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LOVE TO CHRIST.

BY REV. B. T. ROBERTS.

"Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."—John xiv, 23.

There is a wonderful simplicity in all the works of God. Boundless in resources, he has, nevertheless, seen proper to create but a few elementary bodies. The infinite variety which we behold in nature, is produced from a small number of simple substances. The same elements differently combined, constitute bodies with opposite qualities. The diamond worth its millions, and the valueless lump of charcoal, are both composed of the same elementary substances. Less than sixty simple bodies enter into the vast multitude of plants, and minerals and gases and liquids, and animals found upon and in the earth. The laws which govern all bodies in nature, may almost be reduced to the great law of attraction.

The same simplicity and harmony, are observable in the intellectual and moral world. The Saviour declares that the whole moral law contained in Moses and the prophets, is all embraced in the two great commandments. And these two, on another occasion, he reduced to one.

We have then, His authority for saying that the whole of Christianity is embraced in a single duty, *Love to Christ*. This is the life blood of the Christian. It sends its warm pulsations to every part of his system; calling into life, and stimulating to activity all his virtues and graces. Let the blood move sluggishly, and you become sick. Let love for Christ become faint, and religious duties are performed in a cold and formal manner. Let it cease to throb in his heart, and the Christian dies. The form may remain, but vitality is gone. He is cold and inactive. In the eyes of God he has become spiritually dead. Through the influence of worldly motives, he may still outwardly perform some of the duties of a follower of Christ. But his apparent good deeds, are but skillful imitations of genuine ones. His spasmodic activity is rather the result of spiritual galvanism, than the necessary effort of natural life.

He is a Christian who loves Christ. He who is wanting in love, is wanting in everything. He is deficient in a vital point. His failure then, is fatal to all his hopes of heaven. He may plead the cause of Christ with the most captivating eloquence. His speech may "distil as the dews of heaven," while his "tongue drops manna," for eager multitudes. He may bestow all

his substance to feed the hungry, and clothe the naked, and go exulting to the martyr's stake; yet if he have not charity, he is become as sounding brass, or a tinkling cymbal. All his offerings and services, will profit him nothing.

His sacrifice is not salted with the salt of grace. It will not keep.

But perhaps most are ready to say, that they do love Christ. They read his history with some, at least, of the admiration which they feel in perusing the biographies of the great and good. They listen to an eloquent sermon, appealing strongly to the social sympathies, and but little to the conscience, with the most decided approval. Occasionally, under a pathetic story, well told, they are melted to tears. They therefore conclude that they love Christ.

Love to Christ, when genuine is supreme. He cannot bear a rival. He must be the pole star of our affections. Whoever and whatever else we love, it must be in subordination to Christ. *He that loveth father or mother more than me, is not worthy of me, and he that loveth son or daughter more than me is not worthy of me.* Let us try our love to Christ by this test. As Jesus looks down upon us with an inquiring eye, and casts his searching glance upon the various objects that have entwined themselves in our affections, He seems to ask, "Lovest thou me more than these?" Can we reply, "Lord, thou knowest all things, thou knowest that I love thee."

Love to Christ is unselfish. There is a mercenary, or selfish love. It originates in an exclusive desire for our own happiness. He who loves

God with no other love than this, loves him just as the miser does his money, or the voluptuous man his pleasures. The great object of his pursuit is his gratification. Tired of the emptiness of worldly pleasures, he will try awhile as an experiment, the service of Christ. He becomes a Christian, joins some fashionable church, and attends the service of the sanctuary, as he formerly attended the theatre or the party, for the sake of the amusement afforded. He is delighted with the graceful delivery of the preacher, and charmed with the music of the orchestra. He is pleased with religion, if religion contributes to his pleasures. Such love, Christ does not ask, and will not have. It is "sacrilegious and impious." It was this spurious love, which impelled the multitudes to follow Jesus, after he had miraculously fed them in the desert. To many, I fear, at the present time, are his cutting words still applicable. "Verily, verily I say unto you, ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled." If we would love Christ acceptably, it must be with a love that prefers his will and his glory to our own. Self must be kept subordinate.

It must embrace his entire character, and all his offices. We must have Him as our Saviour. No one with the guilt of unforgiven sin resting upon him, *can love Christ.* He may admire him as a teacher of sublime doctrines, and a doer of wonderful works. But let him reflect upon his ways. He sees his sins in the light of the awful purity of God. In the depths of his soul he cries out, "There is no soundness in my flesh, because of thine

anger; neither is there any rest in my bones because of my sin." He seeks peace in every way, but finds it not. He amends his life, he fasts and prays. But the disquietness of his heart continues, and probably increases. As a last resort, he turns to Christ. He goes with him to the garden. He sees him in his agony sweat great drops of blood. He follows Him to the cross. He beholds the crown of thorns encircling the brow of the blessed Jesus. He sees his arms extended, and the cruel nails driven through his tender hands and feet. He beholds him ascended on high, and sitting at the right hand of the Father, and making intercession for him, guilty and undone as he is by sin. He hears him kindly saying, "Come unto me all ye that labor and are heavy laden, and I will give you rest." He obeys the call, and as he goes to Jesus, a gentle voice whispers to his heart, "Son, thy sins which are many are all forgiven thee." And now he loves Jesus. In his heart he can sing, "Vain delusive world, adieu."

We must love him as our authoritative teacher. With Mary we shall be glad to sit at the feet of our Divine Instructor. We shall be willing to believe what Christ would have us believe. A right belief is of great importance. It has a controlling influence upon our experience, and upon our conduct. With singleness of aim we shall study to know the will of Christ. The followers of Socrates, were wont to settle all disputes by a reference to the opinions of their master, (*Ipsum Dixisse*), "the master said it," decided all controversies among them. The peculiar doctrines of Christianity

rest upon the authority of Christ. We must love Him as our King, our Divine Master

We owe allegiance to Him whether we acknowledge it or not. The decree has gone forth that all men should honor the Son, even as they honor the Father. If we love Christ, we shall love Him as our King. His yoke will sit easily upon our necks. We shall not complain of any of his laws as being tyrannical or even unnecessary or inexpedient. We shall see the wisdom, and benevolence of our Divine Lawgiver.

If we have this supreme love for Christ, we shall know it, and the world will know it by its effects. It will have a controlling influence, upon all our conduct.

We shall keep the words of Christ. We shall not make a selection from his commands, and keep some, and violate others. No precept is unimportant to him who truly loves Christ. He who obeys only those commands of Christ which he deems reasonable, obeys the dictates of his own reason, and not Christ. He who obeys only when obedience is fashionable, obeys the dictates of fashion. Hence it is, that in what the world calls small matters, the Christian is especially distinguished from the rest of mankind. The slightest request of his Master is vested with authority. How ready we are to comply with every wish of those we tenderly love. We have no reason to conclude that we are Christians unless we keep all the words of Christ. Where he has made no exceptions we must make none. Almost every one is ready to love Christ, on condition that Christ will not interfere with his

interests and pleasures. You can find those engaged in the most abominable business who profess to love Christ. Slave holders and their apologists, used to consider it the height of uncharitableness to call in question the Christianity of a person, simply because he held a fellow being as a slave. If he was devout, and amiable, and liberal and all that, it was not deemed at all inconsistent with the highest profession of Christianity to hold slaves. So to-day you will probably find a majority of rumsellers profess to love Christ; they cross themselves at the mention of his name, and are most zealous for what they call his church. Many of the proudest appearing, most costly dressed persons with whom you meet, profess a high degree of love for Christ. But genuine love, does not make a selection of Christ's words. It receives them all. It does not want to know any thing more, than simply the meaning of his requirement. Having learned this, it inquires no farther.

When Jesus "had fulfilled all righteousness," that is, had obeyed all the ordinances of God, the last of which was being baptized, there was "a voice from heaven saying, this is my beloved Son in whom I am well pleased." He who loves Christ, and keeps his words—all of them—hears the same voice in the depths of his soul assuring him of his adoption into the family of God. *The Spirit itself beareth witness with our spirit, that we are the children of God.*—Rom. viii, 16. All doubts are gone, all misgivings are ended. He hears a voice which he cannot mistake, telling him that he is a child of God. In this blissful assurance, he "rejoices with joy unspeakable

and full of glory." His days of mourning are ended. He goes on his way to the city of God, with *songs, and everlasting joy upon his head.* He is a new creature. God dwells in him. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"—1 Cor. vi, 19.

His religion does not consist merely in forms and ceremonies. It gives him power over sin, power over the world, power over death. He in whom Christ abides, has a well-spring of gladness within. In having Christ he has all. His Saviour is at hand in times of peril. His Great Provider is near in every emergency. Be the drouth ever so severe, he has some brooks that never run dry; and thither he leads his trusty ones; be the famine ever so great, the ravens are sent to feed them. He is always near, always prepared for any contingency which may arise. *For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly.*—Psa. lxxxiv, 11.

—Many people are willing to be saved from hell; but they are not willing to give themselves up to Christ, to be his servants and followers; but every one who is under the teaching of the Spirit, gives himself up to be the Lord's. So Matthew: the Lord said unto him, "Follow me," and he arose and left all, and followed Jesus.

—Restraining grace is an amazing work of God. It is more wonderful than his setting a bound to the sea, that it cannot pass over. Think what a hell every unconverted bosom would become, if the Spirit were to withdraw, and give men over to their own hearts' lusts.—*M'Cheyne.*

GOD'S RIGHTEOUSNESS.

True religion is the same as it has ever been. By reason of sects, and stakes, and uninspired creeds it has been modified into various phases, and sin has blinded the eyes of men to the simple language of the word. This puts the present reader to a disadvantage in comprehending the divine philosophy, and the language of true faith. For the language of true faith is derived from the essence of all life, which is love. There is no faith without love as its essence. Hence much that is called faith is a mistake, because simply historical, or a transient ecstasy. Even historical faith has its fruit, and so has the faith of miracles; but saving faith must proceed from God; and the union of faith and love is vital. The peculiarity of saving faith is its divine character. It is delivered from self-hood, or self-seeking, or self-benefit, or self-reputation, or any thinking about self; its only glory being the glory of God. It is not simply a thing that believes this and that, but has its root in God, and believes him, out of very love; and the things it gets are not subjects of expectation, so much as they are matters of fact when they come. For the life of faith is very much a matter-of-fact life, though some of the facts may be very high, and unseen by the profane and careless. God is always drawing near, always supplying it, and always surprising it with his love.

And yet, it must be observed, that the religion which has only to do with God, is eminently practical, and its enjoyments are in the practicalities of life; for to it God is in all life, and it cannot do without him.

True religion therefore is in uses. Always. It is not only in Psalm-singing, nor in attendance at meetings. Indeed if these have no special use in enlightening and instructing souls, or in specifically declaring the glory of God, or spreading his truth, they might better be hushed and closed. Such uses as these are far removed from all hypo-

critical or sentimental expressions, or the appearance of them. The use of a thing is in its true working order. If a witness is not true to the step of saintly life, he had better stop speaking of his march, and be silent. For his testimony suffers detraction. His yea must be yea, and his nay, nay. His word must be as his bond. Of course it must, or the testimony had, by far, better be withheld. It will not do for him to talk about a clean heart, when his hands are not clean in the use of this world's goods. He must conform to the general conscience, and show it thoroughly, or he had better be buried. For the slaying of truth, and the injury of confidence in experimental statements is most fearful in its results.

