfied that you are drawing back.

3. A spirit of levity. When you get so you can take delight in hearing and telling stories that excite mirth and laughter, when you are light and trifling in your conversation, and seek the company of those who are of this disposition, you have already got away from God.

Not that you should be morose and melancholy. Far from it. But holy joy is as unlike worldly levity, as heaven is unlike earth. If you cannot see the difference between the two, then you are in spiritual darkness. The Apostle says: "Let there not be once named among you, as becometh saints; neither filthiness, nor foolish

talking nor jesting, which are not convenient"—that is appropriate—"but rather giving of thanks."—Eph. v, 4. If you are full of fun, you are empty of the Spirit.

4. Putting on finery in your dress. If you have ever been awakened by the Spirit of God, you have had conviction on this subject. God's word has not changed. The teaching of his Spirit has not changed. If you now wear things which, in the light of God's Word, you once laid aside to please him, then are you drawing back. Nothing can be more certain. Your liberal views, as you call them, are unscriptural views, and therefore dangerous. The absence of a feeling of condemnation, of which you boast, is evidence of a seared conscience. It is the height of folly for you to say that God does not notice such things, when he has forbidden them in his Word, again and again. Costly apparel is not worn over the garments of salvation.

5. Laxity of doctrine. A feeling of condemnation is not pleasant. Those who will not avoid it by living up to their convictions, gradually bring their convictions down to their lives. He who is lax in his life generally becomes loose in his creed.

Said a converted Atheist: "I saw I had disbelieved, because I *wished* to disbelieve." Three young men who were executed at Edinburg for their crimes, said they came to the conclusion that "there is no God, and no world to come, simply because *they wished it to be so.*"

Many who profess to be Christians, make themselves believe that the Bible teaches exactly contrary to the plain meaning of its words, in those pas-

sages which condemn their conduct. "Lay *not* up for yourselves treasures on earth," is, in practice, construed to mean, "Lay up for yourselves treasures on earth." "Be not conformed to this world," is interpreted in the churches generally, "Be conformed to this world." Whoever treats the Bible in this way, has already turned his back upon Christ, ready to go away from him.

O ye faltering ones, consider what ye are drawing back from. It is from the best Friend you ever had. It is from one who so loved you as to leave the world of glory to suffer and die for you. It is from commandments, the observance of which is attended with imaginary difficulty, but will save you from real trouble. You are turning away from a heaven, blissful beyond the power of imagination to conceive, to a perdition that is terrible beyond the power of description. You are choosing the service of the devil in preference to the service of God. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?"—Rom. vi, 16. You are turning from the companionship of angels to that of demons: from that of the pure and holy, to that of the ungodly and profane, and defiled. And these associations are to last forever. It is true you do not intend this. But all this, and a thousand fold more, is implied in drawing back. When God commands, to hesitate is dangerous, to go back is perdition.

*Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.*  
—John vi, 67-68.

## CHRISTIAN PERFECTION.

All our preachers should make a point of preaching Christian perfection to believers, constantly, strongly, and explicitly.

And all believers should mind this one thing, and continually agonize for it. And remember this is the doctrine of Jesus Christ. These are his words, not mine: "Ye shall therefore be perfect, as your Father who is in heaven is perfect." And who says ye shall not? Or at least, not till your soul is separated from the body? It is the doctrine of St. Paul, the doctrine of St. James, of St. Peter, and St. John. It is the doctrine of every one who preaches the pure and the whole Gospel. Look at it; survey it on every side, and that with the closest attention; in one view it is purity of intention, dedicating all the life to God. It is the giving God all our heart; it is one desire and design ruling all our tempers. It is the devoting, not a part, but all our soul, body, and substance to God. In another view it is all the mind that was in Christ, enabling us to walk as Christ walked. It is the circumcision of the heart from all filthiness, all inward as well as outward pollution. It is the renewal of the heart in the whole image of God, the full likeness of him that created it. In yet another, it is the loving God with all our heart, and our neighbor as ourselves. Now let this Christian perfection appear in its native form, and who can speak one word against it? Will any dare to speak against loving the Lord our God with all our heart, and our neighbor as ourselves? Against a renewal of heart, not only in part, but in the whole image of God? Who is he that will open his mouth against being cleansed from all pollution, both of flesh and spirit? Or against having all the mind that was in Christ, and walking in all things as Christ walked? What man who calls himself a Christian has the hardness to object to the devoting, not a part, but all our soul, body, and substance to God? What serious man

would oppose the giving God all our heart, and the having one desire ruling all our tempers? I say again, let this Christian perfection appear in its own shape, and who will fight against it? It must be disguised before it can be opposed. It must be covered with a bearskin first, or even the wild beasts of the people will scarce be induced to worry it. But whatever these do, let not the children of God any longer fight against the image of God. Let not the members of Christ say any thing against the whole mind that was in Christ. Let not those who are alive to God oppose the dedicating all our life to him. Why should you who have his love shed abroad in your heart, withstand the giving him all your heart? Does not all that is within you cry out. "O, who that loves can love enough?" What pity that those who desire and design to please him, should have any other design or desire! Much more that they should dread, as a fatal delusion, yea, abhor as an abomination to God, the having this one desire and design ruling every temper! Why should devout men be afraid of devoting all their soul, body, and substance to God? Why should those who love Christ count it a damnable error to think we may have all the mind that was in him? We allow, we contend, that we are justified freely through the righteousness and the blood of Christ. And why are you so hot against us, because we expect likewise to be sanctified wholly through his Spirit? We look for no favor either from the open servants of sin, or from those who have only the form of religion. But how long will you who worship God in spirit, who are "circumcised with the circumcision not made with hands," set your battle in array against those who seek an entire circumcision of heart, who thirst to be cleansed from all filthiness of flesh and spirit, and to perfect holiness in the fear of God? Are we your enemies because we look for a full deliverance from the carnal mind, which is enmity against God? Nay we are your brethren.

ren, your fellow laborers in the vineyard of our Lord, your companions in the kingdom and patience of Jesus. Although this we confess, (if we are fools therein, yet as fools bear with us,) we expect to love God with all our heart, and our neighbor as ourselves. Yea, we do believe that he will, in this world, so cleanse the thoughts of our hearts by the inspiration of his Holy Spirit, that we shall perfectly love him and worthily magnify his holy name.  
—*John Wesley.*

ADVERSITY.—There is a certain pleasure and sweetness in the Cross to those who have their senses exercised to discern and find it out. There is a certain sweetness in one's seeing himself upon his trial for heaven, and standing a candidate for glory. There is a pleasure in traveling over these mountains where the Christian can see the prints of Christ's own feet, and the footsteps of the flock who have been before him. How pleasant is it to a saint in the exercise of grace, to see how a good God crosseth his corrupt inclinations, and prevents his folly! Of a truth there is a paradise within this thorn-hedge. Many a time the people of God are in bonds which are never loosed until they are bound by cords of affliction. God takes them and throws them into a fiery furnace that burns off their bonds: and then like the slave children, (Dan. iii, 25,) they are loose, walking in the midst of the fire. God gives his children a potion, with one bitter ingredient; if that will not work upon them, he puts in a second, and so on, as there is need, that they may work together for their good. With cross-winds he hastens them to their harbor. Worldly things are often such a load to the Christian that he moves but slowly heavenward. God sends a wind of trouble that blows the burden off his back, and then he walks more speedily on his way, after God hath drawn some gilded earth from him, that was drawing his heart away from God."

## A FREE-WILL OFFERING.

BY A MISSIONARY OF CHRIST.

The following letter was sent us for publication, by a deeply devoted servant of God. It was written by a young lady, who went from this country to Central India, to engage, with two or three others, in a mission work carried on by faith. God has greatly honored his name, both in supplying the means for their support, and in the salvation of souls through their labors.

MY DEAR SISTER M—: By last mail Miss M— wrote me that you had sent Mr. B— fifty dollars for me, which was raised by a strawberry and ice cream festival.

I was touched by the love that prompted it, for there is no earthly gift I prize more than the love of my dear friends, which is doubly dear to me here. I know too, that they worked hard for it.

But dear M—, the way of raising the money was so *unscriptural*, that for Jesus' sake I must refuse it. It is a great trial to me to write this, from the fact that I know you did it in love for me, and I fear I shall offend some of my dear friends. But Jesus prefers obedience to sacrifice. I know also that I may be misunderstood; but I will state my reasons as briefly and as clearly as I can. I do not feel independent; in fact I feel that I am the most dependent creature living.

I am in India, not representing any denomination or board, but "in the name of Jesus only." We have simply made our wants known to Jesus, and he has supplied our every need.

But dear M—, if we let any *unscriptural* means of support get into our work, God cannot prosper us. I desire more to have souls saved than to be liberally supported; for what good will it do if we care only to make ourselves comfortable in any way? The only way to have power with God and

men is perfect obedience to the Word of God. It is true that God does not say, "Do not have festivals," but he says its equivalent.

I do not feel that God is pleased with the common way of raising money nowadays for his cause. These fairs, festivals and the like are only occasions for the flesh. I do not remember that I ever attended one which I believe Jesus would have attended, had he been here in the body, nor should his children go where he cannot.

Then, giving money in such ways is equivalent to saying, "Dear Lord, I'll take half of this money and have a good time with it, and you can have the other half." I do not feel that this can be benevolence at all: part of the money spent in self-indulgence, and what remains above the cost of the feast, given to the Lord.

I remember that a young lady at a festival one night drank a glass of lemonade for the fourth time, at the invitation of some gentleman. Afterward she said to me, "I did not want it, I'm afraid it will make me sick; but I wanted the money from him for the church." I looked on her in admiration, for her devotedness to the cause of God. But now by the new light I have received from the Word of God, it seems rather mistaken benevolence.

I believe the Lord wants only free-will offerings. When the Israelites built the temple, they were asked to bring only free-will offerings. In Ex. xxxv, 5, it is said, "Whosoever is of a willing heart, let him bring it, an offering to the Lord, gold, silver and brass," and in verse 21, "and they came every one whose heart stirred him up, and, every one whom his spirit made willing, and they brought the Lord's offerings to the work of the tabernacle."

I believe this is the spirit God wants in the churches to-day, and I do not believe any one is able to improve upon the Bible plan to-day. I believe God would rather the people would worship under the trees, than in churches by such means.

A native church in Africa, just as it was near completion, was almost ruined by a wind storm. What did the people do? They had apparently spent all they could on it, but they did not even appeal to the Board for help, or to others; but began selling everything of their own that they could spare, denied themselves of many things and rebuilt it themselves. I have thought this a rebuke to Christian lands.

God loves a cheerful giver, and I fear much money that is professedly given to him, is an insult to him.

The whole spirit of the Bible is self-denial, which was the ruling spirit of the life of Christ on-earth, the Son of God. Can we have a higher example or authority?

Many sinners quiet their consciences by "giving to the Lord" in this way, while their whole lives are contrary to his Word.

But many persons do it without a thought, because they have not proper light; because ministers sanction it. Worldly men see this in Christians, and it is often a stumbling-block to them.

I feel this trial deeply, and although we could use the money in many ways, yet I know Jesus would not be pleased to have me accept it. We want what is freely given to the Lord. I know the dear people in W—— did it for love, but they have not had sufficient light.

