

THE

Earnest Christian

AND GOLDEN RULE.

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INWARD AND OUTWARD.

BY REV. B. T. ROBERTS.

Everywhere it is the fashion to accept a part of Christianity for the whole.

Some lay stress chiefly on the outward rites of the church. They teach that the main thing in order to be saved, is to receive the sacraments of the church from one who is duly authorized to administer the same. Some make the virtue of the ordinance to depend chiefly upon the administrator. With these his personal piety is not a matter of so great account as the fact that he can trace his ordination in lineal succession back to the apostles. It matters not, though his ordination may have come through heretics and hypocrites, through persecutors and adulterers; the one main thing is, that it has come down in unbroken descent from St. Peter!

This theory is both unscriptural and absurd. Where is the text that teaches that any man, whatever his office, or his personal piety, can impart saving grace to others? The best that the best and highest of mortals can do, is to direct us to, "Behold the Lamb of God which taketh away the sin of the world."—

Jno. i, 29. The apostles themselves never claimed power to bestow grace by personal contact with others. The utmost that they pretended to do, was to point others to Christ. Says one who "was not a whit behind the very chiefest apostle," *Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase.*—1 Cor. iii, 5-7. This teaches plainly that ministers cannot, of themselves, bestow grace.

It is not only unscriptural, but highly absurd to imagine that religious experience is nothing but an incantation or a charm imparted to us by the necromancer's touch! God deals with us as reasonable creatures. He appeals to our hopes and to our fears, to our gratitude and to our sense of duty; but he never treats us like passive iron, to be turned into a magnet by a touch. In the most overwhelming operations of grace that ever were felt by a human soul, God respected the freedom of the will.

It matters not at whose hands, or in what manner, you received the

ordinance of baptism—that did not make of you a saint. You may receive the Lord's Supper every week, nay, every day, by one whose claims to the priesthood the strictest ritualist will admit, but that will not give you strength to overcome the world and walk with God in all lowliness and meekness.

That to be baptized in ever so proper a manner does not make one a Christian, the Apostle most clearly shows. Else would he have never said: "For Christ sent me not to baptize, but to preach the Gospel."—1 Cor. i, 17. If baptism could save men, instead of thanking God that he baptized so few, he would have made an effort to baptize all he could.

That the spiritual benefit which we derive from partaking of the Lord's Supper, depends upon our own penitence and faith and consecration, and not on the administrator, the Apostle plainly teaches. *But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.*—1 Cor. xi, 28, 29. It is *ourselves* then, that we are to examine, and not the credentials of the one who administers the Lord's Supper to us; not even those who kneel with us at the same altar and partake with us of the same communion. It is "the Lord's body," that we are to discern, and not the validity of the claims of the officiating minister to the priest's office.

Others make the essence of Chris-

tianity to consist in outward acts. If a person is moral, and zealous for the church, they are ready to indorse him as a Christian, though he be as ignorant of the new birth as was Nicodemus. These are often full of bustle and stir. They are present at protracted meetings—ever ready to pray and to exhort, to get others converted, when they themselves know not what is true conversion. Many revivalists promote this kind of religion. They accept as Christians, all who profess to be Christians. They set them to work to bring others into the church. Those who have backslidden in heart, and lost their first love, they do not call to repent; but set them to work as they are, for the salvation of others. The result is that they imagine themselves to be Christians when they are not, and the church becomes filled up with those who never passed from death unto life. Christ is betrayed into the hands of his enemies. The strong-holds of Zion are manned by Philistines. The Ishmaelitic women, with their golden ear-rings, take the places of the daughters of Zion.—Judges viii, 24.

True religion has its seat in the heart,—in the intellect, the affections, and the will. It is experienced by its possessor, and manifested to the world in his life. A genuine Christian has true penitence of heart, an unwavering faith in Christ, an all-controlling love for God. The Holy Spirit dwells in him. He has love for his fellow-men—even for those who hate him. He has the joy which the Holy Ghost imparts; which, as it did not come from worldly prosper-

ity, is not destroyed by adversity. There has been a complete change in his disposition. If, before his conversion, he was irritable, he is now patient; if he was proud, he is now humble; if he was covetous, he is now liberal; if he was impure, he is now chaste; if he was the slave of appetite, he is now temperate.

