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COMING SHORT.

BY REV. B. T. ROBERTS.

Our earthly interests bear no comparison in importance with our eternal interests. They are as a drop to the ocean; as the merest point of time to eternity. If we gain Heaven, no matter how lowly the route, life will have been a success. If we miss it, no matter how illustrious the way, or how distinguished the company, life will have been a failure. The best possible use we can make of this life, is to compel it to contribute to our welfare in the life to come.

The Bible sets forth in many different modes the importance of gaining Heaven, the means by which it is to be effected, and the many ways in which it may be missed. We do well to look at the matter in all the various lights in which it is presented in the Scriptures. A one-sided view is very apt to be a distorted view.

Salvation is of grace. Damnation is nothing more than what is fairly deserved. No one, to all eternity, will have the slightest occasion to complain of the justice of God. In eternity it will be fully vindicated. Those who are lost will be speechless. They will have themselves only to accuse.

But grace has its conditions. These

are within the reach of all. They are the same to all. Instruction in our Normal Schools is free. But it is conditional. Those who are excluded because they do not meet the conditions, do not complain. They know that, if they really wish to enter, they may by taking proper pains, be admitted. So to miss Heaven, you need not be notoriously wicked. You may simply fail of coming up to God's requirements. The Apostle says, *Let us therefore fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it.*

This rest, is rest in Heaven. It is an eternal rest. Those who are admitted to it, "Are before the throne of God, and serve Him day and night in His temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat."—Rev. vii, 15, 16.

To lose it, all that is necessary is to come short of it. He who would enter college, does not need to murder, in order to keep out. If he neglects the required studies, and cannot pass the prescribed examination, he is excluded. He comes short. So the Apostle says, *If by any means I might attain unto the resurrection of the dead.*—Phil. iii, 11. He understood that, to have a

part in the *first resurrection*, he must do what was required of him. So he speaks of running that he might obtain; of fighting, that he might win. To miss the train you need not stop to commit crime on the way—only start too late, or saunter along at leisure until the train is gone, and you are left. Multitudes who somehow hope to go to Heaven when they die, will come short for want of having been converted. They base all their hopes on the fact that “they have never done anything very much out of the way. They have floated along with the current, and lived about as others have lived around them. They have had their convictions; but they have shaken them off with the reflection, “Well I shall fare as well as others.” They have occasionally gone to church, and occasionally contributed, when they felt like it, to the support of the Gospel. But they have never weighed the meaning of our Saviour’s words, “*Except a man be born again, he cannot see the kingdom of God.*”—Jno. iii, 3. To gain the experience implied in these words, they have never made an effort. They have been striving to build up a character, but they have been building on self. Some who have professed to seek the Lord, have been healed slightly. They do not know what *submission to God means*. They have taken up with conviction for conversion. They are as proud and worldly and selfish as ever. Conversion is a great change. It is a passing from death unto life. It is the putting off of our old nature and the putting on of Christ. Nothing less than this will answer. But many come short of being converted, who profess

to be converted. Such will, unless they supply the defect in time, *come short* at last.

Many, who were once truly converted, will come short of the required growth. They came to crosses which they failed to take up. They were called upon to make sacrifices which they refused to make. They stood still for a time in their experience, and then gradually went back. There was no marked forsaking of Christ. But the early fervor died away. They became formal in their devotions, their testimonies were stereotyped, and they had a name that they lived when they were dead. Instead of growing up into Christ in all things, they have become dwarfed and weak. Everything in their religious exercises shows the lukewarm condition of their hearts.

Many will come short for want of zeal. They are never more than half in earnest in the serving of Christ. To gain any earthly object they strive and toil. But to win eternal life they seem to be very unconcerned. Their principles are sound, but they do not live up to them; their aim is in the right direction, but they do not put forth sufficient strength to speed the arrow to the mark.

A few weeks ago a war steamer of the United States was wrecked upon the Carolina coast. The commander was able and experienced: the vessel was strong and well manned, and the machinery in good order. So confident was the Captain in his own skill, and in the sea-going qualities of his staunch vessel that he disregarded the signal of danger which Government officers had raised, showing the approach of a storm. He set out to sea. The night

was dark and the storm raged. But as the vessel was headed in the right direction, and the powerful engines kept steady to their task, no one apprehended danger until a fearful crash announced that the vessel had washed ashore. The under-current carried them in, faster than their engines carried them out. They did not have on a sufficient head of steam. It is so with many who think they are on the way to Heaven. The fires of godliness burn so low, that the current of worldliness carries them on, slowly it may be, but surely to destruction. A little more diligence in business would, in many instances, have turned failure into success. So more earnestness in the cause of God would take many to Heaven who at last will come short. You are free to confess your shortcomings; but you do it as a matter of course, and in a manner that implies that you never expect to do better. O wake up to the fact that shortcomings here will result in your finally coming short of Heaven.

Many fail in works of piety and beneficence. They have never read, with personal application, the twenty-fifth chapter of Matthew. They have never fed or clothed Christ in the person of His needy disciples. They have hoarded up their money with a miser's care; or, when they have given, they have done it in favor of popular enterprises which did not need their help. They have done their alms to be seen of men. They did it to get a name, and they have their reward. All of the religion needed to take us through to Heaven cannot be experienced by a single act of penitence and faith. As we have received Christ Jesus, so must

we walk in Him. We must continue penitent and believing. All the works which a life of piety should bring forth for God, cannot be performed by one or two grand efforts. It is by faithful continuance in well doing that immortality is won.

We are in the perilous times foretold by the word of God. Men having the power of godliness are objects of derision and contempt. The natural tendency is for us to take it easy, as others take it easy. If we did run well for a season, we should not now slacken our pace. To come short of Heaven is bad enough under any circumstances; but to do it with the celestial city full in sight, is terrible indeed.

In this age of confidence, we do well to heed the admonition to fear. A little too much effort will be far less hurtful than the slightest touch of presumption. *Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure.*

We cannot do too much for God. There is great danger of our doing too little. The best interests of this life are secured by our making the life to come the great object of all our labors. While godliness does not work for profit, it is yet "profitable unto all things, having promise of the life that now is, and of that which is to come." —1 Tim. 4, 8.

How great will be the disappointment of those who come short of the rest of Heaven! *The hope of the righteous shall be gladness: but the expectation of the wicked shall perish.*—Prov. x, 28. We feel badly when we miss seeing the friends whom we expected

to meet. But what will it be to be banished from the presence of God and the glory of His power forever!

O ye careless ones, who are at ease in Zion, it is time to rouse yourselves for the great work of life. Begin to act according to your belief that there is a God, whose commandments must be obeyed; that there is "a damnation of hell," from which escape must be made, while escape is possible; that there is a glorious kingdom, which the violent take by force.

SCARS.—It is well known that a scar will not wash out or grow out. Absolutely there is no doubt about this. But how vast and fathomlessly practical are the applications of the simple truth that scars are ineradicable! A two-edged sword, this, and of keener than Damascus steel. The dull inebriate, who scars his brain by the habit of intemperance, thinks after reformation his nervous system will slowly recover all the soundness it once had. But on your finger, a scar will not grow out! Scars, however the body may change, are absolutely unchangeable in the changing flesh. We carry into our graves the marks of our boyhood's sports; and this is as true of the spots that scar our brain as of the spots that scar the fingers. That the most searching blessings are good habits, the most penetrating curses are bad habits, is found in the one fact that the automatic nervous mechanism is such that when a habit, good or bad, is scarred into the brain, the soul pours forth the result of the habit almost spontaneously. And just so, friends, your tendency or mine to profane speech, to ribald jest, to the inebriate's thirst, or the sensualist's lecherous thoughts, scar the nervous system in its automatic action. When you, thus scarred by habit (and it may be, alas! by inheritance), pass the place of temptation, you are seized—you know not

with what power. You feel that there is a necessity upon you, and that mystery is simply that scars are ineradicable. You have scarred your nervous system with an evil habit; and now the terrific power of the automatic mechanism stands behind your will.—*Joseph Cook.*

WHAT IS YOUR HOPE?—What is your hope about your soul? Have you any, or have you none? Can you tell me in what way you expect to be accounted righteous before God?

Depend upon it, these are very serious questions. You and I are dying. After death comes the judgment. What is our hope for acquittal in that awful day? What are we going to plead on our behalf before God?

Shall we say that we have done our duty to God? Shall we say that we have done our duty to our neighbors? Shall we bring forward our prayers, our regularity, our morality, our amendments, our church-going? Shall we ask to be accepted by God because of any of these things?

Which of these things will stand in God's eye? Which of them will actually justify you and me? Which of them will carry us clear through judgment, and land us safe in glory?

None, none, none. Take any commandment of the ten, and let us examine ourselves by it. We have broken it repeatedly. We cannot answer God one of a thousand. Take any of us, and look narrowly into our ways, and we are nothing but sinners. There is but one verdict. We are all guilty, all deserve hell, all ought to die. Where with can we come before God?

We must come in the name of Jesus, standing on no other ground, pleading no other plea than this, *Christ died on the cross for the ungodly, and trust in him.*

Christ must be all the hope of every one who would be justified and saved. You must be content to go to heaven as a beggar—saved by free grace, simply as a believer in Jesus—or you will never be saved at all.—*J. C. Ryle.*

"I AM HEALED!"

BY MRS. JULIA M. WHITNEY.

Two years ago my husband was sent by Conference to North Western Wisconsin, to a circuit where we found a few of God's dear children, and his work opening on every hand. Calls were multiplied for meetings to be held in adjoining neighborhoods, and starving souls were all eager to get the bread of life. Our souls wept over them. We could not pass such calls unheeded, though we were very poorly in health. We went until my health failed entirely. Truly I knew not what was before me. The clouds gathered darkness. I was thrown into the most distressing, nervous prostration that could be described. I saw the approaching storm which threatened the destruction, not of my soul, but of my mental soundness. Many long, weary months I passed alone in my room, with only one or two who came in to take care of me; for I could scarcely endure the noise of a footstep to cross the threshold. Often I read the book of Job, and wondered if he suffered as intensely as I. Night after night I spent, without sleep, until I said with Job: "My soul chooseth strangling and death, rather than my life."

All this while, God had his hand over me. I knew every moment he was with me; and I knew instant death would be instant glory. Many times I stretched my arms to Him and plead, "Jesus, let me come now;" but the answer came with an increase of strength to endure the suffering. These words were spoken in my soul: "My grace is sufficient for thee."

Oh! that I could tell how the grace of God was multiplied unto me, time after time, when darkness would seem to close around me, and the enemy would whisper, "There is no help for thee." After the temptation was passed, it seemed my room was filled with angels and the heavenly hosts, ministering unto me, and I knew I was

resting my weary head on the bosom of my suffering Master. Oh! such fellowship with his sufferings I never knew before! I began to say I shall not die, but live and declare the goodness of God. I saw there was no human power that could reach my case. I took my Bible and found instance after instance, where Jesus had healed the sick—*every one* that was brought to him. I put my finger on those passages and showed them to Jesus, for I could see him before me just as certainly as ever I saw a human being. I told him, He did that. I turned to the book of James, and put my finger on the passage, "The prayer of faith shall save the sick." I showed him that. My faith began to take hold of him, and he began to take hold of me. Hallelujah! I said, "I am healed!" In a moment everything in my room looked as though it was covered with the glory of God. I looked out of the window; everything looked like Paradise. I was in a new world indeed. I have lived here ever since. My sun goes no more down. The birds sing all the year. Tempests and tornadoes threaten, at times, more furiously than ever, but they spend their force in vain—they cannot touch me, for I have an eternal refuge in Jesus. Oh, I want to tell every one that there is nothing too hard for God. No matter how trying your condition, Jesus can bring you through gloriously triumphant. I want to sound it to the ends of the earth: His grace is *sufficient*.