God will not let his cause languish when we obey him. He will not suffer hunger to come unless it will be more for his glory, as is sometimes the case. He never betrays a trust reposed in him.

I have not been provided for in just the way I might have expected, as I have received but very little from America; but my wants have been met by money from other lands, God be praised, so that his word is proved true. I only speak of it to show that God, in ways we cannot dream about, fulfills his promises.

Now, dear M——, I love none of my friends one whit the less, and if

they fail to understand me, and are offended, when we are all up in heaven it will be made plain. My love to them all.—Your loving sister in Jesus,

August, 1877.

A. J. F.

On receiving this letter, the people of W—— with the exception of a very few, gave themselves with renewed earnestness to making up a larger donation for Miss F., and in a short time were able to send her a hundred dollars as a free-will offering.

Thus God has honored her obedience and sacrifice by returning to her double the amount which for Christ's sake she declined to accept.

THE HEART.—Deceit is one of the prime elements of the natural heart. It is more full of deceit than any other object. We sometimes call the sea deceitful. At evening the sea appears perfectly calm, or there is a gentle ripple on the waters, and the wind blows favorably; during the night a storm may come on, and the treacherous waves are like mountain billows, covering the ship. But the heart is deceitful "above all things;" more treacherous than the treacherous sea. The clouds are often very deceitful. Sometimes, in a time of drought, they promise rain; but they turn out to be clouds without rain, and the farmer is disappointed. Sometimes the clouds appear calm and settled; but before the morning, torrents of rain are falling. But the heart is deceitful "above all things." Many animals are deceitful. The serpent is more subtle than any beast of the field; sometimes it will appear quite harmless, but suddenly it will put out its deadly sting and give a mortal wound. But the natural heart is more deceitful than a serpent; "above all things." It is deceitful in two ways; in deceiving others and itself.—*McCheyne.*

—Not man's judgment of what the Lord requires of His weak ones, but God's own requirements, constitute our true service.

## MORTIFICATION.

If they that are Christ's have crucified the flesh, the life of the Christian is no idle life. The corruptions of his heart continually fill his hands with work of the most difficult nature—sin-crucifying work, which the Scripture calls cutting off the right hand and plucking out the right eye. Sin-crucifying work is hard work, and it is constant work throughout the life of a Christian; there is no time nor place freed from this conflict; every occasion stirs corruption, and every stirring of corruption calls for mortification; corruptions work in our very best duties, Rom. vii, 23, and call the Christian to mortifying labors. The world and the devil are great enemies and sources of many temptations to believers, but not like the corruptions of their own hearts; they only tempt externally, but these tempt internally, and are much more dangerous; they only tempt at times, these continually. Besides, whatever Satan or the world attempts upon us would be altogether ineffectual were it not for our corruptions, John, xiv, 30.; so that the corruptions of our own hearts, as they create most danger, must give us more labor. Our life and this labor must end together; for sin is long dying in the best heart: those who have been many years exercised in the study of mortification, may feel the same corruption troubling them now which drew forth their tears and brought them to their knees twenty or forty years ago. It may be said of sin as of Hannibal, that active enemy, that it will never be quiet, whether conquering or conquered; and until sin cease working, the Christian must not cease mortifying.

If mortification be the great work of a Christian, those that give the corruptions of Christians an occasion to revive, do them a very ill office. They are not our best friends who stir the pride of our hearts by the flattery of their lips. The grace of God in others is thankfully to be owned, and under

discouragements to be wisely spoken of; but the strongest Christians scarcely show their own weakness in any one thing more than in hearing their own praises. Christian, thou carriest gunpowder about thee, desire those that carry fire to keep at a distance; it is a dangerous crisis when a proud heart meets with flattering lips; take away the fire, said a holy divine of Germany, when his friend commended him upon his death-bed, for I have yet combustible matter about me. Faithful, seasonable, discreet reproofs are much more safe to us, and advantageous to our mortifying work; but, alas! how few have the wisdom duly to administer them! It is said of Alexander, that he told a philosopher who had long been with him, to be gone; for, said he, so long thou hast been with me and never reprov'd me, which must be thy fault; for either thou sawest nothing in me worthy of reproof, which argues thy ignorance; or thou durst not reprove me, which argues thy unfaithfulness. A wise and faithful reprover is of singular use to him that is heartily engag'd in the design of mortification; such a faithful friend, or some enemy, must be helpful to us in that work.—*Flevel.*

—Accustom thyself not to dwell on thyself, but on Him as assuredly made unto thee of God, Wisdom, Righteousness, Sanctification, and Redemption. We mourn and pine, because we dwell in and on ourselves. No sooner is our faith in Christ illuminated, than we rejoice in him.—*Joseph John Gurney.*

—Circumstances differ, but *praise* is the same. Winter and Summer are different, but their end is one—the increase of the field. Let us learn to praise in all situations. If anything good has happened, praise Him, and the good will remain. If any evil comes, praise Him, and the evil will pass by. Job gave thanks to God both when he was rich and when he became poor. The times were different, but the feelings were the same.

## SIMPLICITY.

Spiritual growth is into simplicity, and simplicity finds its play in seeing the natural and true, and in eschewing the false, and the glitter, and the mere say-so. It wants a reason for things, and is not willing to rest on a basis of insecurity.

God himself comes to simplicity, and he promises to it, "My presence shall go with thee, and I will give thee rest." Simplicity believes God; not what people have said about him, but God himself. Here is a basis for simplicity. The simple soul, therefore, separates unto God. For that presence, now and henceforth, must command, send, stop, and thoroughly control us. We need no longer ask if our doings please men, our only content being that they come out of the smile of Jehovah. So shall thy "righteousness go forth as brightness," and thy "salvation as a lamp that burneth."

The testimony of true saintliness is simplicity, and separation unto God. To this, Abraham and all the ancient worthies were called. Difficulty in coming to God ends as you understand your separation unto him. It was so with them. It was easy for them "to believe that God is, and that he is a Rewarder of them that diligently seek him."

But know, beloved, that this is a personal matter. You start out, in your separation, for entire dependence on God, and entire independence of men so far as regards all obedience to God. Men must not henceforth tell you how to obey God, but you must find out from himself. Wherever you can find the Word of God, there God is, for he is in all he has said. Command, promise, precept, truth, are all for thee, and God adds his love shed abroad, to each and all.

Here is the blessedness of the separated person. You are not bound by what another person (even the most sanctified) understands God to say, but what you understand him to say to yourself. You are amenable to none



but God. What you understand him to say, do it, enjoy it, follow it. You may be a very ignoramus with men, but be single to God. No matter about singularity among men. Who are they to control your conscience? We have known mothers and other relatives to stop their children from taking a course of entire surrender to God, because it would make them irregular and fanatical; but wise is the person who *will be separated* unto God, irrespective of all the wishes of friends, and all the insinuations of the careless.

For separation is by determination of the person himself. No other can think or act for him. "My heart is fixed, O God, my heart is fixed." Many have incalculably lost by yielding to criticisms, or to raillery.

IS THE BIBLE TRUE?—An infidel said, "There is one thing that mars all the pleasures of my life."

"Indeed!" replied his friend, "what is that?"

"I am afraid," he answered, "that the Bible is true. If I could know for certain that death is an eternal sleep I should be happy! My joy would be complete! But there is the thorn that stings me; this is the sword that pierces my soul. If the Bible is true, I am lost forever."

PERFECT LOVE.—I hope you enjoy perfect love: and fail not to urge it in every sermon and exhortation, and every prayer. If I were to judge myself worthy to write to the elder brother in England, it would be: "Seek a pure heart; preach instantaneous salvation from all sin; let every prayer, every hymn and sermon be seasoned with this wholesome, holy doctrine.—*Asbury to Coke, May, 1802.*

—If we will take the good we find, asking no questions, we will have heaping measures. The greatest gifts are not got by analysis. Everything good is on the highway. The middle region of our being is the temperate zone.

## EXPERIENCE.

BY GUSTA TULLIS.

My soul is so full of praises to God this morning, that I feel constrained to shout the tidings of salvation through the columns of THE EARNEST CHRISTIAN. The language of my heart is best expressed in the words of the poet:

God is love—his mercy brightens  
All the paths in which I rove;  
Bliss he makes, and woe he lightens.  
God is wisdom; God is love.

From my earliest recollections I had conviction of sin, and at the age of nine years I joined the Methodist Church. My pious mother always taught her children to pray in secret. I remember at one time in my youthful days, of leaving off this sacred privilege, and when mother was informed of my neglect, she reproved me so kindly and yet severely that I never afterward omitted this important service.

When at the age of thirteen years, my load of sin was too heavy to be borne, and I went to the altar as a penitent, earnestly seeking forgiveness of sins.

While in great agony of soul I seemed to hear a still, small voice, and ceased praying, to listen; when the preacher in charge took me by the arm, lifted me to my feet and said, "There, you have got religion, go and tell your father."

Trying to believe this, I went to father, but did not tell him I had religion. Nor could I become satisfied with my experience. But I kept on in this unsettled state for four years, sometimes saying to myself, I don't believe there is any reality in religion.

When I heard that servant of God, C. S. Gitchell, proclaim the whole counsel of God, that a life without sin was necessary in this world, in order to have a right to a mansion in heaven, I thought I had found out the secret of my unsettled peace, viz: the absence of holiness.

I therefore resolved to seek this blessing, and went to the altar for that purpose. While praying, a sister asked if I knew that all my sins were forgiven. I did not audibly reply, but my heart felt very heavy. Presently I unconsciously changed my petition to "Lord, forgive my sins for Jesus' sake." And he heard my prayer, and washed my sins all away. I thought I had passed into a new world. The sky seemed to have an extra tinge of blue, the beautiful birds, flitting through the air, and even the lifeless stones under my feet, seemed to be sounding high praises to the God that had pardoned my sins.

I continued in this ecstatic state for three days. When I felt a lack in my soul, something whispered, you have inward foes. My conviction grew heavier, until it equalled my conviction of sin. The fourth day after I was pardoned, I commenced earnestly seeking this purified experience. I don't think I had been at the altar longer than ten minutes when I was enabled by faith to claim Jesus as my sanctifier.

Like some others, I did not become a plain pilgrim in a day, but as the Lord let the light shine on different duties, and gave me grace and strength to walk in the light, I obeyed and grew stronger. "Surely goodness and mercy have followed me all the days of my life, and I will dwell in the house of the Lord forever."

I have never regretted for a day or an hour, that I started in the narrow way, but only regret that I have not more diligently searched out the will of God concerning me.

I never expected that I should be led to pray in my father's family, nor to part with my gold watch, nor to take my place in the ranks of the despised few, who were taking a decided stand against all worldly conformity; but all these and more have I learned from our Leader, Christ. And I have suspicions that there are unknown crosses and paths in the future, but I can sing, as P. P. Bliss expresses it:

I know not what's before me,  
I would not if I might.  
I'd rather walk in the dark with God,  
Than go all alone in the light.

### GOD'S FAITHFULNESS.

BY MRS. M. HUMPHREY.

"He is faithful who has promised."