All this is expressed by many plain texts of Scripture. *The kingdom of God is within you.*—Luke xvii, 21. *Which is Christ in you, the hope of glory.*—Col. i, 27.

Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature.—2 Pet. i, 4. All these and many similar passages show that to be Christians, we must have the spirit of Christ dwelling within us. We must have an inward experience in the things of the kingdom.

But if we have the inward, we shall have the outward. If we have the Spirit, we shall have the fruits of the Spirit. If we truly repent, we shall bring forth fruits meet for repentance. If Christ dwells within us, we shall do the works of Christ. If the tree is good, the fruit also will be good. If the heart is right, the actions also will be right. This is also plainly taught. *A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.*—Matt. vii, 18. *Wherefore by their fruits ye shall know them.*—Matt. vii, 20.

Love to our neighbor will be shown by deeds of kindness as we have opportunity. We but deceive ourselves if we think we love him when we are endeavoring to injure

him, however secretly it may be done. If we have true humility, it will be shown by our manner and our appearance. It is as inconsistent for one adorned with feathers, jewelry, and other finery, to profess to be humble, as it is for a gambler to claim to be honest.

If we find that our outward life is wrong, the only conclusion that we can properly come to is, that there is something wrong in our experience. We need to come to God in prayer, and in penitence, and in the spirit of consecration, for the grace that will enable us to live right.

If we are laboring to promote the spiritual welfare of others, let us obey the Saviour's direction, and endeavor, first of all, to make the tree good. Then the fruit will be good as an inevitable consequence. Quacks doctor symptoms; skillful physicians endeavor to remove the disease. Let us go to the bottom. Let us do the work of God faithfully. Let us seek to purify the fountain; then the stream will be healthy and refreshing.

—Conversion is not a repairing of the old building; but it takes all down, and erects a new structure; it is not the putting in a patch of holiness, but with the true convert, holiness is woven into all his powers, principles and practice. The sincere Christian is quickened to a new life, and made into a new fabric from the foundation to the topstone. He is a new man, a new creature. All things are become new. Conversion is a deep heart-work. It makes a new man in a new world. It goes throughout the members, throughout the motions of the whole of the whole life.—*Flavel.*

PHARISEE AND PUBLICAN.

BY REV. W. T. HOGG.

"And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood, and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."—Luke xviii, 9-14.

The Lord Jesus knew what was in man, and therefore was always able to suit his discourse to the condition of his hearers. Accordingly, "he spake this parable to certain which trusted in themselves that they were righteous, and despised others." How many such people are in the world to-day! We should be well guarded against their error, ever remembering, that "Not he that commendeth himself is approved, but whom the Lord commendeth."—2 Cor. x, 18.

The parable says, "Two men went up into the temple to pray." The object they both had in view was a laudable one. Prayer and worship, if sincere, are always commendable. In the preceding parable our Lord tells us "that men ought always to pray and not to faint." But in this we are shown what kind of prayer is acceptable to God. Both of these men went into the temple, and both went there to worship. They both went through with a form of service. But only one "went down to his house justified," while the other went away condemned. It is often thus in worshipping assemblies. Not all the people who say prayers are approved of God. Much so-called worship is an abomination to God. It was thus with the prayer of this proud Pharisee.

The Pharisee stood and prayed thus with himself—i. e., *by himself*.

He evidently considered himself too pure and holy to be associated with the publican in worship. He "trusted in himself that he was righteous, and despised others." This was the bane of his worship. No one can acceptably worship God on the ground of his own righteousness.

"We have no outward righteousness,
No merit, or good works to plead."

The Pharisee tried this and failed. And so must every one utterly fail, who endeavors to approach God in worship on the ground of self-righteousness or human merit.

The Pharisee's prayer breathes forth the very quintessence of self-righteousness: "God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess." What a prayer! How full of self, how empty of God! The personal pronoun, *I*, is used five times in this brief address to Jehovah. Evidently this man thought very highly of himself, and supposed the Lord would estimate his moral worth accordingly. All he says of himself is good, and may have been strictly true. But his error was in supposing his self-righteousness would commend him to God and merit the divine favor.