I bless God for THE EARNEST CHRISTIAN. It has been wonderfully blessed to me, especially the number containing an extract from Cotton Mather, entitled: "Communion with Christ." I regret that this publication is not in every family, and that we are not all of us more awake and more in the work of rescuing souls from destruction. My consecration to-day is:

"My life, my blood, I here present,
If for thy truth they may be spent."

—Surely He hath borne our griefs
and carried our sorrows.

FEARING MEN'S FACES.

BY AUSTIN Q. HAGERMAN.

If we seek "popularity," or a fat living from men, we shall quite certainly shrink from displeasing them. We shall watch their faces, to see if the things we do or say suit their capricious moods, or unstable fancies, or settled prejudices. But to the extent that we set men before us, we shall forget to "set the Lord always before" our face. In our fashions of dress, our style of living, and even in our manner of worshipping in God's house, we have too often a lurking or open purpose to please men. We are apt to fear their adverse criticisms. This "fear hath torment," more or less painful. It shows a divided love, not yet made perfect toward God.

"If I yet please men, I am not the servant of Christ." These clear-cut words of the heroic St. Paul are too little pondered. In these times of effeminate temporizing and unstable double-mindedness, there is need of courageous living and speaking, in singleness of heart "as to the Lord, and not unto men." Popular sins must be rebuked, gainful iniquities must be reprov'd, respectable wickedness in high places, as well as disreputable depravity in low places, must be plainly spoken against, without fear or favor. We must neither be afraid to do the truth or speak the truth.

Ministers of the Gospel to-day, not less than of old, need a dauntless aggressiveness, a gentle persistence, a loving, unabashed determination to declare the whole counsel of God plainly, not sparing respectable selfishness or polished Phariseism. This requires faith and courage. "How can ye believe that receive honor one of another, and seek not the honor that cometh from God only?"

The servant of Christ must "believe and therefore speak." St. Peter puts "virtue" next after "faith." The old, real significance of virtue is valor, courage, fortitude. "It means cour-

rage of the nerve, vital courage," "knowledge," and "brotherly-kindness," and "charity," come afterwards in the inspired text. Self-denying, Christian courage must underlie real kindness and a wise exercise of love. There is a weak, nerveless sentimental thing that assumes the semblance of "charity," but there is reason to fear that it is mixed with easy-going moral cowardice and respectable selfishness. Their love is courageous and braves reproach, and scorn, and loss for its object. Let us pray for power, so that we may speak boldly, keep Christ's commandments perfectly and not fear men's faces.

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LIFE OF FAITH.—O man or woman, whoever thou art, that art savingly convinced by the Spirit of Christ, thou hast such an endless desire after the Lord Jesus Christ, that thou canst not be content with any thing below the blood of the Son of God to purge thy conscience withal; even that blood that was shed without the gates. Also thou canst not be at quiet, till thou dost see by true faith that the righteousness of the Son of Mary is imputed unto thee and put upon thee.—Rom. iii, 21-23. Then also thou canst not be at ease, till thou hast power over thy lusts and corruptions, till thou hast brought them into subjection to the Lord Jesus Christ. Then thou wilt never think that thou hast enough of faith. No, thou wilt be often crying out, "Lord, give me more precious faith; Lord, more faith in thy righteousness; more faith in thy blood and death; more faith in thy resurrection; and, Lord, more faith in this—that thou art now at the right hand of thy Father in thy human nature, making intercession for me a miserable sinner." And then, O poor soul, if thou comest but hither, thou wilt never have an itching ear after another Gospel.—Bunyan.

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—Strong grace makes corruptions weak and strikes them through, showing them no mercy, but giving them the death blow.

JEHOSHAPHAT'S ALLIANCE.

BY REV. WM. JACKSON.

The administration of Jehoshaphat over the kingdom of Judah, and the results of that administration contains some very instructive lessons for the church of God.

In the main, his reign was an admirable one. He was a conscientious and zealous worshipper of the true God. The high places and Baal groves that had been but partly removed by his father, Asa, were rigorously abolished by him. In these reforms he had many manifest tokens of God's favor and blessing. But his administration in the latter part of his reign was marred by one serious blot, which brought him sharp reproof from the Lord, and entailed serious results upon his house and the kingdom after him. The ambition to reunite the tribes to Judah seems to have taken possession of his mind, and to accomplish it was the settled policy of his reign.

In a political point of view, there might have been much to commend in such a union. To attain all the glory and political power that the twelve tribes enjoyed under the reign of David and Solomon, with Jerusalem as the great political and religious metropolis, to which all the tribes might come to do homage to their king, and to perform the sacred rites of religion, was doubtless an entrancing vision flitting before his mind. The great objection to such a coalition, was the fact that Ahab, king of Israel, was a personal idolater,* and a zealous promoter of the worship of Baal. To hope, by such a union, for a revival of true religion, such as Jehoshaphat was trying to bring about in Judah, was a wild delusion. But that it was a settled policy with him to do this, is evident from various circumstances. First, he seems to have favored the marriage of his son, Jehoram, to Athaliah, the daughter of Ahab and Jezebel, though she inherited the brutality and the

idoltrous fervor of her infamous mother.

He also had commercial relations with Ahaziah, Ahab's son; by which they purposed to unite in sending ten ships to Tharshish for gold of Ophir; but the Lord blasted the project by breaking the ships at Ezion-geber.—2 Chron. xx, 35-37.

But his boldest movement, and doubtless that which was regarded as the master-stroke in his policy of coalition, was joining his forces with those of Ahab, in an expedition against Ramoth-gilead, across the Jordan into Syria, (2 Chron. xviii, 2,) and this in spite of the faithful protest of the prophet of the Lord, Micaiah, who assured him that it would be attended with disaster; and who for his fidelity was grossly insulted, and remanded to prison by Ahab.

The engagement was as Micaiah had prophesied—most disastrous to Judah and Israel. Ahab was slain, and Jehoshaphat barely escaped with his life.

On his return, he was met by Jehu the seer, who administered a very wholesome reproof to him (2 Chron. xix, 2), which he received in meekness, in consequence of which the Lord tempered his punishment with mercy.

Mark the results of his sinful policy. He had entered into an unholy alliance, and the consequences could but be serious. By repentance he averted somewhat the severity of the blow upon himself personally; but he had instituted measures which, in their legitimate operation could only work out bitter fruit. His projects had all been attended with failure; his own life had been in jeopardy at Ramoth-gilead, and he and his people were reduced to the greatest straits by the invasion of the Moabites, Ammonites, and Edomites. But the greatest calamities fell upon his children. As might have been expected, his son Jehoram became a follower of Ahab in his idolatrous practices; rebuilt the high places destroyed by his father, and reinstated the worship of Baal in Judah. His enemies deprived him of all his sons,

save one; and to close up his brief reign of eight years, he died of a loathsome disease, despised and hated by his people.

His grandson, Ahaziah, was slain by Jehu, soon after he came to the throne; and in order to keep the throne for herself, Athaliah put all the seed royal of Judah to death. Thus the evil fruits of this alliance worked itself out from generation to generation.

The temptation which led Jehoshaphat astray was very specious, and is one to which the church is peculiarly open at all times. Just abate a little the rigor of godly discipline, and modify the sternness of unpalatable truth; inaugurate a little festivity and recreation in the church, and the world will rush to the embrace of her open arms. A long roll of members, popularity and abundant revenues will thus be secured. Enrapturing visions of popularity thus pass in panoramic view before us as did the grandeur of a reunited Israel before Jehoshaphat. So much to be gained with such apparent ease. But, alas! all such alliances are dearly bought, when thus—

“The church and world amalgamate,
‘Tis a union worse than church and State.”

One grand distinguishing characteristic of the church of God in all ages, has been *separation*. We see it emblazoned in characters of light in the ritual, government, and all the institutions of the church. We see it no less clearly as it shines out in the lives of those upon whom God has signally set his seal of approbation, and in the success that has attended the labors of the church when she has thus stood out before the world read of all men, as a separate, distinct, peculiar people, and the inevitable failure and disaster that has attended the opposite course.

The church has much more to fear from the world's friendship than from its open enmity.

When from this highway of safety clearly marked out by God for his people, we step aside to strike hands with the world in lodge rooms, social friendships, business partnerships, and

matrimonial unions, it may seem to us a light thing thus to join forces with Ahab; but Micaiah's vision of “Israel scattered upon the mountains, as sheep having no shepherd,” but faintly illustrates the spiritual defeats and confusion of the church before her enemies, involving the loss of uncounted thousands of souls that must be the inevitable result of such God-dishonoring alliances.

“Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness.”

A SCENE FROM LIFE.—Of all the terrible curses that have destroyed humanity, intemperance is the most fearful. A young man entered the bar-room of a village tavern and called for a drink.

“No,” said the landlord. “You have had the delirium tremens once, and I cannot sell you any more.”

He stepped aside to make room for a couple of young men who had just entered, and the landlord waited upon them very politely. The other had stood by, silent and sullen; when they had finished he walked up to the landlord and thus addressed him:

“Six years ago, at their age, I, stood where those young men are now. I was a man with fair prospects. Now, at the age of twenty-eight, I am a wreck, body and mind. You led me to drink. In this room I formed the habit that has been my ruin. Now sell me a few glasses more, and your work will be done! I shall soon be out of the way; there is no hope for me. But they can be saved. Do not sell it to them. Sell to me and let me die, and the world will be rid of me; but for heaven's sake sell no more to them.”

The landlord listened, pale and trembling. Setting down his decanter, he exclaimed:

“God help me! this is the last drop I will ever sell to any one!”

And he kept his word.

HELL.

BY REV. L. B. DENNIS.

The time has come for us to look at the full meaning of every word in God's book—the Bible; especially of those words which relate to our interest here and hereafter. Hell has become a familiar phrase, both to the profane and the pious. Most of the good, fully believe that hell means a place of misery, of suffering, and of torment. The bad or profane use it to be something severe. To abuse, to curse, to banish, and to punish. Lathrop has said: "Sin is hell begun, as religion is heaven anticipated."

Webster calls it: "Place of the dead, or of souls after death." Johnson says, "That which is covered—the invisible world." He afterward adds, "The under world, the unseen place." Dr. Cravens declares that—"The Old Testament uses Sheol, and the New Testament, Hades." Pollock makes reference to it in the following lines: "Eternal Justice! Sons of God! Tell me if ye can tell, what then I saw, what then I heard! Wide was the place, and deep as wide, and ruinous as deep. Beneath I saw a lake of burning fire."

Our Divine Master, came with strong language, and calls hell a place of damnation. He says, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell."—Matt. xxiii, 33. But he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation.—Mark iii, 29. There is at present, a great effort to make hell anything almost but a place of torment. But what means this caution of Christ: "But whosoever shall say, thou fool, shall be in danger of hell-fire."—Matt. v, 22. This is showing our duty to our brother. Another fact is, this fire is not quenched; this worm never dies, as we can see from the strong declaration of our Saviour. "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to

go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched."