O, how sweet are all our Father's ways, when we are swallowed up in the boundless love of Christ. The careworn child of earth will only see the shoals and danger, and death in a great storm. He will run to this side of the vessel, and then to that, calling loudly for succor from every earthly direction, without lifting his eyes upward to Him who alone is able to save.

Not so with the child of God. Out, out, with no human aid, no human arm to lean on, out amid the darkness of deepening night, the billows dashing in anger at his feet, away from the sympathy of his own kin, from home love, and from fellowship with his Father's children, his little craft is tossed upon the highest wave, yet he smiles because his tired feet are wrapped in promises, and his aching heart is sweetly pillowed on the bosom of Jesus. Now a fearful plunge down into the waters beneath; the creaking timbers and shattered sails of that little bark plainly tell that it has weathered many a gale. But oh, the heavenborn soul within does not behold the craft, neither the storm, for his beatific senses have become entranced, and his eager eyes have caught sight of that Holy City, of which, by and by, he is to become an inhabitant. And now and then he catches sweet strains of the songs of the angels.

It is true Satan now and again attacks him, and shows him the awful billows, but the trusting voyager points him to the promise, "When thou pass-est through the waters I will be with thee; and through the rivers, they shall not overflow thee." But the darkness deepens, quoth Satan, and I will pierce you with many darts, 'till

tired and alone you will lie down to die. Nay, says the tried saint, I know your arrows are sharp, and that they are fired from every quarter, but thou art but Satan at the best. And thou hast no power to harm my ransomed soul.

And in the light of evening sunset, the believing one grasps the sweet promise, "I will never leave thee, nor forsake thee." He stands, his trembling feet upon that promise; how it bears. What to him is gathering darkness? It is light around the promise. The booming thunder and lightning's flash hold no terrors for this pilgrim-mariner, whose treasures lie on the other shore.

The grave, the winding-sheet, and the Lamb, are only sweet heralds that say, "Thy Saviour passed by this way. The dark valley is but a shadow, which the presence of thy heavenly Bridegroom shall make brighter than the sun." Oh! radiant traveller to that glory land, thou well canst fold thy heavenly robes about thee, and smile at pain, for soon thine eye, now dim with tears, shall burn with delight. Thy form now bent with disease, shall expand its glorified being, where sin and pain can never enter. Lean hard on Him, thy soul's delight, whilst thou art passing through this vale of tears, and hear the same sweet lips, which spake to Galilee's troubled waters, saying, "Peace, be still." Hear them speak in kindest assurance, "Fear thou not, for I am with thee. Be not dismayed, for I am thy God. I will strengthen thee. Yea; I will help thee. Yea, I will uphold thee with the right hand of my righteousness.

—This is the noblest science—to know how to live in hourly communion with God in Christ.

—Combat all thy discontent through prayer, every care through faith, every fear through hope.

—There is no sweeter spirit than a yielding spirit, submitting to God and saying, "Thy will be done."

## REVIVALS.

## WHEN IS A REVIVAL OF RELIGION NEEDED?

1. When there is a want of brotherly love and Christian confidence among professors of religion, then a revival is needed. Then there is a loud call for God to revive his work.

When Christians have sunk down into a low and backslidden state, they neither have, nor ought to have, nor is there reason to have, the same love and confidence toward each other, as when they are all alive, and active, and living holy lives. The love of benevolence may be the same, but not the love of complacency. God loves all men with the love of benevolence, but he does not feel the love of complacency toward any but those who live holy. Christians do not and cannot love each other with the love of complacency, only in proportion to their holiness.

If Christian love is the love of the image of Christ in his people, then it never can be exercised only where that image really or apparently exists. A person must reflect the image of Christ, and show the spirit of Christ, before other Christians can love him with the love of complacency. It is vain to call on Christians to love one another with the love of complacency, as Christians, when they are sunk down in stupidity. They see nothing in each other to produce this love.

It is next to impossible that they should feel otherwise toward each other, than they do toward sinners. Merely knowing that they belong to the church, or seeing them occasionally at the communion table, will not produce Christian love, unless they see the image of Christ.

2. When there are dissensions, and jealousies, and evil speaking among professors of religion, then there is great need of a revival.

These things show that Christians have got far from God, and it is time to think earnestly of a revival.

Religion cannot prosper with such

things in the church, and nothing can put an end to them like a revival.

3. When there is a worldly spirit in the church. It is manifest that the church is sunk down into a low and backslidden state, when you see Christians conform to the world in dress, equipage, parties, seeking worldly amusements, reading novels, and other books such as the world reads. It shows that they are far from God, and that there is a great need of a revival of religion.

4. When sinners are careless and stupid, and sinking into hell unconcerned, it is time the church should bestir themselves.

It is as much the duty of the church to awake as it for the firemen to awake when a fire breaks out in the night in a great city. The church ought to put out the fires of hell which are laying hold on the wicked. Sleep! Should firemen sleep and let the city burn down, what would be thought of such firemen? And yet their guilt would not compare with the guilt of Christians who sleep while sinners around them are sinking, stupid, into hell.

5. A revival of religion is the only possible thing which can wipe away the reproach which covers the church, and restore religion to the place it ought to have in the estimation of the public. Without a revival, this reproach will cover the church more and more, until it is overwhelmed with universal contempt. You may do everything else you please, and you can change the aspects of society in some respects, but you will do no real good; you only make it worse without a revival of religion.

You may go and build a splendid new house of worship, and line your seats with damask, put up a costly pulpit, and get a magnificent organ, and everything of that kind, to make a show and dash, and in that way you may procure a sort of respect for religion among the wicked, but it does no good in reality. It rather does hurt. It misleads them as to the real nature of religion; and so far from converting

them, it carries them farther away from salvation.

Look wherever they have surrounded the altar of Christianity with splendor, and you will find that the impression produced is contrary to the true nature of religion.—*Finney.*

ARE YOU A SAINT?—If you are not a saint on earth in this life, you will never go to heaven when you die. What is a saint but a holy person? And what says the Bible? "Without holiness no man shall see the Lord."—Heb. xii, 14. You may say, "It was never meant that all Christians should be holy, and that holiness such as the Bible describes is only for great saints, and people of uncommon gifts." I answer, I cannot see this in Scripture. I read that "Every man who hath this hope in him, purifieth himself."—1 Jno. iii, 3. You may say, "It is impossible to be so holy, and to do our duty in this life at the same time; it cannot be done." I answer, You are mistaken; it can be done. With God on your side, nothing is impossible. It has been done by many. Moses and Obadiah and Daniel, and the servants of Nero's household, are all examples that go to prove it. Reader, whatever you may think fit to say, you must be holy if you would see the Lord. You must not merely have a Christian name, and Christian knowledge; you must have a Christian character also. You must be a saint on earth, if you mean to be a saint in heaven. God has said it, and he will not go back on his word. "Without holiness no man shall see the Lord." "The Pope's calendar," says Jenkyn, "only makes saints of the dead, but Scripture requires sanctity in the living."

—If we would become Christians of strength and maturity, we must undergo severe trials. What fire is to gold, so is affliction to the believer. It burns up the dross, and makes the gold shine forth with unalloyed lustre.

## PEACE.

BY REV. ROBERT IBBOTSON.

When quite a youth we attended on the services of the Church of England and were much impressed with the closing benediction, "The peace of God which passeth all understanding," etc. We knew something of peace with God, and this, it appeared to us, could be understood by blessed and heartfelt experience, though we could not explain it to the understanding of another.

Yet as the blind man could say to the Jews, "One thing I know, that whereas I was blind, now I see," even so we could say that whereas we were at enmity with God, and a rebel against his government, now we are reconciled to him, and at peace with him; and this, it seemed to us, could be understood, if not explained to another.

There must, therefore, be some other explanation of the passage from which the benediction is taken, and we set ourselves to search the Scriptures, and ponder well all the passages referring to the peace of God or peace with God, being aware that oftentimes a deep and hidden meaning is couched in the Word of God, which is not discovered by the mere cursory reader, but only shines on the minds of those who "read, mark, learn and inwardly digest," the promises and truths of the Bible. We found that peace *with* God meant reconciliation to him, so that we are made friends of God instead of being at enmity with him; but that the peace of God has a different and distinct meaning, and we found several kindred passages, viz.: "let the peace of God rule in your hearts," and "my peace I give unto you, not as the world gives;" the world sometimes smiles, and anon frowns, but I give something permanent and abiding.

We then saw that the peace of God is the peace which God himself enjoys, and is offered to the Christian as a never-failing fountain from whence he can draw his supplies to recruit his

constantly exhausting stock; and with this view what a fullness, a *boundless fullness*, there is in this promise; "And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

God has created all that people heaven, earth and hell; and he has to support them in existence, to supply their wants, and manage, govern and control them; and yet we never heard of his tranquillity being ruffled, or his peace being disturbed for a single moment. Surely here is a peace that passeth all understanding; we do not wonder that the great Apostle of the Gentiles, when looking at God's wisdom in the rejection and restoration of his ancient people, the Jews, exclaiming "Oh! the depth of the riches both of the wisdom and knowledge of God," and so we may say of the peace of God which none can disturb, or exhaust, or understand; but says a poor, trembling saint, "If I get this peace of God, I shall never be able to keep it; the world, or the flesh, or the devil, are sure to rob me of it." You are mistaken, poor trembling one! It is the peace of God that will keep you! not you that will keep the peace; only get this peace of God into your heart, and keep it there by watchfulness and prayer, and you may defy the united attacks of all the men on earth; aye, all the devils in hell.

"If God be for you, who can be against you?" The wind may howl, the billows may roll, and the tempest rage horribly; it matters not, if the peace of God is your keeper, you are safe. Oh! the *magnificence*, the *grandeur* of this promise; and yet, dear reader, it is yours and ours through Christ Jesus. Shall we grasp it, embrace it and walk in the comfort and joy it is meant to supply? Lord, evermore give us this peace.

—No life is a failure which is lived for God.

—The wealth of a man is the number of things which he loves and blesses, which he is loved and blessed by.

## HOLINESS.

BY REV. B. T. ROBERTS.

We propose to examine this all important subject in the light of the Bible. One plain text of the Scriptures proves more than a thousand human assertions.

## I.—ITS NATURE.

The words, sanctification and holiness, as used in the Bible, mean the same thing. The same original Greek word is translated in our Bible, sometimes by the word, holiness, and sometimes by the word, sanctification. The same is true of the word translated, sometimes holy, and sometimes saint. The original is one and the same word.

1. Holiness implies, in common with a state of justification, or pardon, *victory over outward sin*. A person that is holy does not commit sin. This is also true of one who lives justified before God. Rom. ii, 14—"For sin shall not have dominion over you, for ye are not under the law, but under grace." That is, grace has the mastery over you. In the struggle between grace and sin, grace triumphs. "Whoever is born of God doth not commit sin" (1 John iii, 9); but "sin is the transgression of the law." So that he who imagines that he enjoys the blessing of holiness, and yet does what God in his word forbids, or neglects to do what he commands, *is deceived*. His so called *faith*, is fatal *presumption*.