There are many Pharisaiical worshippers to-day. The religion of some professed Christians goes no farther than did that of the proud Pharisee, of some, not so far. If a man could truthfully say, "I am not as other men are, extortioners, unjust, adulterers, or even as this publican;" and then could also add, "I fast twice in the week, I give tithes of all that I possess;" would he not be considered by most people a model Christian? Whereas, if this were his only righteousness, he is an entire stranger to the kingdom of God, "in the gall of bitterness, and in the bond of iniquity." "For I say unto you, that except your righteousness shall exceed the righteous-

ness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."—Matt. v, 20.

"The publican, standing afar off, would not lift up so much as his eyes towards heaven." What a contrast between the two characters! Puffed with self-sufficiency, the Pharisee assumes to magnify and justify himself before the Lord. Filled with deepest poverty of spirit, the publican stood afar off, and would not even look toward heaven. He felt himself utterly unworthy to appear before God. He felt less concern for other men, than he did for "me a sinner." He "would not lift up so much as his eyes to heaven," so filled was he with a consciousness of his own unfitness to stand before a holy God; "But smote upon his breast, saying, God be merciful to me, a sinner." True penitence glories not in any human merit, but deeply grieves at having "sinned against heaven and in God's sight." So the publican "smote upon his breast" in token of his deep distress on account of sin. Until one thus feels deep poverty of spirit, and is thus afflicted with "Godly sorrow" for sin, he can never find knowledge of acceptance with God. But the prayer of genuine penitence is ever the Lord's delight. "Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted."—Matt. v, 2, 3.

The publican's prayer was brief, but very significant and effectual. He made no attempt to exalt or justify himself. He made no comparison of himself with "other men," many of whom might have been much worse than he. But he frankly confessed himself a bankrupt sinner, and implored the mercy of God as his only hope. The Pharisee sought the favor of God through his own merit. The publican sought remission through the sacrificial atonement of the Lord Jesus. The publican obtained pardon—the Pharisee

augmented his own condemnation.

We find a similar occurrence in the history of Cain and Abel. They both sacrificed unto the Lord. Abel presented a sacrifice of blood, signifying the punishment due him as a sinner, and pointing to the sacrificial atonement of Christ as the only ground of pardon. Cain presented unto the Lord a bloodless offering. Like the Pharisee, he presented a thank-offering, but failed to bring a sin-offering unto the Lord. Abel was accepted, Cain rejected. The Apostle says: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, (justified), God also testifying of his gifts. And by it, he being dead, yet speaketh."—Heb. xi, 4. So the publican offered a more excellent prayer than the Pharisee, by which he obtained assurance of the divine favor.

Jesus says, "This man (the publican) went down to his house justified, rather than the other." Whoever, like the publican, approaches God through the world's great Sin-offering, cannot fail of finding favor in his sight. But whoever comes on any other ground of merit, thereby increases his own condemnation. The blood of Christ is the only ground of acceptable worship. "Neither is there salvation in any other; for there is none other name under heaven, given among men, whereby we must be saved."—Acts iv, 12.

In conclusion our Lord sets before us the great practical lesson illustrated by his parable: "For every one that exalteth himself shall be abased; but he that humbleth himself shall be exalted." But alas! how few are willing to humble themselves to be saved by the Gospel! It was a very simple means of cure for Naaman to "go wash in Jordan seven times." But it was an exceedingly humiliating process for the dignified Syrian to undertake. So when

this method of cure was proposed, "he was wroth and went away." Fortunately, however, he was finally prevailed upon to return, and try the proposed remedy. "Then he went down and dipped himself seven times in Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean."—2 Kings, v, 14. Dipping in Jordan seven times might have been considered foolishness by all the Syrian host, but unto Naaman it was salvation from the loathsome plague of leprosy. So "the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the crown of God."—1 Cor. i, 18.

The cross abases human pride, and humbles man to the very dust. But he who humbles himself to take the cross, shall find that cross the power of God to exalt him to "glory, honor and immortality;" while he who despises the cross, and seeks to be saved by a self-exalting, self-honoring method, shall utterly fail of heaven, and shall be finally abased to the very depths of hell!

"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."
—Psa. li, 17.

RELIGIOUS JOY.—The joys of religion are the encouragement of youth and the prop of old age. Without them we sicken even in the midst of prosperity, and, with them, adversity, loses all its terrors. They sweeten our slumbers; they soothe our waking hours. At home and abroad, in public and in private, they are our constant companions, our richest treasures.