—Mark ix, 43, 44. As also of the foot, and the eye. How sweetly does Jesus say, "He that is not against us, is on our part. But he refers again to hell, in Luke xvi, 23: "In hell he lifted up his eyes, being in torment." There was evidently suffering. It matters but little as to the title, if the pain is there. Let it be punishment, banishment, indignation, or wrath, it will be hell enough for the transgressor.

Paul says in 2 Thess. i, 9: "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." There was something relating to the feelings of the rich man, when he said, (Luke xvi, 27, 28): "I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment."

One time evidently, that misery did not want company. Mr. Watts seemed to have some little idea of this punishment, this hell, when he said:

"What, to be banished from my Lord,
And yet forbid to die;
To linger in eternal pain,
And death forever fly!"

All we need are the plain Bible facts. May God help us to see the truth as it is in Jesus.

— "No Christian can find perfect rest, until even the last trace of sin is overcome and destroyed; hence his life upon earth is a life of faith on the Son of God."

— "The capacity for knowing and loving is that alone wherein man excels the rest of creation, whereby he rules it. Is he a mirror of the Most High, then there is in him an image of God, which sin has not obliterated, but so polluted and marred, that his one power can never more restore it; but when the image of God is restored in the soul, the partition-walls among men fall down."—Reager.

SANCTIFICATION.

BY REV. G. W. HUGHES.

The attainableness in this life of an experience called "Christian Perfection," "Perfect Love," "Entire Sanctification," is a leading doctrine of Methodism. To deny this would be to deny all our history; to repudiate what the ministers and authors of the church in Europe and America have held from the day that the minds of the Wesleys were settled on this subject down to the present hour.

What is sanctification? It is the result of that act of divine grace whereby we are made holy.—1 Thess. v, 23; Eph. 1, 4; Col. i, 22; Heb. xiii, 12. God's command is, "Be ye holy, for I am holy," and his promise is that if we confess our sins he will cleanse us from all unrighteousness. "For this is the will of God, even your sanctification." "The blood of Jesus Christ his Son cleanseth us from all sin." "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and all your idols, will I cleanse you."

What is implied in being a perfect Christian, or in being wholly sanctified? Loving God with all our heart, soul, mind and strength, and our neighbor as ourselves.

When can we obtain this great blessing? Whenever we are willing to receive it by faith. "Now is the accepted time." Why wait another year, another month, another week, another day? Now is the time. John Wesley, in his experience and observation for forty years, found multitudes who had sought and found this blessing. In 1762, in the city of London alone, he found six hundred and fifty-two souls who had experience it, and all of them declared, that the work was done instantaneously. But he said: "That if one-half, or one-fourth, or one-twentieth of them had declared the work to have been gradual, that he should have believed it as to them, but all declared as with one voice, the

work was instantaneous." "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." When God spake to the children of Israel, through Moses, he said: "Thou shalt love the Lord thy God with all thy heart." When Jesus said to his disciples: "Be ye therefore perfect, even as your Father in heaven is perfect," he meant it, and they understood it.

Wesley says, that the work of sanctification is constantly both preceded and followed by a gradual work. But is it in itself instantaneous or not? In some cases the change has been instantaneous; but he says in some the change was gradual.

But how can we know that we are sanctified, saved from inbred corruption? We can know it just as we know that we are justified. "By the Spirit that he hath given us." We know it by the witness and by the fruit of the Spirit.

When does inward sanctification begin? Wesley says, "In the moment a man is justified." (Yet sin remains in him, yea, the seed of all sin, till he is sanctified throughout.) A man may be dying for some time, yet he does not, properly speaking, die, till the instant the soul is separated from the body; and in that instant he lives in eternity. A man is not dead, to sin until sin is separated from his soul; and in that instant he lives the full life of love.

Does Christian perfection imply any more than sincerity? Yes; for a person may be sincere who has all his natural tempers—pride, anger, lust, self-will. But he is not perfect till his heart is cleansed from these and all its other corruptions.

We cannot expect to be made absolutely perfect on earth. We shall never be infallible. We cannot be freed from ignorance, nor from mistake. We shall retain our infirmities, such as weakness, or slowness of understanding, irregular quickness or heaviness of imagination, impropriety of language, ungracefulness of pronuncia.

tion; to which we might add a large number of defects either in conversation or behavior. From such infirmities we cannot be perfectly freed till the brittle thread of life is severed. Neither can we expect to be freed from temptation; for the "servant is not above his Master." But we can be freed from condemnation. We can be led by the Spirit of God. "The Spirit itself beareth witness with our spirit, that we are the children of God." "Who shall separate us from the love of Christ? Shall tribulation, or distress, or peril, or sword? Nay, I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

"As by the light of open day
The stars are all conceal'd,
So earthly pleasures fade away,
When Jesus is reveal'd."

THE DOUBT OF A LADY.—"Brother Pomeroy, do you think it is hurtful for me to read the *Ledger* and such kind of papers?"

"My friend, that depends much on your moral condition. They say crows can eat carrion and thrive on it, while it would kill some birds. Some ministers are not hurt by going to horse-racing, theatres, various shows, and becoming Freemasons, etc.; while others say their conscience, the word and Spirit of God, require them to abandon all such associations. It is the pure spirits who get hurt with badness. And if I am to judge of your moral state by the folly hanging out to your apparel, I doubt if a dozen *Ledgers* would hurt you. It is probable that you are unhurt by such things."

—Mercy and the revelation thereof is the only antidote against sin. It is of a thawing nature; it will loosen the heart that is frozen up in sin; yea, it will make the unwilling willing to come to Christ for life.

SELF-CONQUEST.

The true test of strength is not in what a man does, but in what a man restrains himself from doing. And notwithstanding all the false maxims of this false world, he is not the strong man who can lift himself up with a giant's might, and grind an enemy beneath the heel of hate.

He is a strong man who in the face of insult, in the face of antagonism—and that which is harder still to bear—in the face of secret persecution, with the thunderbolt already forged and in his grasp, can with closed teeth say, "I will not hurl it." Like God, he is slow to anger—not because he is feeble, and dare not show his wrath, but because he is strong, and will not.

It is always harder for us to wait than it is to strike. All of us are more or less animals down at the base. We each have our horns, just as much as the ox, and we are by nature just as fond of goring people. But is that a test of power, worthy of men in the image of God? It takes only the lowest brute in the field to kick. Ah! but it often takes a soul filled with the Spirit of a holy Christ not to do it.

Oh! to have the power to crush some bitter persecutor; to hurl to the dust some cruel foe; to have the power to do all this, and still be able to say, "No, my Father, if it be thy will that I should carry this woe I will neither murmur, nor lay it down, nor shrink from it." God's heaven lies all about such an one. God's angels come to sing their songs to him. And as Christ stood in the midst of that council-chamber, smitten and degraded, and yet the only calm and peaceful one among them all, so in this world doth he stand who hath learned to conquer himself, smitten it may be, mocked, reviled, and misinterpreted, and yet in the midst of all his heart-aches, he stands a king, though his only crown may be a wreath of thorns.

Now, here is just where lies our greatest difficulty in leading a Christian

life. If it were merely to perform some single act, why, I think I could rush upon a hundred bayonets. I could stand as Latimer did, praising God while the flames gathered about me, if I knew that by the time the day went out I should have seen the Sun of Righteousness in his glory. I envy the martyrs—every one of them. I think you or I could have had their physical courage. Ah! but this moral bravery, which is harder than mere brute endurance in the same proportion as it is nobler and more heavenly—this bravery which must last, not an hour only, while the flames are burning and the soul is spreading its wings to mount to God, but a month, a year, a lifetime—that, that is the truest test of Christian strength.—*Rev. G. T. Dowling.*

THE LOST SHEEP.—“The Son of man is come to seek and to save that which is lost.” I once asked a shepherd:

“How do you find sheep that are lost in the snow?”

“Oh,” he said, “we go down into the deep ravines, where the sheep go in storms; there we find the sheep huddled together beneath the snow.”

“Are they able to come out when you take away the snow?”

“Oh, no; if they had to take a single step to save their lives they could not do it. So we just go in and carry them out.”

Ah, this is the very way Jesus saves lost sheep. He finds us frozen and dead in the deep pit of sin. If we had to take a single step to save our souls, we could not do it. But he reaches down his arm and carries us out. This he does for every sheep he saves. Glory, glory, glory be to Jesus, the Shepherd of our souls. Oh, children, let Jesus gather you! Feel your helpless condition, and look up and say, “Lord, help me.”—*McCheyne.*

—Living grace is dying grace. And dying grace that is not living grace is poor to die by.

INTEGRITY.

The religion of Christ is utterly opposed to all deceitful arts and manoeuvres by which so many seek to make their way in the world. It exhorts, “that no man go beyond or defraud his brother in any matter.” It inculcates the most elevated standard of morals in relation to this whole subject. And whenever true Christian principle prevails, there will be seen a standard of action in this respect, far higher than that which obtains in the world at large. In the business relations of life the professed followers of Christ come directly in contact with the men of the world, and reveal most clearly the principles by which they are guided. If they are known, in this practical way, as hard, artful, overbearing men; if they must be watched and guarded against—just as one guards himself against a professional horse-jockey—they may rest assured that their Christian influence, in the community where they dwell, goes for very little. Men at large will not, and ought not to recognize any great worth or virtue in a religion which manifests itself in this way.

Many professing Christians seem to suppose that they exhibit a real integrity, so long as they keep strictly within the bounds of a *legal morality*. But it is not so. The laws of the land are necessarily imperfect. They cannot be adapted to all cases of right and wrong which may arise in the intercourse of man. They cannot mete out true moral justice between man and man, in reference to a thousand little interests. It is no uncommon circumstance that gross *injustice* is penetrated in the name of law, simply because of the limitations and deficiencies of law. And the professing Christian, who is on the look out for such opportunities—who goes forward in the way of wrong simply because he has the law on his side, thereby forfeits the respect of men, and surely impairs his influence.

The Gospel of Christ is deeper than

PERSECUTION.

Persecution was not born in Spain or Italy, nor quite so late as the Middle Ages of European history. We read in the Bible of Cain and Abel, but these free-thinkers cannot see so far back as that. They see their ancestor in a wriggling worm with a long scientific name, but they cannot believe the story of the garden of Eden. Look, then, at the early persecutions of the Christians. Their Master was crucified. In the ten persecutions that rapidly followed, it is asserted that millions perished for their religion. To suffer martyrdom became a passion and an honor.

But why repeat this history known to every boy and girl? But who were the martyrs? Was there one among them who denied God? Were they not all put to death simply for their positive religious faith, and because they would not recant it? Certainly so, or all history is a lie. Peter himself could have escaped crucifixion had he denied his belief in the resurrection of Christ. Paul could have kept his head on his shoulders had he simply said, "I do not believe Jesus was the Messiah," and perhaps might have become himself a Roman governor; and any one of these millions of men and women and children could have done just as some millions of apostates and skeptical Christian actually did to save their lives by denying their religion.

But finally Christians became numerous; emperors and kings espoused their cause, and floods of barbarians were nominally converted to Christianity in masses. A king would become a Christian so-called, issue an edict, and all the people were Christians the next day.