2. *Holiness is a state*. It does not consist in a repetition of good acts, but is that gracious condition of the soul which prompts to the performance of all good actions. It is the pure fountain from which pure water continually flows. Proof: 1 Pet. i, 16,—“Because it is written. Be ye holy; for I am holy.” This does not say, *Do holy things*, but, *BE HOLY*. 1 Thess. iii, 13—“To the end he may stablish your hearts unblameable in holiness.” It is the *heart* that is to be established; then the habits will be right of course.

3. Holiness implies *deliverance from all wrong dispositions, tempers, and de-*

*sires*; and from all inclination to indulge those that are right, in an unlawful manner, or to an inordinate degree. There are dispositions of the soul that are wrong in themselves, such as *anger, pride, covetousness*. From all wrong tempers a holy person is so far delivered that he not only does not yield to them, but he does not feel them. Other desires become sinful only when indulged in an unlawful manner, or to an inordinate degree. Our Saviour hungered. In this he did not sin, but he would have sinned if he had yielded to the temptation of Satan to satisfy his hunger in an unlawful manner. Enoch walked with God, and begat sons and daughters. In a holy person, all his powers of body and mind are brought into harmony with the will of God. 1 Thess. v, 23—“And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ. This prayer teaches:

(1.) That the body is so far sanctified as to be blameless. For it must be made so before it can be preserved in that state. Hence, when the victim of the use of tobacco, or strong drink, is sanctified, his body undergoes such a change, through the power of the Spirit of God, that he no longer feels the terrible cravings of appetite for indulgence, which were fast hastening him on to destruction.

(2.) The affections, passions, desires, and propensities are so subdued that they are the occasion of good, and not of harm.

(3.) The intellect, the judgement, the will, and the imagination, are made pure and holy in all their exercises.

1 Cor. vii, 1,—“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.” Hence, we see that holiness is opposed to all *filthiness*, either of body or mind. It removes from soul and body everything that defiles. Rom. viii, 12, 13—“Therefore, brethren, we are debtors,

not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye, through the Spirit, do mortify the deeds of the body, ye shall live." He that does not live after the flesh does not bring forth the works of the flesh. These are "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like."—Gal. v, 19. "They which do such things shall not inherit the kingdom of God." They who are holy are led by the Spirit, and bring forth the fruit of the Spirit, which is (Gal. v, 22,) "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

4. *Holiness is distinct from justification, and subsequent to it.* When one is converted, he is so far made holy that he has victory over sin. But sin remains, though it does not reign.

1 Cor. iii, 1—"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." These persons were "brethren," "babes in Christ." Therefore they were justified—they were not sinners, or backsliders, yet they were carnal—not yet made holy. A celebrated minister of the Gospel suddenly attacked by disease, was recommended to drink brandy. He took a small quantity, and being entirely unused to it, its effects were painfully visible. He was drunk, yet not a drunkard. So these believers were carnal—there were divisions among them, as is too often the case, over the respective merits of their favorite preachers—yet they were *not carnally minded*. In the main their lives were in accordance with the precepts of the Gospel.

1 Thess. v, 2, 3—"And the very God of peace sanctify you wholly." This language implies that they were sanctified in part. Paul says that he remembered, without ceasing, their "work of faith and labor of love, and patience of hope in our Lord Jesus

Christ." He says they were worthy of imitation by believers in the regions around, "So that ye were ensamples to all that believe in Macedonia and Achaia."—1 Thess. i, 7. Therefore they were not deluded, self-deceived, unconverted men and women who had crept into the church for the sake of popularity. Nor were they backslidden from God. Yet they needed to have God do a farther work for them—to sanctify them wholly.

Heb. vi, 1—"Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection."

These persons were living in the principles of the doctrine of Christ. They were justified believers. Paul exhorts them to go on to a perfection of holiness.

Do not these plain passages abundantly sustain all we have said as to the nature of holiness?

## II.—ITS NECESSITY.

1. It is indispensably necessary to *qualify us for heaven*. We cannot get there without it. None ever did, and none ever will. Heb. xii, 14—"Follow peace with all men, and holiness, without which no man shall see the Lord." "To see God," is to be in his presence, to enjoy the bliss he alone can impart. So that "without holiness" no one, no matter what his church or his creed, can stand before the throne of God. Rev. vii, 14—"These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." But "white robes" are the emblem of purity.—Rev. xix, 8. Psal. xxiv, 3, 4—"Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." God's holy place is heaven. But only the pure in heart shall dwell there.

2. Holiness is indispensable to *present happiness*. The unholy person cannot be happy. He may enjoy pleasure, but pleasure is not happiness. People seek after pleasure because

they are unhappy. The pleasures of the world are short-lived and unsatisfactory. But he who is holy has a never-failing spring of enjoyment within. 1 Pet. i, 8—"In whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory." Psalm cxviii, 15—"The voice of rejoicing and salvation is in the tabernacles of the righteous."

3. Holiness is essential to *usefulness*. Unholy men may spread Christianity, but they pervert it as they spread it. Their "riches are corrupted," and they corrupt Christianity when employed for its support. Perhaps no one man ever devoted so much wealth for the spread of the Gospel as Constantine; and no one ever did so much to corrupt it. An impure channel will foul the purest water. Colored glass imparts its own hue to the light that passes through it. A holy soul alone is qualified to lead others into holiness. Psa. li, 10-12—"Create within me a clean heart, O God; and renew a right spirit within me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee." One may, without a clean heart, or the joy of salvation, convert people to the church, but it is to be feared that few of them will be found to be converted to the Lord.

Acts ii, 4, 41—"And they were all filled with the Holy Ghost, and began to speak with other tongues." "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." Holiness is power. He that possesses it can do good. "For the Kingdom of God is not in word, but in power."—1 Cor. xiv, 20

1. *God commands it.* Lev. xxi, 12—"Sanctify yourselves therefore, and be ye holy: for I am the Lord your God." 1 Pet. i, 16—"But as he which hath called you is holy, so be ye holy in all manner of conversation." God never commands that which is impossible. To affirm that he does, is blas-

phemous. It would make him out a tyrant.

2. *To sanctify the soul, or make it holy, is God's work.* If this can be proved, then it follows that holiness is possible. Whatever God undertakes, he can accomplish. With him things are easy that are impossible for men. Ezek. xxxvi, 25-27—"Then will I sprinkle clean water upon you and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh. And I will give you a heart of flesh, and I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." Here God says he will do the work, and do it thoroughly. (1.) He will cleanse—not from some,—but from ALL idols, and from ALL filthiness. (2.) He will give a new heart and a new spirit. (3.) He will cause us to walk in his statutes and judgments. He will impart the spirit of obedience, and with it the power to obey. John xvii, 17—"Sanctify them through thy truth: thy word is truth." 1 Thess. v, 23—"And the very God of of peace sanctify you wholly." These passages plainly imply that it is God's work to make believers holy.

3. *Some have attained to holiness.* (1.) Enoch walked with God three hundred and sixty-five years. Gen. v, 21, 22. (2.) "Noah was a just man and perfect in his generations, and Noah walked with God."—Gen. vi, 9. (3.) Job was perfect and upright, and one that feared God and eschewed evil.—Job i, 1. (4.) In the New Testament, the disciples of Jesus are called Christians but twice, never Methodists, Baptists or Presbyterians. *Sixty times are they called saints, or the holy ones.*

#### IV.—HOW IT MAY BE ATTAINED.

If it is by the power of God that we are sanctified, then why are not all, and especially all professing Christians holy? Because they do not meet the conditions. These are:



1. *Entire consecration.* All of time, talent, property, reputation, influence, yea life itself, must be forever consecrated to God. Rom. xii, 1—"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service." The body includes all. A living sacrifice, is a constant, perpetual one. Lev. xi, 44—"For I am the Lord your God; ye shall therefore sanctify yourselves, and ye shall be holy: for I am holy." That is, set yourselves apart for God's service, and he will make you holy. Luke xi, 44—"For whosoever will save his life shall lose it; but whosoever will lose his life for my sake shall save it."

2. *Confession of inbred sins.* 1 John i, 9—"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "If we confess our" actual "sins" he is faithful and just to forgive us: "If we confess our inbred sins, he is faithful and just to cleanse us from all unrighteousness."

3. *Faith in Christ as our sanctifier.* Acts xv, 9—"God put no difference between us and them, purifying their hearts by faith." Acts xxvi, 18—"That they may receive forgiveness of sins, and inheritance among them which are sanctified by Jesus that is in me."

But beware that your so-called faith is not presumption. Otherwise you may become a self-conceited Pharisee instead of a humble, meek, holy follower of Jesus. "How can ye believe who receive honor one of another, and seek not the honor that cometh from God only."—John v, 44.

In both these passages faith is spoken of as the medium through which sanctification is received.

Reader, what do you think of these passages of Scripture that we have brought before you? Do they not show you the necessity and the attainability of holiness? Do you live in this state of grace? If so, thank God, and press forward. If not, make no delay to obtain it. You have too much

at stake to live without it a single day. Resolve firmly that you will be holy. Ask God to search you! If, in the light of the Spirit, you see, as is often the case, that you are not justified, have the moral courage and honesty to confess your condition. If in a backslidden state, you seek for holiness you will, in all probability, take up with something short of the reality. Be thorough! Confess as fully as the word and the Spirit of God direct. Give yourself up, without the least reserve to obey the Lord in everything. Look to Jesus as your present Saviour from all sin. Plead his promises. Rely upon his grace to save you to the uttermost. Thus you shall soon feel the sanctifying power of the Spirit of God all through soul and body. You will then, in your daily life, have your fruit unto holiness; and the witness of the Spirit will be given, to assure you of your present gracious state, and to give you a pledge of untold glories to be enjoyed in the world to come.

Now we have received the Spirit which is of God, that we might know the things that are freely given to us of God.

—Burdens are numerous and heavy. What shall we do with them? Men are carrying them. Is that the best we can do? They cling to us with strange tenacity. They lead us down by day, and worry us by night. It is thought to be a good sign for one to become sleepless under responsibilities. But there is a better way; take them to Christ; cast all burdens on him, for he careth for us, and we shall have rest, and yet not lose zeal. In no other way can we escape the burdens without loss of interest and energy, but in this way we escape worry and increase our energy; sleep sweetly, and work refreshingly; feel the full weight of the burden, and find Almighty strength carrying it. We learn to live well when we spontaneously hasten to Christ with all our cares; lay them all on him, and feel that he is our wisdom and strength at all times, in all labors and trials.

## EFFECTS OF TOBACCO.

The brain and nerves suffer most from tobacco. Remember, the brain is the instrument of all motion, thought, and feeling. You cannot move your finger or your tongue, you cannot see or hear or feel, you cannot think or reason, but by means of the brain. In one sense *the brain is the man*. Not only must this delicate and sensitive organ be in perfect health, but the stream of vitalizing blood which flows upon it must come pure and undefiled in order for its perfect action. But what if the blood be saturated with the subtle nicotia distilled from the pipe or cigar, or absorbed from the quid by the lining membrane of the mouth? And what if the vital stream be diseased in its essential structure?