It is no judgment on the church to say that there is a vast need for the conversion of many of her members. Too many of them have added their saddening help to the present want of confidence. It is not simply by being involved through shrinkage of values, nor by being misused through the treachery of others; but by the utterance of baseless promises on which people rely to their disappointment, and by the utterance of untruth. Surely the church of God, surely the confessors of Christ ought to be relied upon as true men, and men of candor. And where they fail they must not expect men to deal leniently with them. If the world finds them out in lying and unfairness, it will brand them as hypocrites. And how can we plead for them? When falsehood steps in, does not truth step out? And that is the entrance of spiritual failure, which, nothing short of David's repentance in the 51st Psalm, will restore to the confidence of the people; and even then it must wait long for the people to prove the repentance. Whoever does not, the church ought to show true repentance; and that in the most absolute turning around of the untrue life, to its opposite.

True religion is from God, and yet, in man its actions are as if they were from the man himself. It must be so, or

he could not be free. It is therefore needful that the communication be thoroughly open toward God. Let the man be thoroughly willing that God should have his way with him, and should have his whole law fulfilled in his life. Then let him, (acknowledging God continually, thus turning to him, and welcoming him to the full control of his life,) do everything in a continual freedom. He that loves God, and loves man, and acts from hearty appreciation of the law of God, will be free, and will be accepted. The life of God will be in him, and the divine statements of holy living will be met in him. See Psalms xv, 24.

When the people of the Lord Jesus, whom he came to save from their sins, understand him, and so rest on him; it may be in most cases unconsciously, but surely, they will love with his love, and shine with his light, and do his works.—*Zion, the Sunny Mount.*

A JOYFUL MESSAGE—A civil engineer who understood more about the principles of mechanical architecture than he did about building for eternity, was brought into Mr. Moody's meetings. He had been an associate of Bradlaugh, and a preacher of infidelity in various parts of the world. To gratify the desire of a praying mother in Scotland, he came, and was converted at the Brooklyn Rink. Mr. Sankey afterward asked him if he had written to his mother, as he promised to do. With glowing face replied that he could not wait to write, but cabled a dispatch: "Dear mother, I have found the Lord Jesus!" The immediate response of the joyful mother was, "Bless the Lord, O my soul."

—The almightiness of God was now in a human arm. The infinite love of God now beats in a human heart. The compassion of God to sinners now glistened in a human eye. God was love before, but Christ was love covered over with flesh. Just as you have seen the sun shining through a colored window. It is the same sunlight still, and yet it shines with a mellow lustre.

THE LIFE OF FAITH.

Francis de Sales, at the end of his Religious Maxims, relates the following conversation, as having taken place between Thauler, a learned and popular preacher of the fourteenth century, and an obscure beggar.

A great divine prayed to God, during the space of eight years, that he would be graciously pleased to direct him to a man who might teach him the true way to heaven. It was said to him at length:

"Go to such a church porch, and there thou shalt find a man, who will instruct thee in the spiritual life."

Accordingly he went, and found a poor begger very meanly clad. He saluted him in these words:

"God give you a good day, my friend!"

The poor man answered:

"Sir, I do not remember that I ever had an evil day."

The doctor said to him:

"God give you a good and happy life!"

"Why say you that?" replied the beggar; "I never was unhappy."

"God bless you my friend!" said the doctor; "pray tell me what you mean."

"That I shall willingly do," he replied, "I told you first, I never had an evil day; for when I have hunger, I praise God; if it rain, hail, snow, or freeze; be it fair or foul; or if I am despised or ill-used,—I return God thanks; so I never had an evil day; nor have I ever been unhappy, since I have learned always to resign myself to his will, being very certain of this that all his works are perfectly good; and therefore I never desire anything else but the good pleasure of God."

Then said the doctor:

"But what if the good pleasure of God should be to cast you hence into hell?"

"If he would do so," replied the other, "I have two arms to embrace him with; the one whereof is a profound humility, by which I am united to his

holy humanity ; the other is love or charity, which joins me to his divinity. Embraced with these two arms, he would descend with me thither, if thither he ordered me ; and there I had infinitely rather be with him, than in paradise without him."

Hereby the doctor learned, that a true resignation to the divine will accompanied with profound humility of heart, is the shortest way to attain God's love.

After that, he asked him again from whence he came. The poor man answered, God sent him. The doctor inquired of him where he found God ? He replied :

"I found him where I renounced all the creatures."

"And where did you leave him?" said the doctor.

He replied, "With the poor in spirit, the pure in heart, and men of charity."

"But who are you?" says the divine.

"I am a king," says the beggar.

"Where is your kingdom?" says the former. "In my soul," says the latter.

"I have learned to bring into subjection, and to govern my senses, as well outward as inward, with my affections and passions, which kingdom is undoubtedly superior to all the kingdoms of this world."

The doctor then asked him by what means he had attained to such perfection. He answered ;

"By silence, watchfulness, meditation, prayer, and the union I have with God. I could find no sure repose, or comfort, in any creature of the world ; by means whereof I found out my God, who will comfort me world without end."

GIVE AND RECEIVE.—If we would get, we must first give. When the pump will not work, we pour a little water into it, and this enables it to bring up more. The hand that is closed lets in nothing just as truly as it lets out nothing, and selfishness thus out-wits itself. This is true spiritually, as well

as in temporal and pecuniary matters. "Give and it shall be given you." "There is that giveth and yet increaseth and there is that withholdeth more than is meet and it tendeth to poverty."

CHRISTIAN CHARITIES.

BY REV. JAMES MATHEWS.

The city of New York, often regarded as the worst city in the union, is not all bad, as the anniversary week just past has clearly and gloriously demonstrated.

The secular press of to-day eagerly catches up, and spreads abroad every report, or faint suspicion, derogatory to the reputation of a Christian minister, damaging to the character of a church member ; and in this it is so well seconded by so large a portion of the religious journals, that such opportunities as have been afforded the public of witnessing wonderful, and powerful illustrations of the working of that "pure and undefiled religion before God and the Father," the effect of which is, "to visit the fatherless, and widows in their affliction"—demands and should receive the widest publicity.

When sneering cynics, calculating critics, bilious misanthropes inquire, What is Christianity doing? Let us answer them with emphasis—"She is doing what no Christless system ever did! Feeding the hungry, clothing the naked, visiting the sick, instructing the ignorant, and grandly filling all the wonderful prophecies concerning the latter day glory. If men will only look for it, they will see that, "now abideth faith, hope charity," and that this crowning grace is in lively exercise in many hearts, even in these days of political corruption, and mercantile dishonesty.

We shall not speak of the support of church organizations as charities, for these are obligations. By charities we mean such institutions as the "Home of the Friendless," and the asylums for the deaf and dumb, and the blind.

These are supported by voluntary contributions, and mostly, if not entirely, by church members.

Never shall we forget the scenes at the gatherings of the institutions named. They were held in Broadway Tabernacle, a spacious and beautiful place of worship, on the corner of Broadway and 34th street, N. Y.

1. The Female Guardian Society, and Home of the Friendless, was first in order. In the body of the church sat one thousand children, representatives from the various ward schools under the management of the institution. They had been gathered in from the streets and the tenements, where dissipation and vice hold high carnival. Gathered in to be taught, fed, clothed, doctored, and saved. Taught to sing about Jesus, to read the Bible, and thus be prepared for usefulness and happiness. Rev. F. Courtney, an Episcopalian clergyman addressed them in a most happy manner, eliciting replies which showed the good work which had been done. O! it was an inspiring sight, to gaze on those eager, intelligent young faces, and then to think that the love of Christ led to this. That most of these would have been left to ignorance and crime, were it not for that love which goes beyond and below law, and seeks for the wandering, and the lost, which goes out into the highways and hedges, and compels them to come in. Secularists say, are there not public schools? We answer, Yes; but there are thousands of parents in our great cities, who wickedly, or weakly neglect themselves and their children, and if Christians do not care for them, the children will grow up in dense and fearful ignorance, and swell the criminal and pauper population to such enormous proportions, as to threaten the foundations of society. This work begins at the root. It gathers the girls in, and by sowing the good seed of the Gospel of purity in their minds and hearts, prevents them from falling into the hidden and appalling snares set for the feet of the unwary: it gathers in the boys, and trains them

in habits of industry and sobriety, so fitting them to fill honorable stations in society.

2. The exhibitions of the deaf and dumb pupils under Dr. Peet was wonderful, and some of the episodes were thrilling. A deaf mute, a boy about ten years old, who had been brought into the institution the day before, was placed on the platform, and asked, by pointing to written words, to pick up from a table the article named. He knew nothing of what was meant. Next a pupil, who had been under instruction about six months, was called, and she readily brought every article asked for. She had learned to read in so short a time. Then two lads, who were deaf, dumb and blind, were brought forward. As the poor fellows stood gaping around, many eyes overflowed with tears, and some sobbed. Here were two human beings, apparently totally shut off from all comfort, and from all intercourse with their fellows. What could they know? What could they enjoy? When brought to the institution they knew literally nothing. They did not know their names, or that there was a God. They simply existed. But now, wonder of wonders, they could spell, write, answer questions, express themselves by signs intelligible to the audience. And how was this brought about? By the patience of a woman, who used the skill God gave her. She placed her hand in the hand of the boy, and moved it, using the sign language. He understood her, and answered. He then wrote on the blackboard. "I was born deaf and dumb, and from sickness, when four years of age, I lost my sight. I was very angry, and half crazy; but now I am happy and contented. I have learned about God and heaven." O! think of it, ye men and women with five senses! ye who use your voices in repining or complaining! ye who look always on the dark side of things! ye who listen to the tempter's talk! shall not this poor, afflicted one rise up in the judgment, and condemn thee! It was a sermon to my soul, and the effect has

not left me. But the time would fail me, to describe the proficiency of the older pupils. Their beautiful writing, choice composition, and clear, Christian utterances, appealed to the hearts of all. It is truly a noble charity.

3. Then the blind pupils worked problems in arithmetic, traced voyages on maps, sung and played with such sweetness and pathos, as to call forth hearty applause.

And these are a very small part of the great charities of one city in our land. What then shall be said of the aggregated hundreds? And yet one ask—What is Christianity doing for the world?

Added to these more public examples of true charity, we give a sample of many works wrought in the name of the Lord Jesus.

The married daughters of the late Anson G. Phelps, and their children, set aside a sum of money, to erect a building in the midst of a thickly populated neighborhood, where the Gospel could be preached, the young instructed, and the homeless cared for, and this they carry on for the love they bear to Him who, though he was rich, yet for our sakes became poor, that we, through his poverty, might be rich. God has honored the work, according to his word. We have labored in this work for a year, and rejoice that we know whereof we affirm when we say there are many warm hearts, and open hands in New York, who feel for, and help to rescue the perishing. "Now abideth faith, hope, charity, but the greatest of these is charity."

REPROVING OFFENCES.—Private offences, it must be borne in mind, are always to be corrected in private. Whoever checks a private misdeed in public will be thought more desirous of dragging it to the light than of preventing its repetition,—of deepening the offender's mortification, than of effecting his amendment. Nor is this all: the reprover becomes a public offender, meriting a public rebuke. When Socrates once reproved Plato at a feast,

for some private offence, Plato replied, that it had been better to tell him of his fault in private, for to mention it in public was an impropriety.—*Hervey.*

CHRIST'S SECOND COMING.

BY REV. W. F. HOGG.

Jesus Christ will soon visit this earth again. To the disciples who stood looking wonderingly up to heaven after their Lord's ascent, the angels said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come again in like manner as ye have seen him go into heaven."—Acts i, 11. The Scriptures declare that "Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation."—Heb. ix, 28. "Behold he cometh with clouds, and every eye shall see him, and they also that pierced him: and all the kindreds of the earth shall wail because of him."—Rev. i, 7. Finally, he declares of himself, "Behold I come quickly; and my reward is with me, to give every man according as his work shall be."—Rev. xxii, 12.