Now Christianity could not at once bear the shock. It would be piling cords of green wood on a small fire. Christianity was, in fact, nearly overwhelmed with the mass of crude material thrown upon it and unassimilated. Had it not been divine it would have been smothered. A majority of the

so-called Christians in the Dark Ages of Europe were not Christians. They have no just claim to the name. Not one in ten thousand ever read a Bible. Many priests never read the Bible or heard it repeated, or could write their names. Their beliefs were as absurd as the most nonsensical notions of any ancient heathen or modern defenders of free thought. To make true Christians responsible for anything that those ignorant monsters did who conducted the Inquisition is, if done sincerely, proof of ignorance, and done insincerely, proof of malignant falsehood! The man who does it is just so far a knave or a fool. It was no part of Christianity. There is not a precept of Christ or his apostles that sanctions persecutions. These men really know nothing of Christ and his apostles. They were baptized heathens; they were monsters of the same kind that put to death the earliest Christians.

But now, who were the martyrs whom these falsely-called Christian ministers tormented? Who were the victims of the Inquisition? In ninety-nine cases out of a hundred they were the true Christians of their day. They believed in God. They believed in Christ. They believed in the Bible. They opposed superstitions and cruelties. They advocated the revival of primitive Christianity; and, for this, they were thrown into underground cells; for this, they were seated in chairs from which they could never rise; for this, they had those steel needle necklaces put around their throats; for this, they were stretched and dislocated on a rack, while attendants stood by and felt the pulse and spared their lives to be racked again; for this they were burned alive—it was because they were Christians, and wanted the privilege of reading the Bible and preaching what they believed to be the truth.

And yet a modern free-thinker (loose thinker) would hold up this infernal crusade against Christians by these ignorant monsters as an effort of Christians to suppress free thought!

these human laws. It gives laws to conscience and the heart, which every true follower of Christ will observe, though human laws do not require him to do so.

These truths have a practical application. There will often be found in the church men who seem to pride themselves upon being shrewd and sharp at a bargain—upon being equal to the world in all the cunning and overreaching of trade, and the church has to bear the disgrace of such a spirit; for the enemies of religion take a great delight in marking the conduct of such men, and holding up to reproach the church of which they are members.

A church member, who has not had one jot of his worldly spirit abated by his connection with Christ, who is just as eager and just as unscrupulous in his grasp after this world's goods as before, is certainly a very singular person. His offence may not take such a shape as to be exactly disciplinable, and yet it may be doing far more injury to the church, than many offences which are made subjects of discipline.—*Rev. E. Haven, D.D.*

HYPOCRISY DOES NOT PAY.—This is not the age for hypocrites; hypocrisy is at discount in these times. A coin too much alloyed makes counterfeiting profitless. So the cheap commodity in some churches called religion, has robbed hypocrisy of its motive. Counterfeiting pays best when the genuine is costly and at a premium. Let the saints so demonstrate the Divine in them as to make hypocrisy a temptation to iniquity. When the way to heaven is made wide, and mere pretense is called religion, pretenders are numerous.

—Some say, When grace and a good nature meet together, they do make shining Christians; but I say, When grace and a great sinner meet, and when grace shall subdue that great sinner to itself, and shall operate after its kind in the soul of that great sinner, then we have a shining Christian.

"A PECULIAR PEOPLE."

BY REV. C. A. CUSICK.

God has a people—a chosen people. He says, "This people have I formed for myself; they shall show forth my praise."—Isa. xliii, 21. God has always had a chosen people, and always will have as long as the world stands, "To show forth the praises of him, that has called them out of darkness into his marvelous light."

They are a purchased people. They have been purchased by blood divine. They sing, "Unto him that loved us, and washed us from our sins in his own precious blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."—Rev. i, 5-6.

They are a consecrated, self-denying people. They are consecrated to God, to His will, and to His truth. Every power of their being, both mental and physical, is consecrated to God—their time, talent, voices, reputation, influence, property, and all are consecrated for the advancement of God's cause.

They cheerfully take up their cross and do God's will. They confess that they are pilgrims and strangers here on earth, and they act like it.

"They nightly pitch their moving tents
A day's march nearer home."

They are happy, too, while on their pilgrimage through this world of sin and sorrow. By their lives "They teach us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world."

They are a good people. All their works are wrought in love. Love is the main spring of all their actions. The principle of love is back of all that they do; for they are born of that Divine nature which is love. "Love worketh no ill to his neighbor. It thinketh no evil; it suffereth long and is kind."

They are a holy people. "For thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.—Deut. vii, 6.

Again, "Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice: and the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldst keep all his commandments." Deut. xxvi, 17-18.

They are filled with the Holy Ghost. "Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel."—Acts iv, 8.

"And when they prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and they spake the word of God with boldness." While Peter yet spake these words, the Holy Ghost fell on all them which heard the word." Stephen was a man full of faith and the Holy Ghost. The command is to "be filled with the Spirit."

The Holy Ghost makes us peculiar. We may talk about plainness of dress, coming out from the world, throwing away tobacco, renouncing all secret societies, and speak against the popular sins of the day—this is all right in its place; but it is not all this that makes us appear so peculiar in the eyes of the world as it is being filled with the Holy Ghost as they were on the day of Pentecost. It astonished the world, and "they were all amazed and were in doubt, saying one to another, what meaneth this. Other mocking said, these men are filled with new wine." The effects which the Holy Ghost produces, such as shouting and leaping for joy, bring down the opposition and persecutions of an ungodly world and dead formalists.

Another feature of this people is, they are meek. This feature was

what characterized their Master when here on earth. "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth."—Isa. liii, 7. "When he was reviled he reviled not again." It hardly would be supposed that this people could move through this world of sin without making some commotion. The world will say, "These that turn the world upside down, have come hither also."

Dear brethren, God has thrust us out to take our stand against worldliness, dead formality, skepticism, sin of all kinds. "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand."

BEARING THE CROSS.—The Rev. Charles Simeon observed to a much respected friend: "Many years ago, when I was an object of much contempt and derision in this university, I strolled forth one day with my little Testament in my hand, I prayed earnestly to my God, that he would comfort me with some cordial from his word. It was not for direction I was looking, but only for support. I thought I would turn to the Epistles, but my book was upside down, so, without intending it, I opened on the Gospels. The first verse that caught my eye was this: 'They found a man of Cyrene, Simon by name; him they compelled to bear his cross.'—Mat. xxvii, 22. You know Simon is the same name as Simeon; what a word of instruction was here! What a blessed hint for my encouragement! To have the cross laid upon me that I might bear it after Jesus—what a privilege! It was enough. When I read that, I said, 'Lord, lay it on me; I will gladly bear the cross for thy sake;' and I henceforth bind persecution as a wreath of glory round my brow."

Yea, and all that will live godly in Christ Jesus, shall suffer persecution.

PERILOUS TIMES.

BY REV. E. P. M.

We are living in the "perilous" or strictly "difficult" times predicted in the New Testament—times when it is difficult to know what to think or do.

1. There is, evidently, a strong drift of feeling and faith in the orthodox church away from the mortifying and alarming doctrines of the Bible. There seems to be an uncertainty or a confusion of thought and belief in the ministry. Old foundations are being re-examined, and men confess that for the present they "are not sure." Of course, men will not preach eternal punishment if they are not quite sure of it; and if they do not preach it, it will soon drop out of the faith of the people. Unbelief is in the moral atmosphere everywhere. This was predicted. Read 2 Tim. iii.

2. This decay of faith in the severer parts of revelation changes the whole aspect of the church and the world. The church conforms more and more to the play-house and club-room. Her services must be entertaining and attractive to carnal hearts in all their parts. Sabbath morning, if pleasant, witnesses a dress parade to the sanctuary to hear a "charming" sermon and a modified Sunday opera.

3. The Church needs converting. Probably one-half of her members today are conscious that they are destitute of vital godliness. Of this "mixed multitude" probably but few practice secret prayer and Bible study, and fewer still have family worship. Revivals are frequent, but very shallow and transient. People do not believe, pray and live as formerly. For a description of the church read Rev. iii, 14.

4. There are two distinct elements in the church—the worldly and the godly. The former is usually the stronger in numbers and wealth; the latter usually yields to its control, so that worldly policy prevails. The pulpit is made the vassal of the pew. The

preacher must have talent to please men, and if he preaches upon popular sins or unpopular doctrines, he must have and exercise great skill and *finese*, or the money power which hired him, will discharge him. The fitting of his clothes, and the cut of his hair, will go farther to commend him than his piety. Most of our churches do not want a man of much real apostolic piety. The world in the church loves its own, and quickly recognizes a minister who is "one of them." In unbelief and all kinds of worldly conformity, the large city churches are in the advance. The church has been fascinated and corrupted by the world. It is the "worldling's day." We have a splendid materialistic civilization, and Christianity has never prevailed in any nation after such a complex and splendid civilization was attained. Wealth, luxury and popularity corrupt it. Our civilization is of the earth, earthy. In its general drift it is opposed to Christianity. Unbelief and lawlessness are our great perils.

5. But you ask what you should do. Stand firmly on the fundamental doctrines of God's word as held by the true church in all ages. Do not stake the truth on its prevalence. God does not, but rather predicts, a "falling away." The unbelief of man does not make the truth of God of none effect. Do not yield to the popular prejudice against "doctrine" and "creeds." It is as much your duty to believe what God says as to do what He commands, and it can do no harm to write out and publish to the world what you believe. A ship sailing without a flag is taken for a pirate. Be sure that you preach and practice sound, *healthy* doctrine, and encourage others to do so in all possible ways.

6. Do not trifle with the great doctrines of the Gospel nor shun them, especially those pertaining to sin and penalty. To jest about hell, or give it a third or fifth-rate place in the rank of doctrines, is so manifest an inconsistency that the world will take it as evidence that you do not believe it, or

you are a dishonest time-server. The doctrine of universal immortality and a partial salvation is, and always has been, regarded as essential to orthodoxy; but it is the most solemn and tremendous faith ever believed, and only found in Christianity. Certainly the masses in and out of the church do not intelligently and firmly believe it, and very few apply it to their impenitent friends in death. The great majority of "men of the world" are practical infidels.

7. Hold firmly and preach consistently all the fundamental doctrines of the Bible. Do not neglect an unpopular doctrine until some popular sensation calls it up, like that which has lately opened the mouths of so many orthodox men to preach on future punishment. Hold and preach all the great doctrines steadily and consistently, and they will hold you. Dwell chiefly on those that are common to all orthodox symbols and essential to orthodoxy. I firmly believe that the Westminster Standards are nearest God's word of any ever penned by the hand of man, but I give a secondary importance to those doctrines upon which wise and holy men differ. The best part of every Christian is that in which he agrees with all saints, and the poorest part is that found in his *ism*. The times are too late and perilous to press denominational differences. Remember that you are a Gospel preacher, and not merely a worldly-wise reformer. It will not pay you to espouse reform work; and it is not wise to oppose others in it. Bid those god-speed who honestly think they can do good by reform work, and tell them that you can do better by the simple, direct, and spiritual methods of the Gospel. As the Apostles did not go out with a pledge or any other human device to reform men, but with the cross of Christ and in dependence of the Holy Spirit to regenerate men, so you can do your best by employing the primitive methods.—2 Peter ii, 17-22.

8. Do not argue much, and do not boast of "scientific" methods of de-

fending the Gospel. You are sent to *preach* it and not to defend it. Mr. Blauvelt has reasoned himself scientifically out of the orthodox ranks. Nehemiah, when invited to parley with Sanballat, wisely declined. Read 2 Tim. iv.