All physicians are familiar with the action of tobacco, either alone or in co-operation with other causes, in producing tremor of the hands, general distress, languor, uneasy sleep, and even *hypochondriac delusions*. How often do young men in the prime of life enter the doctor's office with hands trembling like those of an old drunkard, with visage lank, sallow, and melancholy, miserable victims of the insatiable appetite! "I am sick all over, and timid as a girl," was the expressive statement of his own condition, given by a distinguished member of Congress, a slave to the habit.

Authors refer to *paralysis* as an extreme result of the action of tobacco on the brain. *Insanity* also is sometimes traced to it.

As a *prophylactic*, or a preventive of disease, tobacco is a common resort, especially during infectious or malignant epidemics. On entering a hospital or encountering pestilence men are apt to fortify themselves with a cigar. The writer had an opportunity of witnessing the efficacy of this protective agent in the Philadelphia Almshouse, during the prevalence of cholera, in 1849. A number of medical attendants who sought protection in the cigar fell victims to the disease, though it

prevailed only to a moderate extent. The cigar attracted the malady. When we reflect that tobacco is a sedative, or a depressant of nervous force, what other effect could be anticipated?

This view is confirmed by an eminent English surgeon, who says: "During the prevalence of cholera I have had repeated opportunities of observing that individuals addicted to the use of tobacco, especially those who snuff it, are more disposed to attacks of that disease, and generally in its most malignant and fatal form."—*Lizars*.

It is also charged with augmenting the fatality of typhoid fever. In this disease there are ulcerations in the bowels, which often produce death by *perforation*, or eating through the coats of the intestine. The excessive use of tobacco is alleged on good medical authority to favor perforation.

It is not asserted that the evils enumerated always result from tobacco, even when it is freely used. We would avoid weakening the force of our argument by seeming exaggeration. In framing laws of health we have to deal with tendencies and dangers; and when we perceive positive evils to result in many cases, we must infer the tendency and the danger in all. There can be no doubt that the very acrid poison, nicotia, finds its way into the blood of all persons who use tobacco in any form or quantity. That it produces no sensible effects, is far from proving that it does no harm. The poison of small-pox mingles with the blood and circulates with it for days before the effects are perceived and developed. The poison of hydrophobia may lie dormant and unperceived for months.

Let not the smoker or chewer flatter himself that he is sound and secure because he feels no harm. The deadliest maladies often take silent possession of the vital organs without disturbing the general health. Death steals upon us in our sleep, and touches the walls of the heart, or the coating of an artery in the lungs or brain; the delicate membrane begins to dilate

with the pressure of the flowing blood, and grows thinner and thinner for months, and even for years, giving no warning of the peril which is imminent. At last a sudden effort, or change of posture, or the distention of the stomach by an ample meal, or a gust of passion, causes the blood to burst through the attenuated wall, and in an instant all is over.—*Tobacco and its Effects by H. Gibbons, M.D.*

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THE GREAT CHANGE.—Every man needs a mighty change before he can enter heaven—a change of heart, a change of will, a change of nature. He must be converted. He must be renewed. He must be born again. Before that change he is dead. After that change he is alive. Life is the mightiest of all possessions. From death to life is the mightiest of all changes. And no change short of this will ever suffice for the salvation of a man's soul. Yes; it is not a little mending and alteration, a little cleansing and purifying, a little painting and patching, a little turning over a new leaf and putting on a new outside, that is wanted. It is the bringing in of something altogether new, the planting within us of a new nature, a new being, a new principle, a new heart: this alone; and nothing less than this, will ever meet the necessities of a man's soul. I would to God that changes such as this were more common. I would to God there were not such multitudes of whom we must say even weeping they know nothing about the matter at all. But common or not, one thing I say plainly, this is the kind of change we all need. I confidently affirm, we must all go through something of this kind, if ever we mean to be saved. Till this change has taken place, there is no life in us at all. We may be living churchmen, but we are dead Christians.—*Ryle.*

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—Neither time, nor death, nor eternity can harm those who follow the light that God throws upon their path.

## A PENTECOST.

A correspondent of *The Christian Standard and Home Journal* says:

While stationed in the city of L., in the year 1851, an occurrence took place, which I shall never forget. While engaged in my second years' labor, a series of meetings was in progress. There seemed to be a dismal cloud hanging over the city. A few of the faithful were unwilling to yield to a defeat, as we had commenced in the name of the Lord of Hosts. It was victory, and no yielding.

The meetings had continued for several weeks, with but little success. Our venerable, white-headed Presiding Elder (Y), came to our assistance to attend the first Quarterly meeting for the year. Anxious longing of soul, was felt by the pastor, for God's success here. Very great joy was felt when the Elder drove up to the parsonage door. The Saturday, and the Sabbath morning efforts were over, and the evening was drawing on, when the P. E. said to us, "you must preach this evening." The weather was very bitterly cold; of course we plead to be excused by all the arguments we were master of, but to no avail.

The attempt was made under great embarrassment, but help from on high was given us. After the sermon the Elder arose in a very solemn mood, gave a very short exhortation, and made some strange remarks to the congregation; while addressing the congregation he laid his hand on my head and gave utterance to about the following words: "I command this dear brother to cease preaching here any more; I perceive that he is laboring on a sterile soil. I have use for him elsewhere. You are looking and expecting him to do your work and his too, while you remain unmoved and dead."

These remarks shocked me from head to foot, and went like a cannon ball through me. Without a premeditated thought, hardly knowing what I did, I threw my cloak about me, and before I could see myself I rushed has-

tily out of the church with but few steps.

I ran to the parsonage, which stood just in the rear of the church. I had no sooner reached the front steps, than behold my Elder was just behind me. A fire was already burning in the parlor stove; we were both seated and began a general conversation about matters, never once alluding to the *strange conduct of us both in the church*. Indeed my own mind seemed to be at rest. Perhaps over a half hour had elapsed, when a boy of twelve years fell partly into my front door, which sounded as though a millstone had been hurled against it, crying at the height of his voice, "Oh, oh, Mr. T—— do come out here, the people in the church are all dead." The facts related by the many witnesses are that one of my members, an exhorter, proposed that the congregation join in prayer. And before their knees had touched the floor, a vivid flash of light fell upon them, quicker than thought; so powerful was the visitation, that nearly the entire congregation fell under the power of the Holy Ghost. Many had to be assisted to their homes. There was, it is true, no appointment for the next evening, nor was it necessary, for the entire city was moved by one mighty impulse; the house was filled with anxious listeners. So mighty did the work move forward in that place. Men and women, whole families, and of all ages and grades, were found among the inquirers of the way to be saved.

The above incident still remains upon the memories of that city and vicinity.

Was this occurrence not a repetition of Pentecost, as has been witnessed by the thousands of God's children, in all the past history of the Church?

Pentecost power is as much the need of this day, and among our proud, formal church members, as when it first swept through old Jerusalem. It may startle as it did in the city of L.

But there was scarcely a vestige of infidelity to be found in the entire

place. There was no trouble to get sinners to come to the light and knowledge of Christ. This I apprehend was the want of this place, viz: a burning, yes, a sweeping flame. It is what the power of the Gospel would accomplish everywhere.

TO PARENTS.—Fathers and brethren, some of you are the heads of happy families to-day. All that I ask is, that you would make them happier still—happy, not only in your love, but in the love of God the Saviour—happy for time, and through eternity. The happiest family will not be always so. The most smiling circle will be in tears some day. All that I ask is, that you would secure, for yourselves and your children, a friend in that blessed Redeemer, who will wipe all tears from all faces. Your families may soon be scattered, and familiar voices may cease to echo within your walls. They may go each to his own, and some of them may go far away. O see to it, that the God of Bethel goes with them, that they set up an altar even on a distant shore, and sing the Lord's song in that foreign land. They may be taken from this earth altogether, and leave you alone. O see to it, that as one after another goes, it may be to their Father's house above, and to sing with heavenly voices, and to a heavenly harp, the song which they first learned from you, and with you often sung together here—the song of Moses and the Lamb. And if you be taken, and some of them be left, see to it that you leave them the thankful assurance that you are gone to their Father and your Father, their God and your God. And in the meanwhile, let your united worship be so frequent, and so fervent, that when you are taken from their head, the one whose sad office it is to supply your place as priest of that household, shall not be able to select a chapter or a psalm, with which your living image and voice are not associated, and in which you, though dead, are not yet speaking to them.—*Rev. James Hamilton.*

ANGER.

BY MRS. H. E. HAYDEN.

David says, "Great peace have they that love thy law, and nothing shall offend them."—Ps. cxix, 165. St. Paul says, "Be ye angry and sin not, let not the sun go down upon your wrath."—Eph. iv, 26. He farther says in the same chapter, "Let all bitterness, and wrath, and anger, be put away from you."—31, v. In the above passages St. Paul appears to contradict King David. He also appears to contradict himself. In order to harmonize these passages, we must understand that there are two kinds of anger mentioned in the Bible.

There is a kind of anger or holy indignation, mixed with pity, compassion and love. We are told in Psalms vii, 2, that "God is angry with the wicked every day." And yet he loves sinners so much that he gave Jesus to die for them. This is the kind of anger that Christians sometimes feel.

There is another kind of anger, mixed with hatred and revenge. This kind of anger is referred to in Eccl. vii, 9: "Anger resteth in the bosom of fools."

When the sinner is angry, it is perfectly natural for him to desire revenge; but when the soul of the righteous man is moved with indignation against the evil conduct of sinners, he is ready at the same time to get down upon his knees and pray for them. David says in Psalm xxxvii, 8, "Cease from anger and forsake wrath." He has reference here to sinful anger. He was a man after God's own heart, and yet when he heard of the licentious conduct of his son Amnon, we see how he felt; 2 Sam. xiii, 21, "But when King David heard of all these things, he was very wroth."

Moses was the meekest man in all the earth, and probably no man would dare say that the great leader of Israel was not a sanctified man. Let us look at his experience. When he went up into Mt. Sinai to receive the tables of

the Law from the hands of God, he tarried forty days and forty nights. He tarried so long that the people thought they should never see him again. At their request, Aaron, the high priest, made them a golden calf to worship. While they were holding a feast to their golden god, Moses came down from the mount with the two tables of stone in his hands. It is written of him in Exodus xxxii, 19: "And it came to pass as soon as he came nigh unto the camp, that he saw the calf and the dancing; and Moses' anger waxed hot, and he cast the tables out of his hands and brake them beneath the mount." When Aaron saw that Moses was very angry with him, and being willing to justify himself he said, "Let not the anger of my lord wax hot; thou knowest the people, that they are set on mischief." The Lord was angry with Aaron, and Moses was angry with his brother for committing so great a sin. The Lord was angry with the people, and Moses was angry with them also; but when the Lord said to Moses, "Let me alone that my wrath may wax hot against them, that I may consume them," he did not let the Lord alone. There was so much love mixed with his anger, that he immediately fell upon his knees and prayed for Aaron and for all the congregation. His prayer was heard, and the nation was not destroyed. Now we do not read anywhere that the Lord reproved Moses for being angry, and casting down the tables with such violence that he brake them. He simply told Moses to hew out two more tables, and come up into the mount, and he would write the Ten Commandments over again for him. Three times besides this we read of Moses being angry with some of the people, because they rebelled against the Commandments of the Lord. Moses at the waters of Meribah said, "Hear now ye rebels, must we fetch water out of this rock?"—Num. xx, 10. He should have said, shall God fetch water out of this rock? He failed to give God the honor of performing the miracle.