The second coming of our Lord, unlike his first appearance on the earth, will be in kingly pomp and majesty, as the Administrator of divine justice toward all the inhabitants of the earth. For God "hath appointed a day in which he will judge the world in righteousness by that man Jesus Christ whom he hath ordained." "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body according to that he hath done, whether it be good or bad."—2 Cor. v, 10. "Who will render to every man according to his works: to them who by patient continuance in well doing seek for glory, honor, and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation,

and wrath, tribulation, and anguish, upon every soul of man that doeth evil"—Rom. ii, 7-9.

There will be no appeal from the decisions of that tribunal. "The King shall say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:" and "to them on his left hand, Depart, ye cursed, into everlasting fire prepared for the devil and his angels etc." "And these shall go away into everlasting punishment: but the righteous into life eternal."—Matt. xxv, 31-46.

In view of this awfully solemn event, the writer asks, for our consideration, "Who may abide the day of his coming? and who shall stand when he appeareth."—Mal. iii, 2.

2. We learn from the word of God, first, of some characters who will not stand in that day.

"The ungodly are like the chaff, which the wind driveth away: therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous."—Psa. i, 4-5. All who are ungodly, therefore will, in that day of awful wrath, be swept away. "like the chaff of the summer threshing floor.

The man whose hope of salvation is built upon the foundation of his own morality, or self-righteousness, will not be able to stand. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."—Rom. viii, 7. And he whose heart is thus alien to God, and his moral government, however upright his external life may be, is condemned already, and cannot stand before the tribunal of judgment. It is the law that condemns, and pronounces sentence upon the criminal. Hence none whose nature is at variance with moral law, will be able to stand in the day of final trial. To all such "our God is a consuming fire."

Hypocrites and false religionists will not be able to stand in that day of justice. Our Lord pronounced the severest woe upon all such characters when

here upon earth. None can dissemble before him. Our very thoughts are known to him, and he scans every motive and intention of the heart. He positively affirms, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. For many will say unto me in that day, Lord, have we not prophesied in thy name, and in thy name have we not cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you, depart from me, ye that work iniquity."—Matt. vii, 21-23.

Backsliders will not be able to stand. "For it is impossible for those who were once enlightened, and have tasted the good word of God, and the powers of the world to come, if they shall fall away (apostatize) to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame."—Heb. vi, 4-6. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking-for of judgment, and fiery indignation, which will devour the adversaries."—Heb. x, 26-27. This will be the fate of all deliberate apostates, that is, all who are so far fallen from redeeming grace, as to openly deny the Lord that bought them. And every step taken by him, who has in any degree "left his first love," is an approach to that degree of apostacy, which incurs an irreversible doom. Backsliders beware!

3. The Scriptures likewise inform us who will be able to stand.

"All who have fled for refuge to lay hold upon the hope set before them" in the Gospel, will, through the intercessions of Christ their Advocate, be able to stand in that day, "and having done all to stand." He is able to save them from sin, to keep them from falling, and to present them faultless before the throne with exceeding joy." All who are thus prepared for the com-

ing of the Bridegroom, will be admitted to the marriage supper of the Lamb. They that were ready went with him to the marriage, and the door was shut. "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."

This preparation implies first, repentance for sin—deep, heartfelt sorrow for having transgressed God's law, through confession before God, and a turning from every evil way unto the testimonies of the living God.

It likewise implies a consciousness of pardon, and reconciliation to God through faith in Christ. "Being justified by faith we have peace with God through our Lord Jesus Christ."—Rom. v, 1. Until we are brought into this *changed relation to God* there is no peace for our souls, but a consciousness of the wrath of God abiding on us. And we may well inquire with the Psalmist, "If thou shouldst mark iniquities against us, O Lord, who shall stand?"—Psa. cxxx, 3. Man is by nature "dead" in sin, and must, by the power of the divine Spirit, be "quicken'd" into spiritual life before he can enjoy God, and walk conformably to his law. "Except a man be born again he cannot see the kingdom of God."—Jno. iii, 3. This expresses not only the necessity of that relative change called pardon or justification, but likewise of that real change in the moral nature called regeneration; which consists in a restoration of the life of God to the soul, so that the will, affections, and desires of the heart, become harmonized with the nature and the laws of God. "If any man be in Christ he is a new creature; old things have passed away, behold all things are become new."—2 Cor. v, 17. Such is the character of that moral change, without which, the mind of man "is not subject to the law of God, neither indeed can be," and consequently without which none can stand acquitted before the throne of judgment." "Ye must be born again."

But there is a farther preparation than this, though consequent upon it,

in all who continue to walk after the Spirit, and without which none will be able to stand in the day when men's hearts shall be tried as by fire. That is, the entire sanctification of our moral nature, or the cleansing of the heart from all moral defilement. This is a work of grace beyond that of regeneration, though in no sense contrary to it. Justification is the removal of guilt incurred by actual transgression. Regeneration is the impartation of a new-life principle to the soul—"The love of God shed abroad in our hearts by the Holy Ghost given unto us." Sanctification is that farther operation of the Spirit whereby the heart is cleansed from every affection, desire, and propensity, contrary to the mind and Spirit of God, so that the graces begotten in the heart, fill all the soul, control all the actions, and intentions of the life; and thus shine forth in their perfected state. This is what the Apostle John calls being "made perfect in love." It is being fully restored to the likeness of God—being made "perfect even as our Father in heaven is perfect." This is the finishing work of grace in the soul, preparatory to its final glorification at the coming of our Lord Jesus Christ. This is the "wedding garment" without which, none can join to celebrate "the marriage of the Lamb." This is the condition, and the only condition of moral character, that will be able to stand in the lurid light of the judgment day. "Without holiness no man shall see the Lord."—Heb. xii, 14.

The mercy seat, is the judgment seat, for all who come to God through Jesus Christ, where they are acquitted and made righteous through the merits of him, who was once offered for their sins, and who "ever liveth to make intercessions for them." Thus "some men's sins are open before hand going to judgment," they themselves being acquitted, and having "their names written in heaven." And all who, in the present life, seek at the mercy seat reconciliation to God, and holiness of heart, will be able at the coming of

our Lord, to stand and rejoice, saying,
"Amen, even so come Lord Jesus."

"Jesus, thy blood and righteousness,
My beauty are, my glorious dress:
Midst flaming worlds, in these array'd,
With joy shall I lift up my head.

"Bold shall I stand in that great day,
For who ought to my charge shall lay?
Fully absolved through thee I am,—
From sin and fear, from guilt and shame.

Christian, awake! Keep your lamp trimmed and burning. For soon will the cry be heard, "Behold the Bridegroom cometh, go ye out to meet him." "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he knocketh they may open unto him immediately."—Luke xii, 35-36. Toil on, suffer on, pray on, till the crowning-day shall come. "Be ye patient brethren, stablish your hearts, for the coming of the Lord draweth nigh." And only they who "endure to the end shall be saved." "Wherefore take to you the whole armour of God, that ye may be able to stand in the evil day, and having done all to stand."—Eph. vi, 13.

Sinner, awake! Thy time is short. "In such an hour as ye think not the Son of man will come." The judgment is before thee. A terrible day is coming—a day of darkness and wrath, "a day of clouds, and of thick darkness." A day in which "the wrath of God shall be revealed from heaven against all ungodliness and unrighteousness of men which they have committed." A day in which wicked men shall be swept away, by the winnowing fan of divine justice, into "the blackness of darkness forever." Then flee to the mercy seat, ere wrath shall overtake thee! Lay hold upon the Gospel hope, ere hope departs forever! Hasten quickly to the cross, and be reconciled to God! "For the great day of his wrath" approaches, "and who shall be able to stand?"

—Never forget that the end of a sermon, is the salvation of the people.
—*M' Cheyne.*

EXPERIENCE.

BY MRS. A. L. BELKNAP.

I was early the subject of religious impressions. I can remember when going to school I was miserable, being conscious that I was not right with God. I did everything I was told to do in order to have peace in my soul, and to gain heaven. I said my prayers regularly, and learned my catechism; that was all I was taught to do. I was born and raised in Germany, according to the established Protestant Church. They teach that baptism is the New Birth spoken of in the Bible, and all I had to do was to go to church until I should be old enough to be confirmed, when I would be admitted to the Lord's Supper. Great stress was laid on the passage of Scripture, "He that eateth my flesh and drinketh my blood dwelleth in me and I in him." I expected great things, therefore I thought that those who neglected this means of grace excluded themselves from heaven. I did not have the many precious privileges of the children of this country.

About the time I was confirmed, the Methodists came to H., where we lived. They went from house to house to pray and talk with the people, and to gather the children in the Sunday-school—the first one we ever heard of—and soon had their house well filled. What an eager, anxious crowd gathered there every Sunday, rain or shine. The memories of it are always sweet to my soul. They labored faithfully till the Lord began most graciously to pour out his Spirit. Among those who sought and found the Lord, was myself. What a difference there was in my heart! I now could pray without a book; the words seemed to come without any difficulty. The feeling I had toward God was one of love instead of dread and fear. I walked in the light for a season, but we soon moved away from there, and I grew cold. But God did not leave me. About two years afterwards I came to this

country, about which I had heard so much. I expected most people were really religious, but soon found out my mistake. I was at times under conviction; but seeing none that I thought had the love of God in their hearts like those Methodists, I lived on without God or hope in this world.

About five years ago I got among the Free Methodists. I recognized the truth at once, but I hardened my heart. God followed me. I staid away from prayer-meetings. One prayer-meeting I was persuaded to attend, when I made up my mind that if I lived to get out of it, I would never go again. I always hated prayer and class-meetings after that. Besides, when I would be at any place where they had family worship, they persisted in praying for me. I was once in Delta, staying with relatives, when one evening the Free Methodist minister came with his wife to stay a few days. Of course they must have prayer night and morning, every time praying for me. I was glad to leave that house at that time, hoping they would leave me alone.

But God spoke to me after that; he laid me on a sick-bed. I came near death's door one night. Every one thought I was gone. I lost all feeling in body. Speech left me, and I felt myself bound hand and foot and carried away. I felt it was just. There was not a ray of light. Around my bed stood the friends weeping. There was one Christian in the room. They called on her to pray. She bent over me; I could hear her voice as if it was at a distance. The Lord heard her prayer and restored me. If I had died then I would have been lost. I did not have the strivings of the Spirit. I made up my mind a sick bed is a poor place to get saved.

After I recovered I went on in the old path, (how merciful God was to spare my life,) till two years afterwards, when the Lord sent a dear Free Methodist sister to lead me out of bondage. She would come over to our house to talk with me about my soul.

She seemed to understand me; she prayed and labored for me till I could stand it no longer. One evening while at her house, the Lord showed me that it was life or death,—now! I made up my mind I would stop fighting the Lord and come over on his side. Praise God, he did take me, a poor rebel, to make a loyal citizen of heaven of me. Behold all things have become new. Things I once hated, I now love. I have been a follower of the Lamb for some years; it is growing better. Praise the Lord! I love prayer and class-meetings now. I am always there when able. I enjoy full salvation.