9. Expect rejection and reproach like your Master. Read Matt. x, 24, and 1 Peter iv, 12-19. Be willing to do the maximum of honest work for the minimum of pay. The worldliness of the churches and the manifest surplus of ministers may send you to the "highways and hedges," but do not become soured or discouraged. The true church—the Israel within Israel—has no earthly hope of wealth, honor, power or glory. The true bride waits in reproach and humiliation for the Kingly Bridegroom to appear, lift her from the dust and place the royal diadem on her queenly brow. Go on, brother, with faith, hope, and cheerful courage.

"A heavenly race demands thy zeal
And an immortal crown."

—We never should know the blessings of a home, if there were no winter snows and winter winds to make us crowd round the happy hearth. Just so, believer, you would not know the blessing of such a chamber as Christ is, if there were no sicknesses, and dark impending providences to make you live more in him.

—Ah, it is a sad thing when the soul faints under the rebukes of God. They were intended to lead you deeper into Christ—into a fuller enjoyment of God. Do not faint when thou art rebuked of him. When a soul comes to Christ, he expects to be led to heaven in a green, soft pathway, without a thorn. On the contrary, he is led into darkness; poverty stares him in the face, or bereavement writes him childless, or persecutions imbitter his life; and now his soul remembers the wormwood and the gall. He forgets the love and wisdom that are dealing with him; he says, "I am the man that hath seen affliction. The Lord hath forsaken me, and my God hath forgotten me."

PHYSICAL DEATH.

BY T. P. JARNAGAN.

1. *It is appointed to man.* After the fall, God said to Adam, Gen. iii, 19: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Since then, the Lord has given life to unnumbered millions and taken it away, and He still gives life to man and takes it away. Man understands that this is the work of God. Job, says x, 8; xxx, 23: "Thine hands have made me and fashioned me together round about; yet thou dost destroy me." "For I know that thou wilt bring me to death, and to the house appointed for all living."

2. *All must die.* Psa. lxxxix, 48: "What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?"—Eccl. viii, 8: "There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it."—Psa. xlix, 6-8: "They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him: (for the redemption of their soul is precious, and it ceaseth forever:) that he should still live forever, and not see corruption."

When these things are pressed home upon the minds of the unsaved;—when they see that their end must come, and the time of their departure draws nigh, and the "terrors of death" stare them in the face;—when, on one hand, they know that the separation of the soul from the body will, without any doubt, place them in the hands of an angry God beyond the hope of mercy; and, on the other hand there is set before them the picture of the grave—"a land of darkness, as darkness itself; and of the shadow of death, without any order,

and where the light is as darkness;" it is not to be wondered at that they shrink back with horror from such "a leap in the dark," and are filled with fear and terror at the thought of meeting God without a preparation; for, as it is written, Heb. x, 31: "It is a fearful thing to fall into the hands of the living God."

And when we consider the infirmities of our nature; how liable we are to disease; how short life is,—as David says, "Our days on earth are as a shadow, and there is none abiding;" and how we know not the day of our death, but are commanded, "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth;" we should think soberly and act wisely in reference to the future welfare of our souls before we go to the place from whence we "shall not return;" at least, not to meet with any change; for "it is appointed unto men once to die, but after this the judgment."

David thought upon death in time, and did not want to live as though this earth was to be his home forever. His prayer and "consideration of the brevity and vanity of life" is full of wisdom. Psa. xxxix, 4, 5: "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity." In like manner, it will be wise for us to pray, "So teach us to number our days, that we may apply our hearts unto wisdom"—that is, that we may apply our hearts unto religion; for "wisdom" is religion.

The salvation of God which alone fits man for living right, will prepare him for death. And "to live well is to make good dying inevitable." That is, when we have been "born again, or from above,"—when "we know that we have passed from death unto life"—"from the power of Satan unto God," and thereby have become "united to Christ the living Vine;" and have

grace whereby we are enabled to serve God acceptably in life; we will by that grace which enables us to live right, be prepared for death at any moment.

The only *sting* that we read of death having, "is sin" (1 Cor. xv, 56); and when we are saved from our sins, as it is the good pleasure and will of God that we should be (Matt. i, 21), death will have no terrors. Like the Psalmist, every one who is saved can constantly say, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me." As John says, "Perfect love casteth out fear." The experience of millions of the redeemed strengthen and illustrate these statements, and we will notice the language of some of the old saints in reference to death.

Job, though in deep affliction said:—"I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. (Job xix, 25-27.) The apostle Peter lived in readiness to meet God by an obedient walk and conversation; and seemed only concerned for the glory of God and the welfare of the "lambs" that Jesus told him to "feed," writing to them, "Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me."—2 Pet. i, 13-14. Paul was not dismayed when he knew that he must die, but wrote Timothy shortly before he was executed at Rome, (2 Tim. iv, 6-8): "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall

give me at that day: and not to me only, but unto all them also that love his appearing."

So, when we see how well and how fearless the upright die, and we say,— "Let me die the death of the righteous, and let my last end be like his!"—let us go further,—let us be diligent to get *the life of God* in our souls, and *live the life of the righteous*, and then our prayers shall be answered.—we shall die the death of the righteous, and our last end shall be like his.

Those who die saved are counted happy indeed. "A voice from heaven" said to St. John, "Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

TOBACCO INJURIOUS.—Tobacco not only injures those who use it, but often those most dear to them. Its ordinary use is a sin against God, against the body of the user, and against his wife and children. Russel T. Trall, M. D., a physician of eminence, says: "Every woman who marries a man who is addicted to the use of intoxicating drink, ever so moderately, runs the risk of eventually finding herself yoked to a drunkard instead of married to a man. But there is a worse and more prevalent habit among the young men than liquor drinking. I mean tobacco using. To say nothing of the filthiness and indecency of the habit, it is undermining the constitution and exhausting the vitality of the young of our country at a fearful and rapidly increasing rate. Because it does not occasion acts of violence, assaults, murders, etc., its injurious consequences are generally supposed to be less than those of alcohol. But while alcohol excites the muscular system, tobacco torpifies the brain and nervous system, depresses all the vital energies, paralyzes the organic instincts, and lowers the tone of the whole moral nature. The breath of a tobacco user is always nauseous; all the exhalations from his body are pestilential. No woman can sleep in the same room with

him, much less in the same bed, without being poisoned with the emanations from his breath and skin; and no child can be born unto him without a more or less depraved organization. Many women have consulted me professionally whose 'nervousness,' and 'sinking spells,' and 'vertigoes,' and 'heart flutterings,' and 'rushes of blood to the head' were attributable solely to the tobacco which their husbands chewed and smoked."

RUNNING OFF THE TRACK.

One of the Presiding Elders of our (Troy) Conference, brought forward a minister's application for re-admission, with this fault in the man: that he was liable to run off the track. Not that he fell into sin; his moral character was without blemish; yet it seemed difficult to keep him on the track. As the elder did not inform us what track he ran off from, we are left to guess it might be the ecclesiastical track. Now the elder was right in this. I introduce it only as a text, or an apology for saying something partly on this line.

Some things and some men can afford to run off the track once a year, provided no one is killed, literally or spiritually; for they are able to get themselves on again, repair damages, and then keep ahead of the world. Contrast: A minister being asked how his church prospered, replied, "We are all harmonious and united, but he did not know as all would call it the best kind of union, for they were frozen together. That it was all quiet so long about the Potomac was no accident; such broodings of nightmare would quiet anything." A brother asked if they had fanaticism in their meetings. That's a queer question. Who would go to the graveyard to look for disturbers of the peace? No, sir; it requires high pressure life to run off the track. Who ever heard of an ox cart smashing up, or oxen either? But when that gleaming, one-eyed monster, living on fire, comes along, under the terrible power of suppressed expansion, stand back! yes, stand back! and

let harnessed thunder go through! It's no dead and alive thing that runs into extravagances. Fanatics and lunatics are made of the smartest kind of folks. A fool don't know enough to be crazy, they are just bright enough for the devil to send around the world to say, there is no God! And one whose mouth was shamed out of nonsense, just said it in his heart, so as to tell his master he had done the errand. Some of the same sort left.

Not long since, I attended a protracted meeting in a church of three hundred members, and only twenty who were spiritually alive, as the minister stated. I said to him, "Not half of that number can I find." That's true, as some of the best are home-sick. Here were eight or ten believers set into this mass of worldly, backslidden professors, taking no part in the work, except to exhort us to bring in sinners; that they needed this work among sinners to encourage the church, etc. At last I replied, "The shelves of this dead-house are all full; no more corpses can be taken in till some of these are resurrected." And still they voted to keep up the meetings, and we did. Numbers were brought to life, and testified in public that if they had been called to their account but a few days before, they would have been lost. This church was not as bad off as the one froze together; they had life enough to fight the truth and the minister.

A brother says: "Let me tell you some of my experience."

"Well, say on."

"Once I was one of these fiery, excitable kind; up and down in my feelings; glad to-day and sad to-morrow; but, of late years, I go along about the same."

"I suppose, as the Yankees say, like an even-spun thread?"

"Yes; that's it!"

"Well, I like a few kinks in my thread; such kinks, too, as no mortal can unravel."

He replies, that "a uniform state of mind is preferable. Now, I don't go

down very low, nor up very high, but right along sort of even."

"Yes; that's the way they do in the grave-yard; they go along about so. If you speak of outward deportment, of uniformity in obedience, I agree with you; but soul life is variable. Practically, death and inertia are the only uniform things I think of; while life everywhere is the most spasmodic thing in creation; nothing can master the ups and downs of religious life, or any other, after death. And here you congratulate yourself on the attainment of soul evenness. My friend, I fear there is a strong touch of death in you. Life—full-pulsed life—don't run so even; it is seen everywhere and in all kinds of life, to be uneven. Cut down that old oak tree, whose outstretched arms have weathered the storms from long ago; begin at the bark, and count the layers in to the heart, and you shall know how many spasms of life it took to make that tree. Now open your ears to the great, fitful, breath of old ocean; mark the mighty spasm which lifts the waters up. Yes, my friend, you apply your notions of even life to wind and water, and it would kill both; and most likely you are dead, but died so slow that you did not know what it was. Some said it was growing manly in religion.

"Now, this whole system of life, of all kinds and grades, is illustrated near at home, in the seat of self life. The heart don't know anything else but spasms, and on that line it's above being taught, and that is the action of life everywhere; it is on the ebb and flow fashion. The fact is, life antagonizes with so much death, that it must go with a spring to overcome. Mark ye, there is no spring in death or inertia; they depend on solid, *sort of even*. Now look at this: here is a brother representing the grandest and most sublime life in the universe to be the most like death. The Lord bless your poor soul with your first experience of life's mighty ups and downs, and teach you the difference between death's *even* and the throes of life!"

But before we part, let me inquire of this brother, if it would not be agreeable to you to join some other church? "O! I did that three weeks ago." There you have it, and that is just as I hoped it always will be. I want life's progression to run into Methodism, and death's progression to run out; and now you examine every foot print out from this holy ism, and if you find one live track going out you will find a novelty. Mark ye, I do not say the church organization, I mean the spiritual of Methodism, for I have a sister who went from the Methodist church to the Presbyterians by my advice; her husband is a Deacon; there was no church of her choice within reach. She joined as she had been, the minister said he could smuggle her in a Methodist, and he did, and they live and love as Christians. So much for my anti-sectarianism. But before leaving, let me just note a curiosity in this connection. Some churches—I mean a spiritual sense—seemed located just in the thoroughfare of life's progression. So that when the Holy Spirit comes with all his quickening powers, these places receive the first tides of life, while others are drawn from. I have seen some of these anti-life places and said to the members, that their churches could hardly survive God's great coming into a community; and in some places, I have known it keep the poor fellows trotting day and night with tracts on fanaticism—wild-fire, and animal excitement, just on the necessity of self-protection; but in spite of their watching and guarding, divine light and power broke through and converted some of their members, when they left for the banqueting places.