Hence he was shut out of the Promised Land. It was not because he was angry with the people, as some have supposed. Please read Num. xx, 20.

Righteous Lot, while living in Sodom, was vexed with the exceeding wickedness of sinners around him. It is written of him in 2 Peter ii, 7-8: "And delivered just Lot, vexed with the filthy conversation of the wicked; for that righteous man dwelling among them, in seeing and in hearing, vexed his righteous soul from day to day with their unlawful deeds."

Nehemiah, when he was building the walls of Jerusalem, was angry with the leaders of Israel, because they exacted usury of their poor brethren. He says in Neh. v, 6: "And I was very angry when I heard their cry and these words."

The prophet Jeremiah, while looking at the terrible wickedness of the Jewish nation, says in Jer. xv, 17: "For thou hast filled me with indignation." He not only represents himself as being angry with the Jews, but he says God had filled his soul with indignation.

We read that on one occasion Jesus was angry with his persecutors. "And when he had looked round about on them with anger, being grieved for the hardness of their hearts."—Mark iii, 5. The anger of the Saviour was mingled with grief and love. He said to his disciples in the Sermon on the Mount, "Whosoever is angry with his brother without a cause shall be in danger of the judgement." Jesus says in this memorable sermon, the disciple may have cause to be angry. He does not say that the soul of the Christian should be perfectly calm and quiet under all circumstances, as some have taught. He does not tell us that if the sanctified man is indignant at the iniquity all around him, that he himself commits sin.

St. Paul says, "Who is offended and I burn not?"—2 Cor. ii, 29. That is, what brother has cause to be offended and is offended, and I do not partake of the same feeling?

The Bible tells us that God is slow to anger. David says in Psalm cxlv, 8: "The Lord is gracious and full of compassion, slow to anger and of great mercy." We should be slow to anger also. It is written in Proverbs xvi, 32: "He that is slow to anger is better than the mighty." The Apostle James also, says, "Wherefore my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath."

St. Paul in speaking of the qualifications of a bishop says, "A bishop must be blameless, as the steward of God; not self-willed, not soon angry."—Titus i, 7. He does not say that a bishop must in no case be angry; but like our heavenly Father, he should be slow to anger.

David says of God's wrath, "For his anger endureth but a moment."—Ps. xxx, 5. Our anger should also be of short duration. St. Paul says, "Let not the sun go down upon your wrath."

I know that John Wesley says in his writings on holiness: "If a man is wholly sanctified he will in no case feel the uprising of anger." But that was a mistake of a great and good man. He erred in failing to make the distinction between wicked anger, and a holy indignation against sin.

A few years ago I became acquainted with an aged father in Israel, who was deeply pious. One day while I was conversing with him on the doctrine of holiness, he said to me, "Sister Hayden, I do not dare to say that I am wholly sanctified, for they tell me if a man is wholly sanctified, his soul will be calm, and quiet, and placid, let what will occur. Now when I see so many things that are wrong, I cannot say that I feel pleased." I was satisfied that he did possess holiness of heart. Wrong teaching has no doubt caused many to stumble at this point.

When a man sins, he must do one of three things. He injures himself; or he injures some of his fellow beings; or he transgresses some known law of God. Now if anger rises up in my soul against evil, and I so control my feeling that I do not say anything

that is wrong, or do anything that is wrong, who have I harmed? What law have I transgressed? Where is the sin? Brother, do you still cling to the theory, that if a man is wholly sanctified, he will never feel the uprising of anger? The statements that I have made are stubborn facts. They are Bible truths; what will you do with them?

LUTHER'S ARGUMENT WITH SATAN.  
—Luther says: "Once upon a time the devil said to me, 'Martin Luther, you are a great sinner, and you will be damned!' 'Stop! stop!' said I; 'one thing at a time. I am a great sinner, it is true, though you have no right to tell me of it. I confess it. What next?' 'Therefore you will be damned.' 'That is not good reasoning. It is true I am a great sinner, but it is written, 'Jesus Christ came to save sinners;' therefore I shall be saved! Now go your way.' So I cut the devil off with his own sword, and he went away mourning because he could not cast me down by calling me a sinner."

—Oh, how dreadful a thought it is, that though we be the savor of life up to life to some, we are the savor of death unto death to most. How dreadful, that the very words of love and mercy which we bring, should be making some souls only more fit for the burning. And yet it must be so.

—Hours have wings and fly up to the Author of time, and carry news of our usage. All of our prayers cannot entreat one of them either to return or slacken his pace. The misspents of every minute are now a record against us in heaven. Sure, if we thought thus, we would dismiss them with better reports, and not suffer them to fly away empty, or laden with dangerous intelligence. How happy is it when they carry up not only the message but the fruits of good, and stay with the Ancient of Days to speak for us before his glorious throne.

"GO WORK IN MY VINEYARD."

BY T. P. JARNAGAN.

God will never speak these words to those who know nothing of experimental religion. A laborer in His vineyard "must be first partaker of the fruits." He does not employ blind laborers, for "if the blind lead the blind, both shall fall into the ditch." But He first opens the eyes of the spiritually blind and fills them with His light and salvation so that they can see the condition of their fellow mortals who are blinded by the "god of this world" and be enabled by grace divine to hold the "light of the glorious gospel of Christ" before their eyes until the scales fall and they see, "out of darkness," the "light of the knowledge of the glory of God in the face of Jesus Christ; and thus, "from the power of darkness," become translated "into the kingdom" of God—brought into fellowship "with the Father, and with his Son Jesus Christ."

Thus when God has saved us and says, "Go work;" meaning, to labor to bring the unsaved into fellowship with Himself and be a help to those who are saved, it will be seen to be no mean calling, no mean command. "And how shall they preach, except they be sent?" As it is written "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." Angels are excluded from this grand field of labor and the honor is given to poor, weak humanity. "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

May the Lord of the harvest encourage and help those to walk in the light who have heard his voice, saying "Go work to-day in my vineyard." Who that hears the command to work in the vineyard of the Lord, can make excuse? Who can wish to be kept from winning souls when the calling is so exalted and the reward so great? As it is written, "Brethren, if any of you

do err from the truth, and one converteth him : let him know, that he which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins." "And they that be wise shall shine as the brightness of the firmament ; and they that turn many to righteousness as the stars for ever and ever."

Instead of wishing to leave this world and the unsaved in the state they are in, it ought to be the language of every one's heart whom the Lord calls to His work—as long as it is His good pleasure to leave them here—

Let me stay ; I fain would labor  
In the vineyard of the Lord :  
For the fields are ready whitening—  
Jesus says so in his word.  
Let me thrust the Spirit's sickle,  
In the fields already white ;  
Let me blow the gospel trumpet—  
Let me do with all my might.

"He that winneth souls is wise."  
—Prov. xi, 30.

#### THE CHURCH IN THE HOUSE.—

Prayerless parents, your irreligion may prove your children's damnation. They might have been within the fold of the Saviour by this time, had not you hindered them when entering. That time when God visited your family with a heavy stroke, they were thoughtful for a season, but there was no church in your house to give a heavenly direction to that thoughtfulness, and it soon died away. That evening when they came home from the Sabbath-school so serious, if you had been a pious father or mother, you would have taken your boy aside, and spoken tenderly to him, and asked what his teacher had been telling him ; and you would have prayed with him, and tried to deepen the impression. But your children came in from the church or school, and found no church in their father's house. Their hearts were softened, but your worldliness soon hardened them. The seed of the kingdom was just springing up in their souls, and by this time might have been a rich harvest of salvation ; but in the atmosphere of your ungodly house, the tender blade withered instantly. Your

idle talk, your frivolity, your Sunday visitors, your prayerless evenings, ruined all. Your children were coming to Christ, and you suffered them not. And you will not need to hinder them long. The carnal mind is enmity against God ; but no enmity is so deep as theirs who were almost reconciled, and then drew back. You drove your children back. You hardened them. They may never more be moved. They may grow up as prayerless and ungodly as yourself. If God should change yourself, they may soon be too hard for your own tears and entreaties. If you die as you are, their evil works will follow you to the world of woe, and pour new ingredients into your own cup of wrath. O, think of these things. A prayerless house is not only a cheerless one, but it is a guilty one ; for where God is not, there Satan is.—  
*Rev. James Hamilton*

TEMPTATION.—John Newton says Satan seldom comes to a Christian with a great temptation, or with a temptation to commit a great sin. You bring a green log and a candle together, and they are very safe neighbors : but bring a few shavings and set them alight, and then bring a few small sticks and let them take fire, and the log be in the midst of them, and you will soon get rid of your log. And so it is with little sins. You will be startled with the idea of committing a great sin, and so the devil brings you a little temptation, and leaves you to indulge yourself. "There is nothing in this ;" "no great peril in that ;" and so by these little chips we are first easily lighted up, and at last the green log is burned. Watch and pray that ye enter not into temptation.

—Never sit down and brood over trouble of any kind. If you are vexed with yourself or the world, this is no way to obtain satisfaction. Find yourself employment that will keep your mind active, and, depend upon it, this will force out unwelcome thoughts.



## IMMORTALITY IN DEBT.

BY REV. B. POMEROY.

And ye faithful workers together with God—work on!

If need be, by suffering, by labors and sacrifices, so holy, so Jesus-like, make yourselves worthy the brotherhood of martyrs: putting immortality into your debt! Go out of this world so empty-handed—so worn and wasted and holy, as shall settle your right to glorification beforehand. Or if this is too much to hope for, at least, postpone your heaven of ease, rest, and grand parade till coronation day!

Wait in fellowship with the poor in spirit, with the lowly ones of earth, till the final "Come ye blessed of my Father" shall settle your princely pedigree, and proclaim your joint-heirship with Jesus Christ to the wealth of the Universe!

O that I could encourage the few who sigh and cry for the abominations that are committed in the land to wait a little longer, yes, work and wait: "So that each in that day of his coming may say, I have fought my way through, I have finished the work thou gavest me to do."

YOU ARE IN DANGER.—If you have not peace with God, you are in great danger. If your sins are not forgiven, you are in awful peril. You might die to-day. And if you died unforgiven, you would go to hell. Consider for a moment, how fearfully great is your danger! You and God are not friends. The wrath of God abideth on you. God is angry with you every day. Your ways are a continual offence to him. They provoke him every day to cut you off. A sword hanging over your head by a single hair, is but a faint emblem of the danger of your soul. Consider for a moment how fearfully great is your folly. There sits at the right hand of God a mighty Saviour, able and willing to give you peace, and you do not seek it. For ten, twenty, thirty, and perhaps forty years,

He has called to you, and you have refused his counsel. He has cried, "Come to me," and you have practically replied, "I will not." He has said, "My ways are the ways of pleasantness," and you have constantly said, "I like my own sinful ways far better." And after all, for what have you refused Christ? For worldly riches, which cannot heal a broken heart; for worldly business, which you must one day leave; for worldly pleasures, which do not really satisfy: for these things, and such as these, you have refused Christ. Oh, is this wisdom? Awake and repent. There is safety in Christ. Arise and pray. Flee from the wrath to come to Christ, and be safe.—*Ryle.*

—An hour should never pass without our looking up to God for forgiveness and peace.