CHURCH-GOERS.—Rev. Stephen H. Tyng, Jr., of New York, has for a long time been planning to get hold of the non-church going part of the community. His heart is fully set upon the work. In an address at Philadelphia he said:

“When a church sets itself about the work of gathering in non-church goers, it must put all prejudice under its feet; it must make all its efforts bend to the great object which it then proposes. I hold that the desire to bring non-church goers into the church, will instantly compel us to admit a change in the architecture of our churches. It will take out all Gothic arches, all stained windows, and have everything that is simple, and that will contribute to the culture and comfort of a gathered congregation. It will make an end of all artistic singing. It will turn out of doors everything like stilted preaching. It will wrench the doors of the pews off their hinges. It will make every man who contributes to the church a giver, not from selfish ends, but from the absolute consecration of his substance to the Lord Jesus Christ. And it will drive out of trustees, elders, vestrymen, and all such, the notion that carpets are better than souls.

“So long as mammon is honored, so long as social distinction in the membership of the church is emphasized, so long as it is a matter of common gossip that Mr. So and So has such an

office, or Mr. So and So such and such a commercial house, so long will the desire be far from real."

BARBARA ALLEN.

An old beggar woman, plainly but decently clad, with a small basket of broken breads and a tin pail of hash, fell into a fit amid the crowds at the Fulton ferry house; the flight into eternity of a lonely and unloved soul in an ambulance, between ferry and hospital: all these items,—thrilling enough in themselves, if considered aright, to the deep heart of a Christian,—would, taken alone, have produced scarce a ripple on the hurried surface of our metropolitan life. A careful physician, in examining the garments of the supposed beggar, discovered money in hidden pockets, a bank-book and papers showing the deceased to have been worth perhaps \$20,000. The beggar is at once changed into a miser in public view; all are interested, the press publishes accounts of her death, and a prominent minister of the Gospel in a powerful address used Barbara Allen as a fitting illustration of and warning against the prevailing sin of avarice. "What a ghastly soul," he says, "this half-starved and ragged wretch, cold and hungry and dying. She died a beggar, letting the flags of the soul go down into dishonor, that she might heap up perishable gain,"—a warning to all men and women who make undue haste to get gain. Poor Barbara's soul was in fact no more ghastly than those of hundreds of members of our churches; she differing from them mainly in the fact that no relative was left behind to protect her fame. A brief glance at the life of Barbara Allen may induce us to put a more just estimate on her character, while she may still serve in a yet more marked manner as a warning against hidden sin.

Barbara was born in Cornwall, England, but resided during her youthful years in London, where her mother—her only remaining parent—made her living as a nurse. Avarice does not

seem to have been inherent in this maternal relative, for she adopted and loved a boy who had been left with her as a boarder, but for whom money or parents were never again forthcoming; the child's death hastened her own, and after a long sickness, during which the young Barbara took care of her with a daughter's devotion, she left the girl, at the age of twenty, alone in the world which she found a hard one.

Barbara was accustomed to say the first money she ever handled was taken from under her mother's pillow after her death. A position as stewardess on a packet ship sailing between this country and England was obtained for her, perhaps by means of an uncle who was called old Captain Allen, and who has died within ten years. The sums of money earned by Barbara and the presents and perquisites received from ladies during the years of her work on shipboard were very large from her own accounts. During this time she was engaged to a young man in Newark; after five years of faithfulness, some slight disagreement intervened to break up the matter, and both were married, Barbara to a man who embittered and ruined her life, and was perhaps the occasion of much of her sourness and ill-will to all the world. After six years' misery with him, during which the loss of two children further soured the unfortunate woman, a divorce was obtained. Some years later, while in Brooklyn, between two of her voyages, Barbara discovered her former husband living opposite to her, married to another woman, with a family of children. She hated him then and during the rest of her life. What wonder if the lonely woman began to save for what she knew would be an unhappy and deserted old age! For about eighteen years she has lived in New York and Brooklyn, never begging a cent in money, food or clothing from any one, doing what work she could for the money that was given her. Of late years she has taken money without work, never, however, begging for it, and seeming to care more for sympathy for her miser-

able, lonely condition than for pecuniary aid. The habit of concealing the possession of money from friends may have arisen from the necessity of keeping small sums from a drunken and dissolute husband; but the sin grew on her; she lived in one small room, made her tea at some neighbor's fire, and would walk miles to save five cents.

Barbara was a regular communicant of St Paul's Church, New York, and a very devout, although unhappy and disagreeable Christian. She was honest and upright, and talked much on religious subjects; and her influence was undoubtedly good in this respect upon many with whom she was thrown in contact. She often wondered why God did not take her, such a worn-out old woman, home to a better world; she would say that this world was not a good one, the Almighty did a number of things in it that she did not understand. Why were some rich and others poor as she? Why did he give some friends and leave others homeless? How the Divine wisdom could allow such a waste of money as the Brooklyn Bridge when his poor ones were suffering, she could never understand. Her views on most points were radical, differing from the existing order of things; but she expressed great gratitude for God's mercies and kindness to her.

Most of the friends, much poorer than herself, who were aiding her, supposed her to be suffering, and by degrees, as the habits of miserliness grew upon her, she became less and less willing to spend and more willing to receive; the blessedness of giving was never known to her. The day of her death she had spent in Brooklyn, walking from Madison street, and leaving home early in order to cross on the one cent ferry. She visited several old patrons, staying several hours at the last place, talking much of old life, her mother's father, who died in the street, and her own end, which she felt to be approaching. She seemed to long for release from earth; she read extracts

from a book of religious meditations and prayers carried about with her, spoke of her own age—seventy-two years—and of God's goodness in relieving her of recent sickness. Perhaps no soul ever went forth better prepared in its own opinion for a sudden entrance into eternal life than did that of Barbara Allen, and yet the hidden sin was there. Ten cents forced upon her by a poor servant, to ride to the ferry with, was saved to add to the hoard, and the old woman, walking two miles to cross on the one cent ferry, exhausted her little strength and died alone in a crowd of strangers—the money left behind to fall to the city whose management she so little admired.

Barbara Allen, conspicuously missing the happiness which might have been hers in this world, leaves behind her a name which has been held up to the obloquy and disgrace of our city; a name which none love, few respect, and most abhor as that of a miser, on account of a trait of character which she perhaps never suspected to be a sin—certainly never recognized as such. She was deceived about herself and her money as fully as were those about her. Thinking she stood, she had notably fallen. "Cleanse thou me from secret sin" is a prayer never to be omitted from a Christian's supplications.—*New York Observer.*

LEANNESS.—There are people making considerable pretensions to Christianity, who esteem it a virtue to dwell upon the meagreness and poverty of their experience. They may not be aware that they are really making a penance of this castigation of themselves. They do morally with the tongue what the ascetic does with whips and hooks and hair-cloth shirts. Religion is to be whipped into the soul. This may be good heathenism, but it is very poor Gospel. What would you think of a servant, or son, who should be telling how poorly you live, and how near he had come to starvation in your house? What must God think of a saint who is most in-

tent on setting forth his leanness to the world?

EXPERIENCE.

BY THOMAS WRIGHT.

I thank God for praying parents. They were members of the Primitive Methodist Church in Manea, England. I was, at an early age, led to the Sunday-school. At the age of fifteen, the Spirit of God strove with me, and I went to the altar for prayers, but, not being determined, it did me but little good. I grieved the Spirit and went on in sin worse than ever. My father concluded to apprentice me to a trade, for which I was glad, thinking I should get away from the prayers of father and mother. In that I was mistaken. They urged me to attend Sunday-school, and requested my master and mistress to send me; but I soon ceased to go, though I still attended church.

At the age of nineteen I went to London to work, thinking surely I should get away from their prayers then. I went on very gay, as I thought, attending theatres and dancing parties, which were my delight. When I was nearly twenty-one, my father wrote to me, asking if I would come home and build him a house. I felt that I wanted to please him, yet was not inclined to go; though but fifty miles away. After attending places of amusement, when alone, I thought I could yet hear them praying for me. I wrote in answer to father's request, that I would rather not come. He replied that as he had a son in the trade, he would like to have him build the house; that when he was old it would be a pleasure to think it was built by his son. I returned home, and like the prodigal, was received with joy. At this time there was a preacher who was accustomed to come to father's. He would talk with me about my soul. But my heart seemed as hard as a stone.

I left home again when the house was finished, still pressing on in the

path of sin. At one time I attended a feast, (somewhat like an American fair,) and becoming very tired from dancing, about three o'clock in the morning, in company with a friend. We sat down by the roadside to rest awhile, as we had quite a distance to walk, and I took cold, which brought on a severe spell of sickness. I thought I was going to die, and prayed God to spare me, promising that if he would I would lead a different life. I recovered, and though my companions tried hard to get me to dance again, God helped me to keep my promise. I had attended the Church of England service, and now commenced to go through their prayers and ceremonies, and for a while thought that was enough. But conviction went deeper and deeper, and the Holy Spirit gave me to see that that was not enough. I quit going there, and began to attend the Wesleyan Chapel services. My convictions soon became so great that I could not sleep nights, and at my boarding place they thought I was sick, and wanted me to go to the doctor.

About this time I received a letter from home, saying that my brother and sister had been converted, and requesting me to come home on Saturday. I went, and with me my boss, a young man. We arrived as brother and sister were about starting for meeting. They began to tell me how happy they were, and wanted me to go with them, but I refused. I refused to go to the seven o'clock morning meeting also, but went with them in the afternoon. I took a seat in the gallery, and thought the preacher preached the whole sermon to me. I was sorry I went. In the evening they persuaded me to take a seat with them, and God worked upon me in a wonderful manner. During the prayer-meeting after preaching, the minister came to me and asked me to give my heart to the Lord; but I gave him no answer. Then one of the brethren came and asked me if I felt myself a sinner, and I told him I did. He pointed me to the Saviour; and just

then the preacher returned and asked me to kneel down, which I did. He and others prayed for me, and I tried to pray for myself. But every thing seemed closed against me. We staid until eleven o'clock, but of no use. I arose and asked them to pray for me, but told them I did not believe there was any mercy for me; that I was going to hell. I returned home feeling awfully. As soon as I came in my boss said, "You are very late." "Yes," I answered, "I have been trying to get religion." He made no answer, and when we went to bed, I knelt and prayed, and thought I felt a little better. I felt so bad I dared not put out the light. I was unable to sleep until about three o'clock in the morning. I then dropped into a doze and thought I saw hell with all its horrors. I was looking straight into it, when my attention was drawn to Christ on the Cross, and I cried, "O Lord, save me or I'm lost." I believed and was saved. I felt,

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

DISCOURAGED.—One of the most fatal things in the Christian life is discouragement. One of the most helpful is cheerfulness. A very wise man said that in overcoming temptations, cheerfulness was the first thing, cheerfulness the second, and cheerfulness the third. We must expect to conquer. When our hearts are faint, then temptation has power. Satan knows this well, and he always begins his assaults by discouraging us. I once heard an allegory that illustrated this to me wonderfully. Satan called together a council of his servants to consult how they might make a good man sin. One evil spirit started up and said:

"I will make him sin."

"How will you do it," asked Satan.

"I will set before him all the pleasures of sin," was the reply. "I will tell him of its delights and the rich rewards it brings."

"Ah," said Satan, "that will not do;

he has tried it and knows better than that."

Then another spirit started up and said:

"I will make him sin."

"What will you do?" asked Satan.

"I will tell him of the pains and sorrows of virtue. I will show him that virtue has no delights and brings no rewards."

"Ah, no!" exclaimed Satan, "that will not do at all, for he has tried it and knows that wisdom's ways are ways of pleasantness and all her paths are peace."

"Well," said another imp, starting up, "I will undertake to make him sin."

"And what will you do," asked Satan.