Some churches seem erected where you might look for a sepulcher: they are so contrived for taking in soul corpses, and when the cause languishes, wickedness increases, and backsliders are multiplied on every hand; you will see the procession of death going into these dead houses till every shelf is full, and even paying rent for lying there; such require machinery in wor-

ship. These churches live on religious relapses.

As my neighbor says: The spiritually dead prefer a church that is neutral on politics and religion.

At a camp meeting where with a close look out against fanaticism, they went through with a meeting quite decently, and had good done, one minister described religion, by a river gliding along through the broad meadows so silent and smooth, that one would hardly suspect so large a body of water moving so near by. But O, how placid, and then how deep and smooth, etc. Reply: That is a very good description brother, of this great salvation and its effect on the mind, and there is no fault to find with it. But if you please, just put my river down by the way of Niagara, I like to go over the falls now and then, and get a thorough stirring up; yes, go down out of sight, where I hold my breath under life's high swells and glorious tumults.

I think you said that deep river moved? Yes; very good, I am glad of that, but don't let these deep river folks get so disturbed, because occasionally the white caps go dashing through their placid waters, probably they came over Niagara not long ago, and don't get calmed down so soon. If depth and placidity are so prominent qualities, here is a chance to show it. But how much charity these dear souls need for this Niagara foam; then how much patience Niagara minds need with half-stagnation. So let us all be kind and loving, as one may help the other all the way through.

Now I like these deep-river minds; they are the reliables,—the fixed poles by which mariners set their compass, or as floating piers in a storm, which a dozen rocking, whirling crafts might hitch to with safety; Or, better still, they are as ballast in a ship, holding things down and holding things right side up, making more sails safe; though but little seen, are preventing shipwrecks, without the credit of doing it.

Now, since I am so near it, let me speak to that friend who goes by prin-

ciple in religion. He says he does right because he ought to do right, whether he feels like it or not. That is just what you should do; it is what we all preach; but right—great immortal right—is armed with a higher motive and a greater power than is found in the mere conviction of duty. You may discipline bone and muscles to right doing, because of its propriety and fitness; but when you come to great, passionate, surging soul, you are baffled. Souls can't live on so cold an aliment as abstract right. Soul is made for emotion, and it's a long step from principle to passion. If we serve God acceptably, we must be so conformed to the similitude of right as to be able to do right with a degree of naturalness and pleasure; and perhaps it is safe to say, that our pleasure in righteousness is in proportion to our naturalness in righteousness; our present and eternal happiness in holiness rests on so deep a conformity to holiness as to make holiness natural to us. "I shall be satisfied when I awake with thy likeness." (See Bible.)

Now, brother, you have started right, and just as all must start, from conviction; so go on: but don't cease the struggle till you reach the higher motive of doing right because you love to do it. God is glorified, not so much in our convictions of right as in our happiness in right doing. Our spirituality is measured, not by our punctiliousness in doing, not by the number of chores performed, but by the increasing pleasure of doing them. It is at this point that we approach the Divine resemblance. Godliness means joy unspeakable and full of glory in the soul, as well as diligence in business and honesty in commerce.

I am aware that this is not the worldly fashion of religion. Some churches seemed armed with argument and sophistry against what they call emotional piety; the whole stress of Christian character and the hope of heaven is laid on outward righteousness. With some, the highest type of a Christian is he who can do his duty

in the coldest blood; they have blood thermometers, and he who can stand at soul zero by the year, and keep up his religious ceremonies, is the model church member. Religious excitement is a by-word and reproach with them; harmoniously froze together, no danger of running off the track! If such are Bible Christians, then thousands of the old martyred saints, who are supposed to have entered into final glory, were happy in delusion. The Lord save the deceived. Amen.—*B. Pomeroy.*

“ALMOST, BUT LOST!”—“Many years ago,” says Dr. Wm. M. Taylor, “while we were ministering to a Church in Liverpool, it was our melancholy duty to go to the widow of the first officer of the Royal Charter, and tell her that her husband was drowned. The vessel had gone round the world in safety. Her arrival at Queenstown had been telegraphed, and the sailor’s wife was sitting in her parlor with the table spread in eager expectation of her husband, when we entered to say that he had been drowned with more than four hundred others in *Mœfra Bay*, only two or three hours from the harbor. We never saw such agony as that face depicted when, grasping our hand in hers, she cried with a grief too deep for tears, “So near home, and yet lost!”

But what eternal horror shall hang about the doom of those who are “not far from the kingdom of God,” but whose good desires, and resolutions, and determinations shall only end in the disappointment of perdition at last! Woe to the man who puts off the day of salvation—the time will come when perdition cannot be put off! Now is the accepted time.

“Almost cannot avail,
Almost is but to fail;
Sad, sad that bitter wall,
Almost, but lost!”

—Dear anxious soul, why do you keep away from Christ? You say Christ is far from you; alas! he has been at your door all day.

PRECIOUS BLOOD OF CHRIST.

The Bible is full of the blood of Christ. It is indeed the great theme of the Scriptures. In the judgment of Peter, it is precious. But why precious! Why is so much importance attached to it? I answer:

1. Redemption is by the blood of Christ. “Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us.” “In whom we have redemption through his blood.” By nature we are under the curse of the broken law, and in bondage to corruption. “Christ hath redeemed us from the curse of the law, being made a curse for us.” Dying for us, in our room, he has satisfied the demands of both law and justice, and thus secured for us complete deliverance.

2. Justification is by his blood. “Much more then, being now justified by his blood, we shall be saved from wrath through him.” The blood of Christ is the symbol of his obedience, as well as of his sufferings. It is the evidence that he has finished the work given him to do; and that he has wrought out and brought in an everlasting righteousness, and thus secured that which is needful to justification. There is no justification without righteousness. No man can attain it by the obedience of the law. Christ has wrought it out. It is in him. In receiving Christ the believer receives the gift of righteousness unto justification of life, and hence he is justified on the ground of the righteousness of Christ, imputed to him and received by faith alone.

3. Peace is by his blood. “But now in Christ Jesus, ye, who sometimes were afar off, are made nigh by the blood of Christ; for he is our peace.” “And having made peace through the blood or his cross, by him to reconcile all things to himself.” “How much more shall the blood of Christ purge your consciences from dead works to serve the living God.” Man by nature is alienated from God. There can be no

peace until the demands of law and justice are satisfied. All this is found in the blood of Christ. There is no peace for the troubled soul in anything but the blood of the Lamb. It is only by faith in this blood that solid, enduring peace can be obtained.

O weary wanderer, looking for rest and finding none, this way, "Behold the Lamb of God that taketh away the sin of the world!" "Be of good courage, rise, he calleth for thee." Do you not hear his words: "Come unto me, all ye that labor and are heavy laden, and I will give you rest?"

4. Forgiveness is by his blood. "Almost all things by the law are purged with blood; and without shedding of blood is no remission." "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. There is no remission without satisfaction. Justice must be done. God cannot do wrong, even to save sinners. Christ, by the shedding of his blood in the room of sinners, makes it possible for God to remit the penalty to the believer, and still do justly. More; he makes it impossible for him not to remit the penalty to the believer without injustice. Hence, the remission of sins to the believer is a high act of justice, as well as of mercy. "Mercy and truth are met together, righteousness and peace have kissed each other."

5. Cleansing from sin is by the blood. "The blood of Jesus Christ his son cleanseth from all sin." "Unto him that loved us, and washed us from our sins in his own blood."

We need holiness as well as forgiveness; sanctification as well as justification. He has not secured the latter for his people, and left them to work out the former as best they could. He has made full and complete provision for both. His blood is efficacious to purify as well as justify. The redemption which Christ has purchased is full and complete. He is made to the believer sanctification as well as wisdom and righteousness. We are sanctified in him, as well as justified. It be-

comes us to look to and trust in the blood of Jesus for deliverance from the dominion and power of sin, as well as for the remission of its penalty.

Let us appreciate the blood of Christ; let us study it; let us trust it; let us magnify it; yes, let us glorify it. It cleanseth from all sin.—*United Presbyterian.*

TESTIMONY OF WEBSTER.

Joseph Cook says that, on the morning of Saturday, October 23, 1852, Daniel Webster said to his physician:

"I shall die to-night."

Dr. Jeffries, much moved, replied after a pause: "You are right, sir."

The gorgeous and jeweled October day rolled on at the edge of the sea; and when evening came, the last will and testament of your greatest statesman and orator was brought to him for his signature which he affixed, and then said: "Thank God for strength to do a sensible act! O God, I thank thee for all thy mercies."

His family was brought to his bedside, and his biographer, Curtis, took his seat at a table, and caught these last words. Curtis says they were uttered slowly and might have been heard through half the house.

"My general wish on earth has been to do my Master's will. That there is a God, all must acknowledge. I see him in all these wondrous works. Himself how wondrous! What would be the condition of any of us, if we had not the hope of immortality? What ground is there to rest upon but the Gospel? There were scattered hopes of the immortality of the soul, especially among the Jews. The Jews believed in a spiritual origin of creation. The Romans never reached it. The Greeks never reached it. It is a tradition that communication of it was made to the Jews by God through Moses. These were intimations—srepuscular twilight. But, thank God, the Gospel of Jesus Christ brought life and immortality to light—rescued it, brought it to light."

Then the greatest reasoner this coun-

try has produced, caused a sacred hush to fall upon his dying chamber, and in aloud, firm voice he repeated the Lord's Prayer.

Another authority, his own secretary, says that in the last week of his life, this man, whose career you know, often repeated the whole hymn, of which the first stanza is—

“Show pity, Lord, O Lord forgive;
Let a repenting rebel live.
Are not thy mercies large and free?
May not a sinner trust in thee?”

Mr. Cook after giving more evidence that he died repentant, adds:

A death bed repentance is never to be encourage before the time, or discouraged at the time. . . . His last revised words stand upon the marble of the tomb-stone at Marshfield. Plymouth Rock looks on them: and they look on Plymouth Rock. This is the record Webster left as his last word to men in all ages: “Philosophical argument, especially that drawn from the vastness of the universe as compared with the *apparent insignificance* of this globe, has often shaken my reason for the faith that is in me; but my heart has assured and reassured me that the Gospel of Jesus Christ must be a divine reality. The Sermon on the Mount cannot be a merely human production. This belief enters into the very depth of my conscience. The whole history of man proves it.”

WAITING FOR POWER.—How strange that command must have seemed at first to the disciples! The world perishing, the only message effectual to stay sinners from destruction—the Gospel; the divinely commissioned agents to preach the gospel to the world—these men; and yet they were to tarry. Yes, they were not yet baptized with the Spirit. Persecutions would have frightened them. Fatigue would have disheartened them. Their first duty was to “tarry” for “power.”