—Without doubt salvation is possible in the world, but only on the condition of *not living according to the maxims of the world.*

—Be constant in what is good, but beware of being obstinate in anything that is evil; constancy is a virtue, but obstinacy is a sin.

—Labor without ceasing to do all the good in your power, while time is allowed you, for the night will come when no man can work.

—We cannot escape trouble by running away from duty. Jonah once made the experiment; but soon found himself where all his imitators will in the end, find themselves. Therefore manfully meet and overcome the difficulties and trials to which the post assigned you by God's providence exposes you.

—The great need of the church is this: that we should cease from our own wisdom, which is folly, as well as from our own strength, which is weakness, and from our own righteousness, which is as filthy rags; and that we should put ourselves in God's hands to live in him, on him, and for him alone.

### "THE BIBLE IN MY TRUNK."

Some time ago, says a correspondent in the *Banner of the Cross*, I was present at a tea-table, where the conversation turned upon praying "before folks," some of the party contending that, were two travelers obliged to lodge in the same room for the night, it would look pharisaical for one or the other to kneel down and say his prayers in the presence of the other; while the other defended the propriety of it, and asserted it to be a duty.

As an illustration, an incident was related, where two members of our church—at home, good enough men in their neighbors' esteem—both got into bed prayerless, for fear of praying before the other's eyes.

This conversation, which was very interesting, and in the course of which some striking illustrations were brought up to prove the healthy example of never neglecting prayer, led a minister to relate the following anecdote:

When I was a young man, I was a clerk in Boston. Two of my room-mates at my boarding house were also clerks, about my own age, which was eighteen. The first morning, during the three or four long hours that elapsed from getting up to going to church, I felt a secret desire to get a Bible which my mother had given me, out of my trunk, and read it. I was very anxious to get my Bible and read, but I was afraid to do so before my room-mates, who were reading some miscellaneous books. At length my conscience got the mastery, and I rose up and went to my trunk. I had half raised it, when the thought occurred to me that it might look like over-sanctity and pharisaical, so I shut my trunk and returned to the window. For twenty minutes I was miserably at ease. I felt I was doing wrong.

I started a second time for my trunk, and had my hand upon the little Bible, when the fear of being laughed at conquered the better emotion, and I again dropped the top of the trunk. As I turned away from it, one of my room-

mates, who observed my irresolute movements, said laughingly:

"I say, —, what's the matter? You seem as restless as a weather-cock!"

I replied by laughing in my turn; and then, conceiving the truth to be the best, I frankly told them both what was the matter.

To my surprise and delight, they both spoke up and averred that they both had Bibles in their trunks, and both had been secretly wishing to read in them, but were afraid to take them out, lest I should laugh at them.

"Then," said I, "let us agree to read them every Sabbath, and we shall have the laugh all on one side."

To this there was a hearty response, and the next moment the three Bibles were out; and I assure you we all felt happier all that day, for reading in them that morning.

The following Sabbath, about ten o'clock, while we were each reading our chapters, two of our fellow-boarders from another room came in. When they saw how we were engaged, they stared, and then exclaimed:

"What is all this? A conventicle?"

In reply, I related to them exactly how the matter stood; my struggle to get my Bible from my trunk, and how we three, having found we had all been afraid of each other without cause, had now agreed to read every Sabbath.

"Not a bad idea," answered one of them. "You have more courage than I have. I have a Bible, too, but have not looked into it since I have been in Boston! But I'll read it after this, since you've broken the ice."

The other then asked one of us to read aloud, and both sat and quietly listened till the bell rang for church.

That evening, we three in the same room agreed to have a chapter read every night by one or the other of us at nine o'clock; and we religiously adhered to our purpose. A few evenings after this resolution, four or five of the boarders (for there were sixteen clerks boarding in the house) happened to be in our room talking when the nine

o'clock bell rang. One of my room-mates, looked inquiringly. I then explained our custom.

"We'll all stay and listen," they said, almost unanimously.

"The result was, that without an exception, every one of the sixteen clerks spent his Sabbath morning in reading in the Bible; and the moral effect upon our household was of the highest character. I relate this incident," concluded the minister, "to show what influence one person, even a youth, may exert for evil or good. No man should ever be afraid to do his duty. A hundred hearts may throb to act rightly, that only await a leader. I forget to add that we were all called the 'Bible clerks!' All these youths are now useful and Christian men, and more than one is laboring in the ministry."

HELL.—"The best way to attack hell, is not, in our opinion, to ignore its existence, or to discount its terrible forces—the self-perpetuating, and when yielded to, the constantly increasing power and dominion of sin; the force of habit; and the resolute perversity of those who love sin. To ignore the existence of hell we must ignore facts and conclusions which no intelligent man of any faith, or of no faith, will deny. The relations between sin and punishment—no man denies them. The self-perpetuating and increasing power of sin over those who yield to it—no man denies that. The constant diminution of moral and spiritual power in those who refuse to exercise it—no man can deny that. There is an absolute certainty that those who progress in sin go deeper into hell with every day's progress. Call the roll of philosophy and no negative can be heard to that proposition, and no man will say that it is not just and right. These are axioms. Every man knows them to be true. We may not like the facts—in fact we do not like them—but the only way we know of to oppose them is to get out of their range,

and to get other people out of the line of their consequences. Lot did not like the burning of Sodom, but he would have been a great fool to stay there. We did not like the burning of Chicago, but the only thing to do was to run for life."—*Interior*

THE SAILOR'S DYING MOTHER.—During the last illness of a pious mother, when she was near death, her only remaining child, the subject of many agonizing and believing prayers, who had been roving on the sea, returned to pay his parent a visit.

After a very affecting meeting, "You are near port, mother," said the hardy-looking sailor, "and I hope you will have an abundant entrance."

"Yes, my child; the fair haven is in sight, and soon, very soon, I shall be landed—

"On that peaceful shore,  
Where pilgrims meet to part no more."

"You have weathered many a storm in your passage, mother; but now God is dealing very graciously with you, by causing the winds to cease, and by giving you a calm at the end of your voyage."

"God has always dealt graciously with me, my son; but this last expression of his kindness, in permitting me to see you before I die, is so unexpected, that it is like a miracle wrought in answer to prayer."

"O, mother!" replied the sailor, weeping as he spoke, "your prayers have been the means of my salvation, and I am thankful that your life has been spared till I could tell you of it."

She listened with devout composure to the account of his conversion; and at last, taking his hand, she pressed it to her dying lips, and said:

"Yes, thou art a faithful God! and as it hath pleased thee to bring back my long-lost child, and adopt him into thy family, I will say, 'Now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation.'"

—When Christ is nearest, Satan also is busiest.

## EDITORIAL.

### TEMPORAL BLESSINGS.

Children, if left to themselves, sacrifice future interests to present enjoyment. The smaller the degree of cultivation in a community, the more are they like children in this respect.

The Jewish religion was established in the infancy of the world. For this reason, doubtless, its sanctions were largely drawn from the present life. To the nation, if obedient, the promise was given: "And the Lord shall make thee plenteous in goods, in the fruit of the body, and in the fruit of thy cattle, and in the fruit of thy ground."—Deut. xxviii, 11. "But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes, . . . Cursed shall be thy basket and thy store. The Lord shall send upon thee cursing, and vexation, and rebuke in all thou settest thine hand unto for to do."—Deut. xxviii, 15-20. Though worldly motives were given such prominence, still the saints were influenced by the hope of an eternal reward. Though Canaan was promised to Abraham, yet he expected a heavenly inheritance. "For he looked for a city which hath foundations, whose builder and maker is God."—Heb. xi, 10. And of the Old Testament saints generally, it is said: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed they were strangers and pilgrims on the earth."—Heb. xi, 13.

But "our Saviour, Jesus Christ hath brought life and immortality to light through the Gospel."—2 Tim. i, 10. Devotion to God is to look for its reward mainly in the life to come. "If we suffer we shall also reign with him."—2 Tim. ii, 12. To him that overcometh will I grant to sit with me in my throne."—Rev. iii, 21.

All through the New Testament a godly life has the promise of a happy eternity. We are encouraged to endure

affliction because it "worketh for us a far more exceeding and eternal weight of glory."—2 Cor. iv, 17. "Ye took joyfully the spoiling of your goods, knowing in yourselves, that ye have in heaven a better and an enduring substance."—Heb. x, 34. Yet while the disciple of Christ is to look for his reward in another world, he is not left without the promise of protection and care in this. As to food and clothing and shelter to make him comfortable, Christ says to him: "Your heavenly Father knoweth that ye have need of all these things: but seek ye first the kingdom of God and his righteousness: and all these things shall be added unto you."—Mat. vi, 32, 33. Here is certainly the promise of temporal blessings. The Apostle Paul met with about as many trials as ordinarily falls to the lot of a believer, yet he declares that "Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come."—1 Tim. iv, 8. Of the happiness to be enjoyed, in this life, godliness secures the greater part; while of that to be found in the future world, it has the whole. But the saints are sometimes, where the laws permit of persecution for Christ's sake, not only robbed of earthly comforts, but of life itself. Yet even then their experience is "As sorrowful, yet always rejoicing."

But in Christian lands, Christians are not always prosperous—sometimes not even comfortable. This cannot be disputed. Yet in such cases it will generally be found that this temporal distress comes either through the misconduct of others, or through some previous neglect by the sufferer of some plain command of God. Where do you find one in want who is "Not slothful in business; fervent in spirit; serving the Lord," (Rom xii, 11); one who is "not of them that are sureties for debts, (Prov. xxii, 26); "one who is diligent to know the state of his flocks, and looks well to his herds?"—Prov. xxvii, 23.

The trouble with many is, their religion is partial—one sided. Some cannot attend to worldly matters without becoming

worldly. They allow pride to come in; begin to love display in its mildest forms at first, and soon get to living beyond their means, and thus come to want. Some fail to give to the cause of God as they had promised, and their "riches make to themselves wings and fly away." Others, under the pretext of serving God, are indolent and improvident; others are in haste to get rich, and so embark in wild speculation—or, when doing well, change their business in hopes of doing better and lose all.

Beloveds, let the Bible be in business as in religion, a lamp to your feet, and then cast all your care upon God, and you will find that HE CARETH FOR YOU.

#### A PERFECT CURE,

There is power in the grace of God to heal every malady with which the soul is afflicted. Not that it destroys personal peculiarities, and reduces all to a dead uniformity. That people may be sound in health it is not necessary that they should look alike or act alike. Dead men act alike. The living are peculiar.

So when we urge you to seek to be completely cured, do not evade the matter by saying that you cannot be like others. We would not have you be if you could. Peter never was like John. But he was as completely saved. And though John appears to have been naturally much more amiable and mild than Peter, yet there are sharper things in his writings than you find in the writings of Peter. John was saved from all timidity of utterance, and Peter was saved from all his natural roughness and impetuosity.