"I will discourage his soul!" was the short reply.

"Ah, that will do!" cried Satan.

"That will do! We shall conquer him now!" And they did.

An old writer says: "All discouragement is from the devil." I wish every Christian would take this to heart, and never forget it. We must fly from discouragement as we would from sin.

—H. W. S in *Words of Faith*.

—If God will be pleased with any way, surely he will be pleased with his own.

—Struggling soul, remember, "The kingdom of heaven suffereth violence, and the violent take it by force." The taking of the kingdom is compensatory beyond expression, it is frail humanity conquering the Infinite, it is the human bosom overflowing with the wealth of heaven.

—Your afflictions and desertions only prove that you are under the Father's hand. There is no time when the patient is an object of such tender interests to the surgeon, as when he is under his knife. So you may be sure, if you are suffering from the hand of God, his eye is all the more bent on you. "The eternal God is thy refuge, and underneath are the everlasting arms."—*M'Cheyne*.

RELIGIOUS MEETINGS.

THE RIGHT OF WOMEN TO PRAY AND
SPEAK IN THE CHURCHES.

The intrinsically proper and revealed sphere of women in our public religious assemblies, is becoming more and more a subject of interest and inquiry on both sides of the Atlantic. As introductory to what I have to say, permit me to refer to two facts of past and present occurrence in this kingdom.

The city of Northampton, England, is the abode of the celebrated infidel, Bradlaugh, who has a most fascinating power in infidelizing the masses, the laboring classes especially. So completely was this class, in this city—the mass of them being shoemakers—leavened with his sentiments, that no speaker, such, for example, as even Messrs. Spurgeon and Varley, could draw them to hear the Gospel; so I was informed, when spending a Sabbath there soon after my arrival in England. Quite three years since, a lady from that city came to London and attended a conference on Scriptural holiness. Here she sought and received “the baptism of the Holy Ghost.” On her return, her spirit was stirred within her at the state of irreligion and morals around her. Finding an old and forsaken theatre there, which would seat an audience of, at least, three thousand, she engaged, put in order, and opened the place for religious worship on the Sabbath, she conducting the services, and being the exclusive speaker. For the space of these three years that place has been crowded to its utmost capacity, every Sabbath, by most orderly and attentive audiences—audiences constituted almost wholly of the very class who could, by no influence, be drawn to hear any preacher in this kingdom. It is affirmed that those audiences prefer the ordinary discourses of that woman to any extra discourses from such a speaker as Mr. Varley, for example—such cases having been tried. The result has been that infidelity, with its attendant abominations, has received. and is receiving, its death-wound in

this place, there being in connection with these services a constant ingathering of souls. What could be accomplished through no male speaker, God has accomplished through a woman.

A young lady of very superior education, daughter of a retired officer in the army, from Dorking, attended the conference at Brighton, and was there baptized with the “Holy Ghost.” In Dorking, a new hall had just been completed and advertised for rent—a hall containing a lecture-room which would seat from 1,200 to 1,400 individuals, with a large room on the ground floor, intended for a liquor saloon. The avowed determination of the proprietors of the hall was, that no religious services of any kind should ever be held in it. On her return home, the young lady referred to went to a very wealthy uncle residing in the place, a man of God, laid her plans before him, and requested him to donate a sum sufficient to hire the hall for the term of years for which it had been advertised. Having obtained her request, she leased the entire hall in her own name. Having gained this end, her first step was to secure the Teetotal Temperance Pledge, and with that, to visit the individual who had been named to her as the most hopeless inebriate in the place. This man received her in gross abuse. Before she left him, however, angels exclaimed, “Behold he prayeth.” His was the first name attached to that pledge, and, since then, he has been “known and read” of that whole community as one of the brightest monuments of divine grace. The intended liquor saloon was opened as a coffee saloon, furnished with the means of useful information, and has, from the beginning, been a great centre of attraction to the masses, who had been accustomed to spend their leisure hours in the death-dens around them. Here they spend those same hours in wholesome converse, refraining even from smoking, which is allowed. The lecture hall was immediately opened for religious services on the Sabbath, and

from the beginning to the present time it has, from Sabbath to Sabbath, been most densely crowded by most attentive audiences, this young woman conducting all the exercises. Rev. W. E. Boardman, who spent several weeks in the place a short time since, stated to me that at that time women, who had arrived late, would often be seen standing outside weeping, because that on account of the crowd, they could not get within the charmed circle of the speaker's voice. The result has been, the ingathering being constant, and never greater than at present, not only the undoubted conversion of a great number of souls, but a visible change in the morals of the masses of non-church goers in the place. Such is God's work through woman. When "under the power of the spirit" she does what inspiration affirms we shall do, "prophesy," I, for one, would be slow to condemn what God so visibly, by the presence and power of his Spirit, blesses, and has blessed ever since the days of Elizabeth Fry. I, too, would very carefully study my proof-texts before I would array my Bible against a custom so visibly sanctioned by the Spirit of grace. Let us now turn "to the law and to the testimony" for light on this subject.

The only proof-texts relied upon in condemnation of the practice under consideration are two: 1 Cor. xiv, 34, 35, and 1 Tim. ii, 11, 12. Here we find such precepts and prohibitions as these: "Let the woman learn in silence;" "I suffer not a woman to teach;" "Let your woman keep silence in the churches;" "It is not permitted unto them to speak;" "And if they will learn any thing, let them ask their husbands at home." Now, singing has been defined by inspiration itself as "speaking in meeting:" "speaking to one another in psalms, and hymns, and spiritual songs:" the terms "speak" and "speaking" being the same in the original. The precept demanding "silence," and the prohibition against "speaking," are absolute and unqualified in the above

passages. If they apply to the case under consideration, they undeniably apply to singing as well as to "praying or prophesying." Singing is breaking silence, and "speaking in meeting," just as really and truly, as inspiration itself defines the terms, as in "praying or prophesying." Why is, why should there be, an exception made in respect to the above precepts and prohibition in the former case, and not in respect to each of the latter? No biblical scholar, nor any other individual, can answer that question. If then, woman, as all admit, may, without sin, break silence, and "speak in psalms, and hymns, and spiritual songs in the churches," she may without sin break silence and speak in prayer and prophesy "in the churches."

Turning now to 1 Cor. xi, 2-10, we find all reasonable, if not possible, doubt removed from this whole subject. In verse 2d the Apostle commends this church for "keeping the ordinances (church services) as he had delivered them to them." He then refers to an ordinance or service, which of course he had delivered or prescribed, to wit, the custom of "praying and prophesying," both by men and women, "in the churches," or church assemblies, and gives useful instruction not to change or modify, but to regulate such custom. The men, when they "prayed or prophesied," should do it with their "heads uncovered, or probably shorn, and unveiled women on the other hand, when doing the same thing, should do so with their heads "covered," veiled or unshorn. This women should do, especially, "because of the angels," that is, messengers or spies sent in by enemies from without to spy out the customs of the churches. If it should be found that women there "prayed and prophesied" with their heads uncovered, reports would go abroad bringing the church, and justly so, into disgrace before the world.

How do these regulative precepts and admonitions appear on the supposition that in the fourteenth chapter of the same epistle, this same Apostle

under the inspiration of the Holy Ghost, absolutely prohibits women "praying and prophesying in the churches." This undeniably is their true meaning, namely: If women shall do, what God absolutely prohibits their doing at all, that is, pray and prophesy in the churches, let them sin with "their heads covered." If on the other hand, men shall do what they are permitted and required to do, "pray and prophesy in the churches," let them do so "with their heads uncovered." The absurdity necessarily involved in the exposition under consideration is too monstrous to be admitted for a moment. When speaking of men and women praying and prophesying in the churches, the Apostle manifestly speaks of a custom which he had introduced, and which he wisely regulates. In 1 Cor. xiv. 34-35, and 1 Tim. ii. 11-12, he refers to the forms of speech and inquiry, in respect to which none but men of understanding or authority in the churches should take part. Let us turn our thoughts directly to the inquiry; what were the circumstances to which the Apostle refers in these passages, and in respect to which silence is enjoined upon women in the churches?

A learned Jew, then a Christian, made statements to me some time since, to this effect: Before you can fully understand the peculiarities of the style of the New Testament writings, you must refer to the fixed usage which now obtains, has since before Christ obtained, in the delivery of discourses in the Jewish schools and synagogues. When a Rabbi, for example, is delivering a discourse, any man of known standing and influence has a right to rise up and ask the meaning of a certain utterance, or deny its validity, and state his reasons for his dissent. This occasions a break in the thread of discourse, and time is spent in answering inquiries or discussing issues, in which discussions, various leading minds may take part. When these are finished, the speaker resumes his discourse. In such inquiries and dis-

cussions women never take part. When a Jew is writing out a train of thought, he added, and has finished a certain sentence or paragraph, he stops and asks himself, What explanations or objections will the reader require or make here? and the writer turns aside to make the explanations and meet the objections which occur to his mind. Then he resumes the thread of his discourse. Here you have the origin and cause of certain marked peculiarities of the New Testament writing, all the writers being Jews. I at once understood, not only the peculiarities of style referred to, but the very circumstances to which Paul refers in the passages under consideration. Teaching in the Christian churches took form from that which obtained in the Jewish synagogue. Speakers were often interrupted in their discourses by inquiries made in respect to, and objections urged against, certain utterances. Hence, explanations and discussions were of frequent occurrence. In such exercises none but teachers, or men of known intelligence and influence took part. While the discussions were going on, individuals would be liable to commence talking, discussing, and disputing among themselves. Hence the imperious necessity of absolute injunctions of silence upon women, especially in that age, and in the cities of Corinth and Ephesus, where the lewd priestesses of Venus and Diana had the chief conduct of heathen worship. Taking these facts into consideration, we can clearly understand Paul when he gives needful regulations in regard to the custom which he had introduced into the churches, that of men and women "praying and prophesying" in the same, and then enjoining, without changing or contradicting what he had said, needful silence upon women in circumstances and relations, where permission to speak would, at the time, have induced "confusion worse confounded" in church services. With such prohibitions and admonitions great difficulties arose in the early churches in preserving order among

the female members of the congregation. As discussions would arise, women would begin to talk aloud among themselves upon the subject, and thus induce distracting disorders. Of disorders from this source, Chrysostom and others speak, and solemnly enjoin silence upon the female portion of the audiences. That this is the right view of the passages under consideration is also manifest from the words of the Apostle: "If they will learn any thing, let them ask their husbands at home." That is, instead of interrupting the speakers by questions and objections, let them remain silent, at such times, in the churches, and make inquiries of their husbands at home. Thus we see how readily reconcilable all the teachings of Scripture upon this subject are, when all facts of case are understood, and candidly expounded.—*Asa Mahan, D. D., in Christian Advocate.*

—When you gaze upon the sun, it makes everything else dark; when you taste honey, it makes everything else tasteless; so when your soul feeds on Jesus, it takes away the sweetness of all earthly things; praise, pleasure, fleshly lusts, all lose their sweetness. Keep a continued gaze. Run, looking unto Jesus. Look, till the way of salvation by Jesus fills up the whole horizon, so glorious and peace-speaking. So will the world be crucified to you, and you unto the world.—*M'Cheyne.*

—An eastern exchange says: A well-known clergyman, who preached in a village in Massachusetts, found his hearers diminishing day by day, and consulted an old-fashioned, Scotch seafaring man—who could not boast of much religion, but who stuck by the ship—why the people would not come to church. "I canna exactly tell, mon; ye preached on spring and autumn most beautiful discourses, and ye improved the great accident and loss of life on the Sound; ye might try them with something out of the Bible, and, being fresh, maybe it would hold them another Sabbath or two."