If it were always daylight we should soon become blind. The ceaseless glare would dim our vision, and would waste the strength of our bodies. God

mercifully sends the night; and the darkness wraps us in its reviving embrace; so that when, with a trumpet-call, the light flashes in at our windows in the morning, we are prepared to go forth with new courage and strength to the duties of the day. We must wait and rest through the night, or we shall not have power for work in the morning. Even so we must very often wait in prayer, and meditation, and heart-searching exercises, in order to receive power to work for Jesus. We must “tarry until” the power comes. The reason why so much work for God is done with so little success, is often to be found in the fact that the worker has not first tarried for power. When Jacob tarried, and got the power as the morning broke upon his wrestling form, he went forth with calm assurance to meet that incensed and warlike brother. He who had power with God had no need to fear man. And when we receive power, we may go forth and work with much success.

Oh! for more waiting upon God until the power comes! Unlike the warfare of earth, in our warfare under Jesus' command we may ever have the victory before we go into the conflict. Then why not? A soldier had better go into the battle without preparatory drill, than that a Christian should go to work for God without first tarrying for power. The consequences would not be so momentous.

—It is the saddest of all sights that a godly minister can behold, to see his flock, Sabbath after Sabbath, waiting on the stirring ministrations of the word, and yet going away unawakened and unimpressed; for well he knows that the heart that is not turned, is all the more hardened.

—O believer, hidden in the cleft Rock, abide in him. As the sky darkens around you, hide deeper in him. It is only for a short time: one dark, dark cloud, and eternal sunshine beyond—one wild wave of vengeance, and an unbounded ocean of glory.

EDITORIAL.

BELONGING TO THE CHURCH.

You pride yourself that you belong to the church. That is well. But that is not enough. Have you the qualifications of a member of the church of Jesus Christ? If not, your church relations cannot save you.

Every voluntary association has its conditions of membership. These vary according to the object to be secured. One might occupy a high position in a literary society who could not be admitted to a military organization.

The church of Christ differs, radically, from every association of human origin. Its main object is, not to improve the mind, or polish the manners—not to cultivate the tastes, nor gratify, in a refined way, the social affections—not to amass and display wealth, nor to spread the blessings of civilization; but to fit men and women for Heaven—to render all possible human assistance to immortal souls in working out their own salvation. This is the great purpose of the Christian church—the important end to be secured. All other benefits, however great, are merely incidental. Any association that does not aim, primarily, at this, is not entitled to be called a Christian church. It may borrow the names of its officers from the New Testament, its ritual may be faultless, and its creed orthodox, its ceremonies dignified and imposing; but if it does not propose to be instrumental in snatching men from hell, and fitting them for the seat of glory; and does not furnish them all the human means for this end, it has no claim to the appellation of a Christian church.

Christ established a visible church. Doubtless the early disciples would have avoided much of persecution and suffering, if they had been permitted to serve God in secret, without forming an open organization. But to have thus shrunk from the responsibility would have been to deny Christ. So, wherever souls were converted through the agency of the

Apostles, churches were organized and proper officers appointed.

We have not the slightest intimation that there was any exception to this rule. God's people always entered into open and visible covenant with him. They were enjoined to "swear by his name." (Deut. x, 20,) or, as a literal translation would read, "swear unto his name;" that is, swear allegiance to him.

If the church be a divine institution, the qualifications for membership in it must be such as God has established. No man nor body of men, have a right to impose their own conditions. They may simply announce what they believe to be, the conditions required by Christ. The door should not be made any wider or any narrower than God has made it. If ministers make it narrower, "and lade men with burdens grievous to be borne," discouragement is the result. If they make it wider, and say, "Peace, peace, when there is no peace," the most ruinous self-deception follows. The pitiable victims, lulled to sleep by the songs of Zion and the dulcimer tones of the smooth tongued preacher, idly dream of heaven, only to find the more dreadful the realities of hell. It is important for us then to ascertain the true conditions of membership in the church of Christ. These are purely spiritual. Neither want of cultivation, nor poverty, nor bodily infirmity unfit any one for belonging to the household of faith.

I. Church members should be real Christians—truly pious—converted persons. They should be those that have been born again. No matter whether their past life has been moral, or vicious—openly profane, or respectably selfish. Nicodemus, as well as Mary Magdalene, the religious Saul, and the outcast publican,—one and all must become the subjects of the washing of regeneration, before they can properly claim admission to the privileges of the visible church of Christ. They should be in the enjoyment of the pardoning favor of God. No person should offer himself for membership in the church of Christ until he is persuaded in

his own mind that he is a child of God by adoption. No church should receive any one to her communion unless she has satisfactory evidence that he is possessed of saving grace. We prove the above:

1. By the requirements made of the candidate for baptism in the primitive church. The person who requested this ordinance of Christ in his own behalf was carefully examined as to the genuineness of his faith. It was not a mere assent of the understanding to the truths of the Gospel that was required, but a faith that laid hold of the affections and the will; that operated upon the motive powers of man and set him to work for Christ. When one of high position—the treasurer of the Queen of the Ethiopians—requested to be baptized, the evangelist said, “If thou believest with *all thine heart*, thou mayest.”—Acts viii, 37. That the faith which he professed was genuine, was evidenced by what the sacred historian says of him after he was baptized. He was not troubled with fears as to the effect which his changing from the national religion to one that was despised and persecuted might have upon his worldly prospects; but he went on his way rejoicing—a nobleman giving vent as he rode along, to the joy of the Holy Ghost, which filled his soul to overflowing.

Peter baptized some of the gentiles. Were they simply convinced by argument of the truth of the Christian religion? Was this all there was of their religious experience? Nay! they had a heart experience. The saving grace of God wrought a mighty change in their moral natures before they were received into the church. They repented deeply of their sins. The Holy Ghost came upon them, and they received Him in all His fullness—and then, and not till then, were they baptized.—Acts x, 47.

2. In the New Testament, church members are everywhere spoken of as real Christians. In the epistle to the Romans, Paul addresses himself “to all that be in Rome, beloved of God, called saints.”—Rom. i, 7. He says their “faith is spoken of throughout the world.” The epistle to

the Corinthians is addressed “unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called saints.” The words “to be,” in our version are wholly unauthorized. They are not in the original. Such were the holy lives, led by the primitive Christians, that they commonly went by the name of “saints.” The epistle to the Ephesians is directed “to the saints which are at Ephesus, and to the faithful in Christ Jesus.” Peter addressed those “who have obtained like precious faith with us through the righteousness of God, and our Saviour Jesus Christ.”—2 Pet. i, 1. That is saving faith. Those who had it were genuine converts. Of such were the primitive churches composed. But Christ has not changed the terms of membership in his church since the days of the Apostles. What was required then, should be required now. No man has any right to change the conditions for any object, however desirable.

II. If church members should be real Christians, they should possess all the qualities, virtues, or graces, which are essential to being a real Christian.

A body that possesses certain properties is called a diamond. If a substance possesses all of these essential properties but one, whatever it may be, it is not a diamond. So, to be a Christian is to be all that is essential to Christianity. Iron varies greatly in its appearance and form. Some is rough, and some polished, but there are properties that are common to all iron. So in many points Christians differ. One may be highly educated, and another illiterate; one may possess refinement of manners, and others may have only that courtesy that springs spontaneously from a sanctified heart; one may possess great physical strength, and another may be just able to gasp the name of Jesus; one may be gifted with great mental capacities, and another may know just enough to find his way to the cross; but there are qualities common to all. These are the essentials of Christianity. Every church member should possess them. In particular he should

be saved by Christ from sin. In the face of human creeds and sophistries the standing declaration of the Bible is, *Whosoever is born of God doth not commit sin.*—1 Jno. iii, 9. "Whosoever," means every one. This is a universal proposition. It admits of no exceptions. The Scriptures nowhere teach a doctrine contrary to this. If the limitation that men sometimes make, "doth not commit sin as much as he used to," could be found in the Scriptures, we would accept it. But it is not there. Mark! The text does not say "was" born of God, but *is* born of God. The Scriptural birth is not like the natural, in that it is an event which once passed is now and forever finished and complete in itself; but the Christian is born of God as the branch is born of the tree, depending for its vitality every moment upon its connection with the parent trunk. As the branch cannot wither and die while sap from vigorous roots circulate freely through it, so the child of God "cannot sin because he *is* born of God." This accords with the whole tenor of Scripture. The angel who announced the birth of the Messiah, said: "Thou shalt call his name JESUS: *for he shall save his people from their sins.*"—Mat. i, 21. Those, then, who are not saved from their sins, are not His people.

To the Christians at Rome, Paul wrote, "But now being made free from sin, and become servants of God, ye have your fruit unto holiness, and the end everlasting life."—Rom. vi, 22. They became "the servants of God" when they were "made free from sin." So to the Ephesians he said, "By grace ye are saved."—Eph. ii, 5, 8. Not shall be. They had obtained, through faith in Christ, salvation—that is, deliverance, from sin.

O ye sinning professors! what will ye do with these plain declarations of the word of God? If they be true, ye have no more right in the church of God than have tares among wheat! You explain them away at your peril. Rather fall upon your knees and pray God to grant you repentance unto life! Go on in sin and certain damnation awaits you! "He

that committeth sin is of the devil;" (1 John iii, 8); and the devil will claim his own. Hell will only be the more terrible from the hopes you have entertained of gaining heaven.

LIGHT REJECTED.

Vinegar is not found in nature. No tree produces it. From no plant can it be distilled. It is produced by turning sweet, sour. It cannot be made from any substance that does not contain sugar. So the bitterest, most malignant opposition to spiritual religion comes from those who have had the light, but who have deliberately rejected it. A raving atheist starts from the family of a minister. He refuses to submit to God, and is left to float out upon the sea of life without chart or compass or intended destination.

That official member, so zealous for "the church," and so bitter in his opposition to every manifestation of spiritual life, had his eyes open once to his own spiritual condition, and that of his church associates. He said then, there was no use in holding on to the old hopes; that it was clear that they were lukewarm, and those of them who had been converted had lost their first love—that if they would be saved they must "repent and do their first works." He made a good beginning, and soon came up to some heavy cross, but refused to take it; and so, of course, went no further in that direction. He settled down at his ease, and has since been foremost among those whose business it is to furnish substitutes for true religion, and provide entertainments to secure support for the Gospel from those who reject the Gospel.

There is nothing more dangerous than to trifle with conviction. There can be no harvest without the seed is sown. That enlightening of the mind as to your own spiritual condition and that of the church, will, if followed up, not only lead to your salvation, but to that of—you know not how many—others. But reject it, and you cannot tell where you will drift. Welcome then the light. Be honest to confess your true condition. Be

courageous to take the stand God would have you take, on the side of truth and holiness.

Light is sown for the righteous, and gladness for the upright in heart.

DRY.

We cannot print with dry ink. If we tried, we should only spoil our paper. We cannot color a house with dry paint. It will not stick. Our sisters cannot make bread from dry flour. It will burn, but will not bake. You cannot make a horse or a cow live, much less thrive, on dry feed—no matter how nutritious. You cannot make a plant grow in dry soil, however rich. Why then, dear brother, do you expect the people will thrive spiritually on dry sermons? Why are you impatient, and discouraged, because they will not relish them? They cannot help it. God gave them their natures. No degree of grace can alter them in this respect. You are to blame. The reason why you are not appreciated is in yourself. You wound—but you do not heal. You kill—but you do not bring to life. You stir up the devil—but you do not cast him out. The powder and the shot that kill are dry. You use these. The balm that heals is moist. This you do not use. One would almost think that you have never heard of it. Why, then, will you go on in this way? If you preach in a general, diffusive, orthodox way, your hearers go to sleep. If you preach close, they get mad. Do not delude yourself with the idea that, because you are not listened to, you are a martyr. You are very far from it. You are too proud to confess your utter lack of the Spirit. You are too self-willed to acknowledge that you are wrong. This is the real difficulty. Consent to see it, and you will get out of this state which renders you both useless and unhappy. Get the unction of the Spirit, and your words will be in power. Ask until you have the mind of Christ, and then, you can *strengthen the weak hands, and confirm the feeble knees.*—Isa. xxxv, 3. You

will build up, and not tear down. You will feed and not scatter the flock.