If you will, you may be fully saved from sin. It is a mistaken idea that there must be any taint of sin about us. *Thou shalt call his name Jesus: for he shall save his people from their sins.*—Matt. i, 21. We think we are Christians if we are saved from the sins of idolaters, of gamblers, of swearers. But this is no proper test. These may never have been our sins. There are sins peculiar to us as individuals, and peculiar to our circumstances. Are we saved from them? This is

the proper test. It is no evidence of piety that we are "not as this publican." We may be worse in God's sight, though more respectable in the eyes of men.

Some are naturally passionate. They get mad under provocation. Grace can fully cure this irritability of temper. You can be displeased without being in a passion—angry, in the Scriptural sense, without being in the least revengeful. Love can smooth all the fretted edges of the soul. You may have an evenness of disposition that nothing will ruffle. You may have the mind of Christ, so that when reviled you will not revile again.

If you are naturally timid and shrinking, you may be filled with courage, so that you will stand in the face of dangers that make the bold flee. The women watched at the sepulchre, when the men fled; for love made them bold.

If you are in prosperous circumstances, you can be so saved from pride and self-will that you will be just as ready to give up to the opinions of others as you will be to have them give up to yours. If God gives you plenty, he can with it give you as much humility and meekness as if you did not know where your next meal was coming from. The Great Physician has remedies to cure from all the swellings of pride. A dove upon the mountain puts on no more airs than it does in the valley. It does not aim at being thought an eagle.

If you are in adverse circumstances you can be saved from indolence and discouragement, from envy and jealousy, and all evil speaking. You can be honorable and upright, and rich in faith. You can feel good towards those who are more highly prospered, and not have the least disposition to lower the estimation in which they are held by others. Suppose they are able to do more for the cause of God in some respects than you can. You should thank God for it: and not throw out insinuations that are calculated, if not designed, to cripple their influence for good. Envy can never build with the ruins that it leaves in its tracks. In the buried palaces of Babylon and Nineveh hyenas may prowl; but the dust into

which the bricks of these once proud cities have crumbled, does not afford scanty nourishment for the smallest flock of the hardest sheep. If your soul is spiritually alive, do not let it feed on the poisoned herbs of envy, or it will die.

Go in, then, for a perfect cure. Let there not be a single root of bitterness left in your soul. No matter what course others take, settle it for yourselves that you will be completely saved from sin. Let all your efforts be bent in this direction. Use all your energies to bring you to God for a perfect cure. Keep yourself in his crucible and he will refine you from all dross. Christ loves to effect a perfect cure. *Is there not a balm in Gilead? Is there not a Physician there? Why then is not the hurt of the daughters of my people healed?*

FEED THE SOUL.—Many, when they find it necessary to retrench their expenses, begin with starving the soul. They stop their religious periodicals, but expend the same as ever for political papers and needless luxuries. One unnecessary ride on the cars would pay for the EARNEST CHRISTIAN a year.

The following from one of our subscribers breathes the right spirit:

"Although money is scarce with us, yet we are in for full and free salvation; and we are more willing to do without tea and coffee and many other luxuries so-called, and even many comforts, than without this magazine." \*

A writer in the *Congregationalist* says: "Some time since, a man in Boston, when urged to an immediate decision on the question of personal salvation, replied that, while he acknowledged the importance of it, he was not ready; but hoped when Mr. Moody came, he should have courage to do his duty. A few days later, he fell through a scuttle fifty feet or more, and was instantly killed."

Similar cases are, by no means uncommon. But few die in a Christian land without religion, who did not intend some day to get it. *Behold now is the accepted time, behold now is the day of salvation.*

AT CLEVELAND, O., we have been holding meetings for a week past. They were seasons of interest. God was with us. Believers were quickened and some were saved. We expect that the faithful labors of the pilgrims at Cleveland will be crowned with success.

THE TEMPERANCE REVIVAL has met with marked success in Cleveland, thousands having signed the pledge. But a stranger wonders what it could have been before the reformation. It has in some sections the appearance of a city in which about one eight of the people live by selling liquor, and the rest by drinking it. On Lorain street—a business street on the west side—there are sixty saloons within a mile from the market west. This gives, on an average, a saloon for about every thirty yards. In one place there are four saloons right along in a row in immediate succession. The liquor men, by combining, have secured the legal right to have the saloons opened on Sabbath afternoons. No matter to what political party they belong, they drop all differences to secure the great right of making drunkards by law! When will the children of light be as wise in such things as the children of darkness?

### LITERARY NOTICE.

*Tobacco and its Effects:* A prize essay, showing that the use of tobacco is a physical, mental, and moral evil. By Henry Gibbons, M. D., of San Francisco, Cal., Professor of Materia Medica in Toland Medical College, and Editor of *The Pacific Medical and Surgical Journal*. New York: Nelson and Phillips.

This is a neatly printed pamphlet of 48 pages. The author, a medical gentleman of the highest standing has, in this little pamphlet, done a good work for humanity. No one can give it a candid perusal without being convinced that the use of tobacco is a wrong to him who uses it, and a sin against God.

We give an extract from it on another page. Every one who uses tobacco should read this book.

## CORRESPONDENCE.

DEAR BROTHER ROBERTS:

I hold in my possession a copy of the old *Christian Advocate and Journal* of fifty years ago. There is a vast contrast in that paper between then and now, as regards its spiritual tone. I wish you would give the following sketch a place in *THE EARNEST CHRISTIAN*. It says:

"We held a two days' meeting here a few weeks since. Our love feast commenced as usual in the morning. Before the appointed time, the house was crowded almost to overflowing. God met with us. A deep solemnity rested upon every countenance. It would have melted the most obdurate heart, to hear the young soldiers of the Cross tell what God had done for them. After telling of their former views, expectations and desires, they would in the most impassioned strains of unaffected piety express their present prospects and fixed determination, by the assisting grace of God, not to stop short of the kingdom of unsullied bliss. But, glory to God, the work is not confined to this place or neighborhood. We went forth from our Quarterly Meeting full of faith and the Holy Ghost. We went not alone—the Master of assemblies accompanied us. At Augusta and Washington there is a great work of grace in progress. Our Third Quarterly meeting has just closed at Sharon, where the work has lately commenced. On Saturday we had a refreshing season; about twenty humble penitents presented themselves at the altar. On Sunday, during sermon and the administration of the Lord's Supper, God was evidently among the people. A deep solemnity rested on them. Many of God's children were filled with holy rapture while partaking of the emblems of the broken body and shed blood of our risen Saviour. After the services were over we invited every sin-sick soul in the house to come and kneel at the altar, and we would approach a blood-besprinkled throne in their behalf; when, glory to God! more than fifty came forward. The saints of God rejoiced—sinners wept and

cried aloud for mercy. One young man obtained the Pearl of inestimable value, and immediately rose up and gave God the glory. It does my heart good to hear the new-born soul rejoice. Hallelujah! I am happy while I write. We have almost exhausted our strength in performing our duties. Some have even told us that we should lessen our exertions, but we are determined not to abandon our post or be charged with a dereliction of duty. As long as there is a soul in danger, and we have strength sufficient, we will stand upon the walls, cry aloud and spare not. As long as sinners will come to the altar, we will meet them there and pray God in their behalf. May God Almighty ride forth in the chariots of his Salvation, conquering and to conquer."

The above is a small part of just such experimental matter. The entire paper partakes of the same spirit of olden times. May God keep a people on the earth till *time shall be no more, with the same spirit and zeal for God and truth*. Who will stand by the old land-marks? I will, by the grace of God. J. OLNEY.

## DYING TESTIMONY.

REV. E. B. WILLIAMS.—This dear man of God was born October 31st, 1804, in Greene county, N. Y. He was convicted and converted at a prayer-meeting, when about twenty years old, by the reading of a hymn, and that was the commencement of a great revival resulting in over one hundred conversions. Soon after this he joined the Free Will Baptists.

He moved to Michigan in the year 1853, and as soon as there was an organization of Free Methodists within reach of him, he joined them, feeling that they were his people, and that he could be at home among them. He received his *Local Preacher's* license from Brother Hart in the year 1868, and that same year was ordained Deacon. His spirit and practice were such that in four years after, he was ordained Elder.

All that knew him proved him to be true to God; and his life was like a stalk of corn, getting nearer to maturity every

day. Oh how much need of such examples in this world! He was one who would not compromise the truth.

He labored on the Coldwater Circuit for a number of years. Two years ago last fall he came to Kansas to live with his daughter, Sister Majors, and was just as faithful here as in Michigan, according to his strength.

For any one to know such a life and death, would be to desire it. Father Williams was not sorry for the course he had taken, when he came down to the gates of death. He had some very happy seasons as he was nearing eternity. Earth looked small, while the glories of his reward were unlimited. How glorious when we are all permitted to meet in heaven, and shout over our victories!

Father Williams died in the seventy-third year of his age, without one single doubt that all is well. May God save and keep to the end more just such pilgrims as was Father Williams. He died at Wyandotte, Kansas, August 11th, 1877.

W. W. WARNER.

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#### LOVE FEAST.

W. E. RICE.—I can say to the glory of God, the blood of Christ avails for me this morning. Bless his name forever. Though afflicted in body, yet Jesus keeps my heart. I desire to glorify him more than anything else. Pilgrims, pray for me.

*Litchfield, Ohio.*

MARIA LATHROP.—I want to tell the readers of the EARNEST CHRISTIAN what great things the Lord is doing for us here. He has begun the blessed work of saving souls in this northern peninsula of Michigan. There has been a strike for God in Centreville. Satan's kingdom is tumbling down. Souls are being sanctified. Before Rev. J. G. Templeton was sent here by God, we had never heard that Jesus saves *now*. Glory to his name, he does save from all sin, *now*. Thank God, I have found the "Pearl."

*Centreville, Mich.*

F. H. KENNEDY.—I am still serving the Lord. I am his, soul, body and spirit. His blood cleanses me to day, bless his holy name. My all is upon the altar. I am determined to pray and labor on, till the victory comes. Pray for us at DuQuoin.

*Du Quoin, Ill.*

E. OSBORN.—I want to say to all that are in earnest to get to heaven, that I am still walking in the narrow way. I love the old Bible track—that good old way; it is good enough for me. Praise God for salvation—from the love of the world to a clear title to heaven.

*Burlington, Iowa.*

A. N. BOARDMAN.—I feel that I am nearing the other shore. My health and that of my wife are very poor. We are bound for a better land. Your valuable magazine has come to my address for about fifteen years, and has been a great comfort in my old age. Though one word in favor of sin generally goes as far as ten against it, and as I can do but a little, I wish a few tracts, that I may help advance the cause of truth.

W. S. HAIGHT.—Jesus saves me to-day, all glory be to God. He is a sure help in every time of need, bless his ever worthy name! Myself and wife commenced a meeting at Richfield Center, in the town hall, the 4th of November; and we are still holding the fort. The devil is disturbed in this place. Many backsliders have been reclaimed, and sinners have found pardon. God shall have all the glory.

*Genesee Co., Mich.*

M. MAIDENS.—My all is consecrated to the Lord and his service. The narrow way is the way of my choice, and the blessing by faith I receive from above. Oh glory! my soul is made perfect in love. My prayer has prevailed, and this moment I know the Blood is applied. I am whiter than snow.

*Chicago, Ill.*