COSTLY IDOLATRY.

BY AUSTIN Q. HAGERMAN.

Those who worship visible gods expend vast sums in the temples, and trappings of their idols. It is said that a temple in Asia, has an image of Siva fifteen feet high, formed of solid pieces of gold, standing on a golden platform, and untold values in precious stones adorn it. A certain pagoda, is said to take \$450,000 each year to keep up its worship.

As men neglect the inner life they seem drawn to bestow more and more attention upon outward forms and vain show. It would appear that much of the desire in these Christian lands, to build needless fine church-edifices, is a mortified form of the taint of idolatry. The devotees of the "almighty dollar," are pleased to rear costly houses of worship. The grand edifice, is an honor to the purses of those who build it, and its costliness feeds the pride and vain glory of those who own it. Doubtless very many unthinking ones really imagine that they have honored the true and living God, by rearing a costly building where they try to worship him. But if such building is purely to the glory of God, and not for selfish pride and personal gratification; why do they stop short at their own particular church edifice, and do not disinterestedly help to build as grand or grander churches for their neighboring poor brethren? And then the too-often resulting debt. Is that for the glory of God?

But are we to have no taste? Must we worship in unsightly, barn-like structures? Perhaps these crushing questions may occur to some zealous soul. Yes, my brother, we are to have "taste" of the noblest order. The highest taste consists in the completest fitness of things. And does it esthetically comport with the eternal fitness of things, to build costly houses of brick and mortar, while in the neighboring streets and lanes of the city, the souls and bodies of men are perish-

ing, when self-denying Christ-like effort, might make of them the true and priceless temples of the Holy Ghost? Taste! There are unspeakable moral monstrosities perpetrated in the name of "taste." And we need not have barns for churches. There is a "golden mean," between most extremes. Build roomy, neat comfortable houses of worship. A church need not be dingy, squat and ugly, in order to avoid needless prettiness, any more than a lady needs to be a ragged slattern in order to keep from putting on forbidden "gold and pearls and costly array."

We know that the temple of Solomon was grandly magnificent; but it was a place of types and shadows, of good things to come, which were fulfilled in Christ. Synagogues were the church edifices of the Jews; but we do not read that they were excessively fine.

Our God is not acceptably worshipped by visible grandeur. He wants not our needlessly, costly houses; but our unfeigned love. God is a Spirit. His sacrifices are contrite hearts, and helpful labors of love for needy humanity. Roomy tabernacles where rich and poor may meet together, are better than finically fine churches, where the castle of wealth rules, where debt presses, where "respect of persons" is found, and where Christian love is too often quenched by cold formality.

—The law out of Christ is terrible as a lion; the law in him is meek as a lamb.

—A holy creed, a holy heart, and a holy life, form an admirable "three-fold cord," they ought never to be separated, as each reflects honor upon the other.

FEAR.—It seems to me as if this grace of fear was the darling grace, the grace that God sets his heart upon at the highest rate. As it were, he embraces and lays in his bosom the man that hath and grows strong in this grace of the fear of God.—*Bunyan.*

OUR INHERITANCE.

BY MRS. THIRZA S. HUTTON.

"But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification, and redemption."—1 Cor. 1, 30.

Blessed words! All this is Jesus made unto us. "The fear of the Lord is the beginning of wisdom." When we begin to fear to disobey God, and to fear the consequences, then is Jesus made unto us wisdom. And when we sought and found pardon and peace, then was he made unto us righteousness. Bless his name! Nor do we stop here; sanctification and redemption come next. Well do I remember when my soul experienced the sanctifying power. Nor can I forget the death to self, the surrender of will which preceded the power. Glory to the Lamb forever. My heart seemed emptied and then filled; and oh, such a fulness as only sanctified souls can know. And, just as vividly do I remember, when my "Joshua" brought me farther on my journey into the land of redemption. I had been having a long time of suffering, and had been seeing the life of nature still within me, till I longed for something, I hardly knew what. I felt, as St. Paul expresses it in the twenty-third verse of the eighth chapter of Romans, to "groan within myself, waiting for the adoption." I had not to wait long. My "Joshua" was with me to lead me over. It was at a little prayer-meeting, for the promotion of holiness. I little thought the Lord so nigh. I began to feel (so unlike myself) a sinking into the will of God in regard to suffering. Perfectly willing to endure anything the Lord should see fit to lead me through, only so I was made more like him; when unexpectedly there came such a blessing on my soul as I never before experienced. I knew it was something that I never had had before. I felt that I was in a new country; just over, right in the borders of it. And the Spirit seemed to breathe all through my soul. This

is redemption. I knew it, and such an unearthly fulness my soul experienced! I felt,

"The way is all new,
As it opens to view,"

and I know nothing of what is ahead, and I have much to learn; but the Lord led me on and is still leading me. Bless his name! I see more in the word of God than I ever did before. Truly, it is a wonderful book! So plain, and yet so hard to understand, without the light of the Spirit. There is so much we pass blindly over that is full of "marrow and fatness," when the great Teacher makes it plain to us.

"O what hath Jesus bought for me?
Before my ravished eyes
Rivers of life divine I see,
And trees of paradise."

LOVE.—If, you love, love more. If you hate, hate no more. Life is too short to spend in hating any one. Why war with a mortal who is going the same road with us? Why not expand the flower of life and happiness by learning to love, by teaching those who are near and dear the beautiful lesson? Your hands may be hard, but your heart need not be. Your forms may be bent or ugly, but you do not know that the most beautiful flowers often grow in the most rugged, unsheltered places? The palace for care, and the cottage for love. Not that there is no love in a mansion; but somehow, if we are not very careful, business will crowd all there is of beauty out of the heart. This is why God has given us Sabbaths and Saturday nights, that we may leave business in the office, and have a heart-cleaning.

—Before any creatures were, He was: One with the infinitely perfect, good and glorious God. He was then all that he afterwards showed himself to be. Creation and redemption did not change him. They only revealed what he was before. They only provided objects for those beams to rest upon, that were as fully before, from all eternity.—*M'Cheyne.*

GOD OUR FATHER.

BY H. A. CROUCH.

"Our Father, which art in heaven. Hallowed be thy name." Blessed relationship! Sons and daughters of the Most High. This is not the relationship existing between us and God, in our fallen estate, but one that is brought about, "By the washing of regeneration, and the renewing of the Holy Ghost." The Bible represents men in their alienation from God, as being children of the wicked one.

"Aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." On certain conditions proposed by God himself, this relationship may be changed; which change involves in it, death to sin, and life to God. The ground, or merit upon which God accepts us, is not in ourselves, but in Christ. Our case is so bad, that there is a necessity for an entire renovation of our natures. One may change his church relationship, by a letter of recommendation; but nothing of this kind will answer with God. There must be a new creation, a being born again. The Congress of the United States, empowers certain tribunals to receive foreigners on certain conditions as citizens; but God does not trust this matter to any one, neither angel nor archangel, but attends to each case himself. There can be no fellowship between the children of God, and the children of the wicked one; no entering into an unholy alliance. The condition upon which God will accept us, is, that we come out from among them, and be separate, and touch no unclean thing, "And I will receive you; and will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty." He will make us new creatures in the Lord Jesus Christ, and in Christ, and one with Christ, we can say, "Our Father, which art in heaven." Many take these blessed words on their lips, and claim this holy relation-

ship, that have never passed from death unto life. Paul, after his conversion, had great heaviness, and continual sorrow in his heart for his brethren, his kinsman, according to the flesh. Jesus told some of the Jews plainly, that they were of their father the devil, and his works they would do. There is a great deal of mixing up in this world, but none in the mind of God. "The foundation of God standeth sure, having this seal. The Lord knoweth them that are his." He gives to them the spirit of adoption, whereby they cry, Abba, Father.

"The spirit answers to the blood,
And tells me I am born of God."

Were God to sift Israel to-day, how few comparatively would stand the test of God's word, and prove to be sons and daughters. Jesus says, "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." The Lord brings all his children through the strait gate. There is no getting into this holy family, whose names are written in heaven, by any other way. Men may lower the standard, but God never has. His way will bring death to sin, and carnal nature, and make alive to God.

This holy relationship begets its obligations. On our part as children; on God's part as Father. As children, obedience is one of the first obligations that rest upon us. There is no retaining the favor of God only by obeying him. Our first parents fell from their high and holy estate, through disobedience. Saul disobeyed God after he was anointed king, and never regained his favor, and in his distress went to the witch of Endor. Samuel told him, "Obedience is better than sacrifice, and to hearken than the fat of rams." Jesus said, "Why call ye me, Lord, Lord, and do not the things which I say." He encourages us to obey him. "Be thou faithful unto death, and I will give thee a crown of life. Blessed are they that do his commandments, that they may have right to the tree of life, and enter through the gates into the city."

God is love, and every one that is begotten of him bears this Divine likeness. The obligation to love God with all our hearts, rest upon us. Love is one of the essentials in the experience of every true Christian. Without it, all the other gifts and graces, will avail us nothing.

God is holy, and because he is holy, he commands us to be holy. Looking from a human stand-point, this would seem impossible; but from God's stand-point, all things are possible to him that believeth. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." We cannot make ourselves holy, but God can. All power is in his hands, in heaven, and in earth.

To believe God, is binding upon us as his children. "But without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." We can have no access to him, only through faith. Our first parents disobeyed God, and then disobeyed him. God brings us back over the same track, and we have to regain, through faith and obedience, what we lost through unbelief and disobedience.

There are privileges enjoyed. We have access to God's great store-house in time of need, and have only to ask and receive. "No good thing will he withhold from them that walk uprightly." We can go in the best society, with the King's children, and wear the best clothing. "The King's daughter is all glorious within; her clothing is of wrought gold." We can attend the grandest entertainment in earth and heaven. The Psalmist says, "A day in thy courts is better than a thousand." The marriage supper of the Lamb, will be one of the grandest entertainments God can make. "Blessed are they which are called." If we are permitted to stand with that innumerable company, which no man can number, which the Revelator saw before the throne, clothed

with white robes, and psalms in our hands, and cry with a loud voice, "Salvation to our God which sitteth on the throne, and unto the Lamb," and see the angels fall on their faces before the throne and worship God, we shall know better than we do now, the privileges enjoyed by the children of God.

God as a Father watches over all his children, and he that toucheth them, toucheth the apple of his eye. He not only protects and provides for us, but "Scourgeth every son whom he receiveth." How these words rang through my soul, when no eye but the eye of God saw me in my helplessness. As stroke after stroke came, of the chastening rod, and the crushing out of every earthly hope. I sank down more and more into his will, and felt a blessed submission to all his dealings with me.

If there is any being in the universe of God, that ought to bow down with reverence in his presence, and with a heart full of gratitude and love, saying, "Hallowed be thy name," it is the redeemed man. It will rise in some degree as holy incense to God, from every child saved into his blessed kingdom.

He loves us with an everlasting love. He so loved us in our fallen estate, as to give his Son to die for us. It is these redeemed ones saved through his death, that excite the warmest affection of his nature, and he spares no pains to fit and exalt them to a place in his presence. God is almighty in power. Hence he says, "No weapon formed against us shall prosper." When the children of Israel obeyed the Lord, they were more than a match for their enemies, yea, one prophet could lead the whole Syrian army blind before the king. He can save us under the most trying circumstances. The Hebrew children were saved from the wrath of the king of Babylon in the midst of a burning fiery furnace. The lions had no power to hurt Daniel. All the power of men and devils combined, cannot sever a

child from his love. He not only protects, but provides for the wants of all his saints. "The earth is the Lord's, and the fullness thereof," so that whatever the necessity is, he can abundantly meet it. God in his great store-house of blessings has enough for all, enough for each, enough forever more. A few years of high living on corn, and wine, and oil, cannot exhaust the supply. There is a reserve stock in heaven. We know but little about it in our state of trial and probation; but the Word says, "In God's presence there is fullness of joy, and at his right hand there are pleasures forever more." The streams of blessings will go on widening, and deepening forever.