He that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

HONESTY.

No prayers, however long or fervent—no liberality in giving for the support of the church, can answer as a substitute for strict integrity in all business matters. God and the world expect Christians to be upright in their business transactions. If religion does not make a man thoroughly honest, it does not do any thing for him. It is not necessary that you should own a single dollar's worth of property, but it is necessary that you should give to every man his due.

If you are poor you can still be honest. Many a Christian has toiled hard after his conversion, to pay debts contracted in the days of his wickedness. We must in all business matters, "commend ourselves to every man's conscience in the sight of God." The following judicious remarks from an esteemed brother will we trust, be productive of good. Read them before God and ask Him if there is any need for an application of these truths to be made to thy own conscience:

"I am a friend to God's church. I am a lover of that great gift of God—holiness of heart and life. O, dear sir, I tremble when I see that so many are professing to have what they have not. Does God own dishonest men? 'They hope they are Christians.' If you are, you are certainly an honest man; for Christ requires the most spotless integrity of his disciples, who are to be the light of the world—a city set upon a hill—the salt of the earth. Against no class of men does he utter such fearful denunciations as against those who cloak dishonesty under a garb of outward sanctity. Are they honest men if they are living beyond their means? Let us apply this. How many are bearing the cross in deed as well as in word? O, my brother, what

we want is more acting in very deed. Are there not many in the church of Christ who cannot be considered honest men? Are not these charges so often brought against professors of religion, of being no more upright in their business relations than other men, too often true? Are you, reader, one of those whose inconsistencies give rise to such painful allegations? If so, suffer a word of advice from one who would fain see the church of Christ fair and spotless—as his bride should be. Let me entreat you to refrain while thus living in sin, from loud professions, from exhortations to the impenitent, and from public prayer. Never think that protestations of piety, or fervor in devotion, or fine sounding talk about faith and love, can take the place of honest dealing with your neighbor. Rest assured that no attempt to convert souls will be of any avail, so long as it can truly be said, as alas! it is so often said, that man cheated me the last time I traded with him; I do not want to hear him pray or talk about religion. I do not want any such religion as his; it does not make a man any better. And what is it good for? Think you God is mocked? Think you the cries and tears of those you have defrauded have not risen up into the ear of the God of Sabaoth? or that he will listen to your prayers, while your hands are black with dishonest gain? Think you every one who hears you is not forced to mourn, if he is a Christian, and tempted to deride if he is impenitent? A corrupt tree cannot bring forth good fruit, and by your fruits—not your words—you are known. No longer, dishonest professor, wound the blessed Saviour in the house of his friends, but hasten to repent, and to do works meet for repentance, that God may be gracious unto you, and grant forgiveness and salvation: Let no dream of having been once converted delude you into false hopes. 'He that loveth me, keepeth my commandments,' saith the Saviour. Examine yourself, therefore, as in the sight of God; and if found guilty, repent and turn yourself from all transgressions, so iniquity shall not be your ruin.

RECOVERY.

The economy of nature gives no encouragement to the supposition that it is an easy thing to recover from the effects of sin. Wound a tree but a little; yet it is a long time before it heals. You can break your arm in a minute, but it takes months for the bone to unite, and the place is always weak. There is a limit beyond which, if you injure anything that has life, recovery is impossible.

The men who reject the Bible have no foundation for their sentimental declamations about the mercy of God. The God of nature, or nature, whichever it is they profess to worship, has its laws. They are unbending in their character, and inexorable in their demands. They make no allowance for weakness or ignorance. The child who accidentally falls into the river is drowned no less certainly than the suicide who deliberately plunges in. Nature has no provision for pardon. He who shoots himself in a vital part, and repents of the rash act as the life current is fast oozing away, is not restored to health by his regrets. You plead with nature in vain to remit her penalties.

It is in God's Written Book alone that pardon is offered. On no other page do you read, *Whoso confesseth and forsaketh his sins shall find mercy.* The Gospel can point to its trophies and say, *Where sin abounded, grace did much more abound.* It has provision for men's complete recovery from sin. The leper that came to Christ was made every whit whole. The disease is acknowledged in its all pervasive and deadly features. But the remedy is equal to the disease. The antidote goes to every part affected by the subtle poison.

A NEW FREE CHURCH.—Our esteemed correspondent, Rev. E. P. Marvin, has recently organized at Lockport, N. Y., a new Presbyterian Church, which is to be supported on the Gospel plan. The seats are free; the singing is done by the worshippers: and the contributions are voluntary. There will be no appeal

made to men's pride or appetites to induce them to support the Gospel.

We hope our brother will be instrumental in doing a great work for God.

CORRESPONDENCE.

LYING TESTIMONY.

MARY E. CREDIT, wife of Jacob Credit, fell asleep in Jesus at her residence in Corunna, Shiawassee Co., Mich., October 10th, 1877, in the 34th year of her age.

Sister Credit was converted about nine years ago, and united with the Baptist Church. Four years ago, under the labors of Brother Ellison she saw the light, walked in it, made a full consecration: found a full and complete Saviour, and united with the Free Methodist Church at its formation at that place. The burden of her soul was for the prosperity of the work of God and the salvation of sinners. She was abundant in labors, in public and private; her prayers and exhortations told for the truth. That fatal disease, consumption, called her from the field of battle to the sick-room. Without a complaint, she obeyed the call. Her faith was triumphant to the last. As she neared the river of death, being informed of the fact, she, with a face sparkling with celestial brightness, exclaimed:

"If this is death, praise the Lord! Praise His holy name!"

Thus the spirit took its flight. In her death, the church has lost a faithful laborer—the husband an affectionate companion—the community, a valuable friend. But our loss is her eternal gain.

J. P. SOULE.

Miss CARRIE M., daughter of Alfred and Mary Hutchinson, was born March 27th, 1855, at Hightstown, Mercer county, N. J., and departed this life Jan. 5th, 1878, at Windsor, N. J., aged 22 years, 9 months and 8 days.

Gone in her beauty
To the land of the blest;
Having finished life's work,
She now is at rest.

Never before has it been my privilege

to pen the history of one so worthy of remembrance.

Carrie Matilda Hutchinson, at the early age of fifteen, gave her heart to God, and joined the Presbyterian church of Hamilton Square, N. J., where she remained a consistent Christian until the close of her life. The last year of her life was spent among us; not being convenient to the church of her choice, she became a regular attendant at our M. E. church where she rendered valuable service in singing the songs of Zion.

The death of this estimable Christian lady, has inspired a sadness slow to pass away. Pleasant memories will ever cluster around the life of one so earnest, so active and so good. In person she was very agreeable; in disposition, gentle and kind, decided in her convictions, exemplary in her deportment, and unflinching in her faith in Christ.

The messenger of death had summoned home a father, a mother, a brother and now the sister must go too. Death came to her relief, after an illness of one month. In her early life she had set her house in order, ready to depart and be with Christ, which was far better. When told she could not recover, her reply was distinct and calm, "I am not afraid to die" Her aunt, Annie Updike, with whom she had lived since her mother's death, and to whom she had become strongly attached says:

"It is not in the parting hour, when those we fondly love
Have breathed to us their last farewell, and winged their way above;
Nor yet, when in the darksome grave, we lay them to their rest,
The sharpest pang of sorrow rends the stricken mourner's breast.

'Tis when we seek our lonely home, and meet no more the smile,
Which could the darkest cloud dispel, and every care beguile,
And when we meet around the board, or at the hour of prayer,
'Tis then the heart most feels its loss, our loved one is not there."

She was cheerful in life, patient in sickness, triumphant in death.

S. H. POTTER.

Windsor, N. J., March 21, 1878.

LOVE FEAST.

J. M. HULING.—I am a child of God—willing and glad to follow where Father leads—be the way ever so rough or smooth. I find all of his ways are ways of pleasantness, and all his paths are paths of peace. Glory be to God! The Lord's dealings with me have been wonderful. He has led me in a very plain path, and I have followed, leaning on the strong arm for support, and it has not failed me. Blessed be the name of the Lord! The things of this life have been multiplied unto me, and I am enabled to see clearly that to go back is death; but to go on, trusting in God for strength each moment, is everlasting life. And right here, I feel like saying, with all meekness and lowliness of spirit, "Glory be to God forever and ever." There is a glorious prospect in view, and I feel more than ever like pressing on, and taking all who will go with me. If this happens to reach Brother W. W. Warner's eye, I would like to have him know that the blood of Jesus cleanses my heart from all sin, and does for me abundantly more than I am able to ask or even think! Glory be to Jesus! I have this experience only in doing the whole will of God, and I believe He who has commenced the good work in my heart, will carry it on unto the day of Jesus Christ. You who have faith in God, pray for me.

Albany, N. Y.

MRS. M. A. BAKER.—This is a lovely day. The sky is bright and clear; the earth is covered with snow; trees all frost, glittering in the sun, look so clean, white and pure. It is just like my experience. It seems like the land of Beulah, where my soul lives every day—in the light of God's pure love. No dark clouds have passed over my spiritual sky for eight years. Glory be to Jesus for his keeping power, even when bitter temptations or persecutions beset me on every hand. In the outer life, nothing does or can disturb the sweet peace in my heart, that floweth like a river. Hallelujah! The peace of Christ fills my poor

heart just now; and I know I am ready to live and work for Jesus, or die and go home to heaven. Praise the Lord forever more!

WM. MCKAY.—I love Jesus with all my heart; and am doing all I can to promote the cause of my Master. God blesses and owns my labors. To him be all the glory!

WILLIAM P. ARON.—God bless you. My heart is with you. I have been a reader of your teaching for about twelve years. I am saved to-day. Hallelujah! I am under the blood, and the blood cleanses me now. I am trusting in Jesus to save me. I love Bible salvation. Yes, there is a beautiful land on high. My Saviour has gone to prepare a place in that land for me. Oh, glory! I am resting in my blessed Jesus.

W. H. BRAINARD.—This morning I am nearer home. I feel there is nothing between me and my Redeemer. I feel I am an heir of God, and a joint heir with Christ. The way is glorious. I find new beauties all along. I have no fault-finding spirit; God has taken it all away. I am trusting Christ for all.

Ida, Mich.

MRS. ANNA F. WISE.—I praise the Lord, for all he has given, and still I ask for more and more. I can say that I am enjoying salvation to-day, and I feel his presence with me. I praise the Lord for this glorious salvation, that we can feel deep down in the depths of our souls. I feel like trusting the Lord as never before. I am still helping, by the grace of God, to roll the old chariot along. I am bound to stand for Jesus wherever I am, and to do his will in all things. Praise his name forever more.

Three Rivers, Mich.

PETER ZELLER.—I love so to live as to enjoy the deep things of God. He is with us in our work for souls, and by his grace we expect victory all the way through.

Three Rivers.