WHO IS THE CHRISTIAN?

BY PHILIP C. HANNA.

Subjects of a nation are often named from their nation. Thus a citizen of France is called a Frenchman; of Germany, a German. The Christian is one who belongs to the kingdom of Christ. The citizen of any nation must conform to its laws if he would gain the benefits pertaining to citizenship. This right is gained by birthright or by naturalization. Man has forfeited his birthright citizenship in the kingdom of God by breaking the laws of the kingdom; but Christ proposes to give a new birth—a heavenly naturalization, and adoption into his kingdom. This is Christ's only method of making man a Christian. The man who undergoes this process becomes a Christian.

That you once were a Christian is not sufficient evidence that you now are. The citizen who rebels against the laws of his nation and thus becomes a criminal, loses the rights of citizenship. So important is every part of Christ's law, and so necessary is it that even the spirit of it be implicitly obeyed, that he who offends in one point, becomes guilty of all, and can no longer claim to be a Christian. Before he can become again a subject of

the kingdom, he must receive pardon and redemption from the Great King.

Christians are the followers of Christ. They seek to be like Him everywhere, in everything, and at all times. Christ is their pattern—not the church or other Christians; but the Saviour himself is set for an example unto them. They do not follow their own desires or seek their own interests. They have a Master and his will they strive to know and to accomplish. They do not become entangled in every new doctrine that springs up; nor do they listen to any one who preaches a new salvation, so fashioned as to please the tastes of men still in their sins. Jesus Christ said, "My sheep know my voice, and they follow me: a stranger will they not follow, but will flee from him, for they know not the voice of strangers."

When a person has been born of the Spirit, his nature has been so changed that now he can digest the things pertaining to godliness, and is so perfectly satisfied with the heavenly manna, that he ceases to desire the food of the world. When the true Christian sees those who profess to be to be followers of Christ, seeking comfort, enjoyment, and satisfaction in the world, he cannot but feel sorry for them, and be moved to entreat them to come indeed into Christ's kingdom, where they can satisfy their longings by eating the celestial fruit so abundant in the land. It is an established fact, that if a person once gets a taste of the fruit which grows in the land of Canaan, he will lose his appetite for the leeks and onions of Egypt. If you are a Christian, you are satisfied with a Christian's fare.

Men talk of ancient and modern Christianity. What characterizes the early Christians, and what the Christians of to-day? The world truly has changed, times are different, but Christianity has not changed, and it never will. It requires just as much to be a Christian to-day as it ever did. All Christians of whatever denomination follow the same leader, and enjoy the

same religion—pure and undefiled before God the Father, which is "To visit the fatherless and widows in their affliction and to keep himself unspotted from the world."

Christians are pure in heart, they are peace-makers, they are humble, they love their neighbors as themselves, they love their enemies, they have charity for all men. They do not cry, "Down with every man who does not see just as I do," neither do they catch at their brother's words and misconstrue them. They do not act as though they thought they were the only ones whom God cared for, and if they were dead his cause would go down. O, no! "Charity is not puffed up," but "suffereth long and is kind."

Do you think of yourself as a Christian, if you have not love for your enemies, and much less, if you hold anything against your brother. Are you what Christ acknowledged as his follower, eighteen hundred years ago? If so, you are a Christian to-day.

—Are you in doubt? wait on the Lord; act not hastily, but with prayer and meditation.

—Many look to a wrong quarter for sanctification. They take pardon from Christ, then lean on themselves, their promises, etc., for holiness. Ah, no; you must take hold of the hand that was pierced, lean on the arm that was racked, lean on the Beloved coming up from the wilderness. You might as well hold up the sun on its journey, as sanctify yourself. It needs divine power.—*M'Cheyne*.

—The feet were human that stood upon mount Olivet. The eyes were human eyes that looked down upon the dazzling city. The tears were human tears that fell upon the ground. But oh, there was the tenderness of God beating beneath that mantle. Look and live, sinners. Look and live. Behold your God. He that hath seen a weeping Christ, hath seen the Father. This is God manifest in the flesh.—*M'Cheyne*.

WAITING ON THE LORD.

BY MRS. EMMA SELLEW ROBERTS.

We do not like to be obliged to wait either for time, circumstances, or persons. When we are ready for any undertaking, we want others ready too. Every one knows how tedious it is to wait at railroad depots for trains. The more energetic and active a person is, the less easy it is for him to wait.

God desires the immediate salvation of all men. He would have men come now and be saved. He is ready to do the great work, and yet because they refuse the present offers of mercy, he does not leave them. He calls again and again, He sends the spirit to continue its pleadings and entreaties. He saith, "Behold I stand at the door and knock." He not only knocks at the door of the sinners heart, but stands there waiting for admittance.

We want to know God's will concerning us, and so we pray fervently that it may be revealed unto us. If we hear the Divine voice speedily, or if we see the path we should walk in plainly indicated by providences, we rejoice, and if honest, follow these leadings. But sometimes God is pleased to have us wait on him. Not always does he answer instantly. There are times when we must pray long and wait patiently before our request is granted. And just here is where many fail. They are not willing to wait. Though they are praying earnestly, the way is still dark. They can only see heavy clouds and no plain path for their feet. They came at first in strong faith; but now they have laid the matter before the Lord once, yea, twice, and thrice, and yet no ray of light comes, or but the slightest glimmer, then their faith begins to be less strong; they loosen their hold; the promises of God seem less certain—less sure; and God himself seems farther off. Then Satan is present to whisper words of doubt and temptation to their souls already greatly tried. They become discouraged; begin to

lean to their own understanding; go in their own ways; lose God's blessing, and sometimes get into great confusion.

To wait on the Lord requires patient faith, and the greatest confidence in God. When we get where we look to God constantly as our kind loving Father; when we become indeed as little children, fighting our own unworthiness, realizing our own weakness and ignorance, and trusting implicitly in the great Father of mercies, then we can wait on the Lord! This great confidence in God—this simple child-like trust, can be found in that soul alone which is wholly given up to God. We cannot entirely rely on God, unless we have the consciousness within us that we are fully consecrated to Him, and are walking in obedience to his commands. We must wait to know his will, whatever it be, however directly it may cross our own, or else we will not wait patiently, and in faith upon him. When the continual cry of the heart is, "Glorify thyself—thy will be done," we are in a state to wait on the Lord.

It is only by experience that we can know the great blessing, the fullness of the spirit of power and glory, that rests upon the soul, which continues waiting on the Lord. It looks dark often for a long time; but yet we know the sun still shines, and we can rest in that knowledge. God's will seems all unknown, and yet we are as sure that he will reveal it unto us. His promises are ever sure. He will lead and direct. He will guide the willing soul in his ways. The answer to our prayer seems long deferred; but God is true, and will at length bring us out into glorious light and liberty. We may know what it means to rest in faith. We may experience the truth of the Psalmist's words, when he said, "Wait on the Lord; be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord."

—Christian! peace is yours. "Great peace have they that love thy law."

EDITORIAL.

YE ARE NOT YOUR OWN?

The apostle, writing to the Corinthian Christians, uses these words, "Know ye not . . . that ye are not your own? for ye are bought with a price."—1 Cor. vi, 19-20. These words must have had a very clear meaning, and possessed impressiveness to the ordinary Corinthian more even than to the average American, for slave-holding was common among the Greeks at that day, as through all their history, and although Christ's service is easy and honorable above all, these words of the Apostle must have shown very clearly the universal nature of Christ's claim, to those who were accustomed to see their fellow men yield implicit obedience to another, because of purchase money paid for the slave.

The bondman because of the transfer of money, changed his allegiance and owned another as master. But we all can see the force and meaning of these words by consideration and thought. The apostle asks, "Know ye not that ye are not your own?" Then he gives us a reason for the ownership being vested in another, "For ye are bought with a price," and adds the injunction, "Therefore glorify God in your body and in your spirit, which are God's."

We are God's (1) by creation. "All things were made by him, and without him was not anything made that was made."—St. John i, 2. Also see Genesis ii, 7. We are God's (2) by redemption. Whether we have availed ourselves or not, of this ransom paid on Calvary for sin, yet the claim holds upon us, for though many do not avail themselves of the atonement of Christ, all may do so, "And him that cometh to me I will in no wise cast out."—John vi, 37.

Thus far the argument of Christ's ownership applies to all. Before we go farther, let us consider what the price is, which has been paid to bring us to this point. By creation, involves the exercise of supernatural powers that can belong to Omnipotence alone. Only an infinitely

wise God, at whose command were all the forces of nature, yes, whose creation is nature's very self could call into existence such a being as man, endowed with such a marvelous physical organism, and with intellectual faculties and attributes of soul, which fit him to be the object of God's most tender care, even worth redeeming from the evil into which he had been enticed. By redemption—the purchase money—what was it? Even the blood of Christ.—1 Pet. i, 18-19; Acts xx, 28; Gal. iii, 13, *et al.*

All men belong to God by creation and redemption, but farther all Christians are his (3) by regeneration, by being born again into the kingdom of God. Such have reason ever to praise God to all eternity, for they have tasted the fruits of celestial life; they have been made heirs of God, joint heirs with Christ—what joy and blessedness in such a state; but, beloved, you may yet go on, the end is not here. You may be God's (4) by *entire consecration*. And not till then will you know the blessedness that there is in Christ, not till you have given yourself, your time, talents, influence, wealth, learning, *your all* to him in solemn consecration, can you know Christ as he would have you know him. Then shall you receive the anointing that abideth forever.

"Ye are not your own, for ye are bought with a price." Be worthy the high heritage and give yourself wholly to Christ. Be not content with the occasional presence of the Holy Spirit, but get the abiding presence of God, then he can use you for the salvation of men.

Our Redeemer has not only ransomed us from sin, but has even exalted us beyond the servants' estate. Hear his words: "Henceforth I call you not servants, for the servant knoweth not what his lord doeth; but I have called you friends."—St. John xv, 15. So we are the friends of God? yes! even the sons of God; "But as many as received him, to them he gave power to become the sons of God, even to them that believe on his name."—St. John i, 12. "For as many as are led by the Spirit, they are the sons of God."—Rom. viii, 14.

Not as servants, as slaves should we serve our Saviour, but as sons, raised to be such by the infinite mercy of our Redeemer. By every tie we are bound to him,—surely we are *not* our own. Called to a high estate, a noble, even royal standing in the sight of God, we cannot be too faithful to him that called us.

HOW TO HAVE GOD'S BLESSING.

There are many who seemingly desire to have the presence of God, and the assurance of his favor, yet who mourn because of their want of life and fervor. They want a consciousness of God's presence and blessing; they want, but have not, the joys of salvation. Now let such listen to God's word. Turn to St. Matthew's Gospel, fifth chapter, and read: "Blessed are the poor in spirit, blessed are they that mourn, blessed are they that hunger and thirst after righteousness," etc., can you not here obtain the blessing you seek?

Then turn to Matthew vii, 7th verse, and read, "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you." It is right that we should have God's Spirit upon us and with us. Christ said the Spirit of truth should abide with his disciples forever.—St. John xiv, 17. The reason why so many honest, well-meaning souls are barren, is because they *do not believe*. They read God's gracious promises, and say practically these are not mine, for they go empty away. All the conditions may be filled for receiving the blessing, yet if unbelief is present, we not only fail of the blessing, but God is dishonored even by that very lack of belief. He is faithful and just, ready to give, sure to meet all his promises. Trust him! you can! Even *now* open your heart by faith and the blessing is yours. Not *will* be, but *is*. Is it too much to believe that the way is so simple? Yet this is God's word. "If ye shall ask anything in my name, I will do it."—John xiv, 14.

Fulfil the conditions resting upon you and the universe of God at stake in the

fulfillment of the promise. At least you can pray the prayer of Thomas: "I believe! Help thou my unbelief." The life of faith! how sure a trust has he who has undertaken it. He builds upon the eternal rock—even Christ Jesus.

First, however, be sure you have fulfilled the conditions resting on you, that you have made the confession necessary, made the restitution due your neighbor, be sure you come to the altar with clean hands and an honest heart, then you can believe and receive the precious assurance of divine favor.

REVIVALS.

A revival of pure religion is the work of God. Whatever human instrumentalities may be employed in its promotion, so far as the work is genuine, it is Divine. Every real convert is born of the Spirit. There may be proselytes where the influence of the Holy Ghost is scarcely recognized or felt. But when souls are really saved, and fitted for Heaven, there God works in a supernatural manner. His Spirit melts, subdues and changes sinful hearts. He influences man to yield—working in him to will—and then enables him to carry out the good resolutions he has formed, working in him to do of his good pleasure. Would you see a revival. Then be filled with the Spirit. Just as certainly as you are, souls will be brought to Christ through your efforts. But in order to do this, you must—

1st. *Consecrate yourself fully to God.*

The Spirit never dwells in a divided heart. There may be zeal where self reigns. And zeal may bustle about, build churches and parsonages, endow colleges, and make a display before the world, but it alone cannot save souls. The present age does not need more activity so much as it needs more deadness to the world, more of a spirit of unreserved consecration to God, his truth, and his cause. How few are there who listen always to the voice of God, who dare stand by his truth when it is unpopular to do so? Does not expediency, instead of conviction of right, control the actions of most

professing Christians, and ministers of the Gospel? So long as this is the case, revivals of religion will be superficial in their nature, and limited in their extent.

2d. *You must lead a life of self-denial.*

He who would live in the Spirit must mortify self. He who lives in sensual indulgence need not expect to have any considerable measure of the Spirit of God. "Sensual, not having the Spirit," is a brief but truthful description of too many who come around the altars, and occupy the pulpits of Christian churches. Ministers may defend with ramparts of subtle logic and plausible sophistry, the pleasure-ground on which the church and the world meet in in loving embrace, but he who would have the Spirit of God, must not come down upon the plains of Ono.

CAMP MEETINGS.

The meeting at Chili was, in every respect, successful beyond our most sanguine expectations. There were between seventy and eighty tents on the ground. The attendance was very large—the order excellent. The preaching was plain, pointed, appropriate, and in the demonstration of the Spirit. Everything was harmonious and in the best of feeling. Many were powerfully affected. There were, we should judge, as many as fifty forward seeking religion at the same time. Many were converted,—many sanctified to God, and the saints generally were quickened and encouraged. At times the melting power of God seemed to rest upon all the people. It was generally said that we never before had such a camp meeting in Western New York. In power, it was thought to be equal to the old Bergen camp-meetings, and in harmony and unity far ahead. If the victories gained are properly improved, the result upon the cause of God must be most glorious and wide-spread.

The claims of

CHILI SEMINARY

were presented by the trustees, and about twenty-two hundred dollars were pledged toward finishing the wing and paying the

present indebtedness. We need about three thousand dollars for this purpose. This money ought to be forthcoming at once. We know of no place where means can be invested for the cause of God to better advantage. Have our readers done all their duty in this direction?

THE ST. CHARLES MEETING is now in progress. We reached here yesterday, and found over fifty tents on the ground, and a large attendance. The meeting is well under way, and it is evident that God is among the people. We have already preached twice, and find the people have a keen relish for the truth. Every thing betokens a successful meeting. The only draw-back is what was permitted as a boarding tent, at which not only provisions, but ice-cream and lemonade were sold. We are fully satisfied that a boarding stand, run to make money, is an unmitigated nuisance on a salvation camp-ground, and can be reformed only by abolishing it altogether.

Monday morning, the weather was all that could be desired. The people flocked in from all directions. It was carefully estimated that there were over one thousand teams on the ground. The services commenced with a holiness meeting at six o'clock, led by Brother Kelly. Several came out into the light of full salvation. At 9 A. M. was the love feast, at which many clear testimonies were given to the power of Christ to save. At 10.30. we endeavored to preach. Brother J. G. Terrill in the afternoon, and D. P. Baker in the evening, preached with clearness and power. There was the best of attention and order, and after each sermon an altar-service, and some, we trust, found the Lord. There was a children's meeting at 5 P. M., A young people's meeting at 7 P. M. and several ring meetings between the services at the stand. It was a glorious day all through.

'75 and '76.—Will those of our subscribers who are not sure of their credit, please examine into the matter and remit the amount due us, especially those owing for 1875 and 1876.

CORRESPONDENCE.

LOVE FEAST.

J. FORDICE.—Please say through **THE EARNEST CHRISTIAN** that I am living daily saved through the blood of the Lamb.

A. N. BOARDMAN.—Though I do not have the privilege of meeting in worship with those that believe in loving God with all the heart, yet this principle must and will prevail, thank God.

MRS. MAHLON HARRITT.—A fresh, new leaf has been turned over in my book of life, by the Master's loving hand. In love and kindness He begs me try yet again—not to redeem the misspent hours that I never can do—and write nought but "good deeds and true words" there, "Not alone for me are the words of cheer," but for all whose white pages are sullied with dark, unsightly blots. Oh, let us run as we have never run before, for the prize—the victor's crown. Glad when we have won, and can cast it at the Master's feet, and hear Him say, "Well done."

Alma, Neb.

H. S. POTTER.—I rejoice to-day in the God of my salvation; he is more and more precious to me. I love **THE EARNEST CHRISTIAN** because it has no compromise with the world; is out-spoken against the popular evils of the day, such as intemperance, Sabbath-breaking, secret organizations, dances and pew-renting; this I believe to be the Bible in its original purity.

Rev. J. H. Mickle, of the M. E. Church, handed me a copy of **THE EARNEST CHRISTIAN** nearly five years ago, saying, "This is an excellent work, by reading it you will be better prepared to war a good warfare." I have been a subscriber ever since. I bless God for the day when first I saw it. Long may it continue to bring "glad tidings of great joy" to its many readers.

Windsor, N. J.

MRS. A. HULET.—I love the Lord with all my heart. I am serving him with gladness. The precious blood cleanses just now. I love to do the will of my Father in heaven. I find it takes just as much grace to keep in the Bible track here in Kansas, as it did when I was in Iowa. I have a fixed determination to follow the Lord at all cost; and by his grace, I expect to keep the victory, and fight the good fight of faith, and lay hold on eternal life.

Kansas.

Eva. I. CHAPMAN.—I want to tell the dear brothers and sisters of **THE EARNEST CHRISTIAN**, that although I am deprived of the privilege of meeting with God's children very often, yet I enjoy religion. Glory be to God! I expect if I never see another pilgrim on this earth to meet "beyond the river," never more to part, where we can enjoy each others society forever; and better than all the rest, we can see our blessed Saviour. I hardly know myself how I live for God. It is like a little child going along a rough road, led by Father's hand. I put my trust in God, and I find that all things work together for good to those who love the Lord. As I look back over the past, I learn more and more how much I owe to God, and how completely able he is to save to the uttermost. Pilgrims, pray for me, that I may live straight for God; and run with patience the whole length of the Christian journey, and faint not by the way. Pray that I may set a good example before my unsaved loved ones, and all I associate with. I feel that great responsibilities rest upon those that profess to love God. May God help us to be bright, and shining lights; to be as a city set upon a hill, which cannot be hid, that others, by our good works, may be led to glorify God.

"Let us work, let us work,
There is labor for all."

Let us work while the day lasts, ere the night of death come on, wherein no man can labor. Amen.

SUSAN THOMAS.—I am in the way. I am getting closer and closer to God. I am going in for all he has for me. Glory to God! I thank God, he owns me this afternoon. Praise the Lord!

Phillipsburg, N. J.

M. A. BAKER.—I am saved this beautiful morning, through the blood of the Lamb. No dark clouds over my spiritual sky. Notwithstanding the trials and sorrows of this outer life, the inner life triumphs gloriously. My soul is like a sunbeam. Hallelujah!

Alliance, Ohio.

S. T. ULRICH.—This afternoon I can say that I am a child of God. I feel to praise Him for what he has done for me. I know that he saves me just now. Bless His holy name! I expect to go through with God's help, and He has promised never to leave His children that put their trust in Him. I am on the old ship for the better land. I mean to take Paul's advice and abide in the ship. Praise His name forever.

MRS. ELIZABETH CAMPBELL.—Jesus saves to the uttermost and keeps me by His power. I feel the fire of God's love all through my soul just now. Oh, hallelujah to God and the Lamb forever for this joy unspeakable we have by obeying His precious word! Our General Quarterly Meeting was, to me, the best of all my life. Oh, such preaching! It was rich and glorious. The Lord spare the preachers long to the church is my prayer. Amen.

ELLA J. BENNETT.—I want to say to all the pilgrims, and to all the world, that I am saved fully through the blood of the Lamb. I can say to-day, that the cleansing blood has reached me. Oh! the cleansing blood, shed on Calvary, has done the deed. I have belonged to the pilgrim band about eight months out of some six years of my Christian experience, and can truly say this year, so far, has been my best. O, what streams of love and light

have come down on my poor soul, and body too! God shall have my entire being; He shall lead me wheresoever he will. Though young, I am perfectly satisfied with Jesus leading me out among the pilgrims to take the reproach of the world, to be called a "Nazarene" or anything else, if only I can hear my Saviour say, "I am the way." Glory to God! We have a pilgrim band in Port Byron, and by the grace of God I will walk in all the light that shines on my pathway. I expect to come off more than conqueror through the blood of the Lamb.

Port Byron.

E. R. MANTZ.—I know that my Redeemer liveth. I have continually the Spirit bearing witness with my spirit that I am a child of God. I find God's ways are ways of pleasantness, and his paths are paths of peace. What I am is by the grace of God. Bless his name!

HENRY C. FENTON.—I am the Lord's to-day with all my heart, and I feel the application of Jesus precious blood. Glory be to God! I do say,

"Lord, I am thine, entirely thine.
Purchased and saved by blood divine."

Thank God for a salvation that saves men from their sins—not in their sins. I find it takes all there is of us to be Christians. Oh, for more of Christ's love. When I look around me and see men professing godliness indulging in all the amusements of the day, playing croquet, dominoes, dice, and even cards, chewing tobacco, drinking an occasional glass; and they say there is no harm in it, for even the ministers do so; and women clad in all the foolery of fashion, and say there is no harm in it, my heart mourns for the cause of Christ. Oh, the mockery and hypocrisy there is in the so-called church of Christ! Truly we are living in the perilous times spoken of by Paul to Timothy, in the second epistle, third chapter. My all is on the altar; and by the help of my dear Saviour, I intend to keep it there, and when the warfare is ended, you will find my armor down by the river.