—It is our duty and privilege to seek, by all lawful means, the spiritual welfare of mankind; but we must not lower the standard of the cross, nor trail our souls in the dust and mire of the world.

THE CHRISTIAN PENTECOST.

BY REV. E. GILBERT.

1. *The date.* The Pentecostal feast came fifty days after the Passover. According to Dr. Strong, what we term the Christian Pentecost, occurred on Sunday, the 7th of May, A. D., 29.

2. *Surrounding circumstances.* The adherents of Jesus indulged a common hope, that he would become the supreme temporal ruler of the Jews. Hence, the ignominious death of Jesus blasted the fond hope. The enemies of Jesus quite naturally hoped that the followers of Jesus would soon abandon the cause. However, as the one hundred and twenty disciples at Jerusalem testified that Jesus arose from the dead, and his enemies could not prove the contrary, the great ten days' prayer-meeting naturally awakened attention, and the murderers of Christ watched with uneasy solicitude to see the result.

3. *The place.* They were required to remain at Jerusalem for the great moral culmination. As though Jesus had said, "Don't go to Antioch or Rome, where I am unknown; but stay here amid the scenes of my labors, rejection and death: here face my murderers, and here shall I be vindicated."

4. *"Tarry," for "power."* Not for the attainment of human learning, or the prestige of secular power; but for the descension of the Comforter, the baptism of fire.

5. *Ten days of prayer.* The time, from the ascension of Christ to the descension of the Spirit, was a regular series of meetings. Faith did not tire out. Neither Peter, nor any other one arose at the close of the meeting on the ninth day, and said, "Brethren, we have 'tarried' nine days. The promised Comforter, with the long looked for 'en-due-ment' does not come. We are compelled to yield in despair." No,

no. Nothing of the kind. Bramwell says, that in his day there was too much preaching and too little prayer. But it does not appear that the apostles preached much. It was a ten days' prayer siege.

6. *No antimonianism.* The modern dogma,—all faith, no duty, was then unknown. The hundred and twenty did not sing :

"Nothing, either great or small,
Remains for me to do :
Jesus died and paid it all,
All the debt I owe."

They believed that Jesus paid the atonement debt, but did not pay the debt of personal obedience due from man. Jesus required them to exemplify their faith by a fearless testimony, and to face death in the propagation of Christianity.

7. *Unanimity in prayer.* They "all continued with one accord in prayer, and supplication." There is power in unity. With due allowance for poetic imagery, Milton is correct in saying,

"'T'en devils damned firm concord hold."

The fellowship was complete. The incentives to ardent prayer were many. Only a few days previous, Jesus, their supreme head, had expired, hung up between heaven and earth, as though unfit for either world. Their hearts were yet bleeding at the recollection. There was Mary, the mother of Jesus, her soul pierced by the dying agonies of one indissolubly united to her by the ties of nature and of grace. There, too, was Mary Magdalene, the soul of sympathy, who first announced a risen Saviour. Christianity seemed now on trial. Can it survive the crucifixion of Jesus? Shall it be crushed out, or shall the great prayer-meeting succeed? If ever men and women prayed, it was doubtless then. It requires but a slight stretch of the imagination to suppose that heaven gave audience, that angels and the spirits of the blood-redeemed, unseen by mortal eye, poised on heavenly wings, hovered over the

place where was held the first great Christian prayer-meeting. While Jerusalem awaited in sullen silence, the Holy Ghost shook heavenly dew from his wings upon the heaven-inspired hearts of the suppliants. O what wonderful unanimity was there! When one prayed, "O, Lord God of Israel, in obedience to thy command, and relying on thy promise, we are here consecrating ourselves for the reception of 'power,' the baptism of the Spirit," a hundred and nineteen with throbbing hearts and rising faith, echoed responsive back, "Amen! Amen!" The sieges of prayer were turned on the very citadel of heaven. God, and humanity, and angels were a unity—"the kingdom of heaven suffered violence, and the violent took it by force!"

8. *Both men and women.* No false etiquette, as in modern times, sealed the lips of woman. God has given her a heart, and an intellect; and the bestowal of faculties naturally implies their use. Those simple-hearted Galilean women struggled in the tireless effort for "power," and they too were crowned with fire.

9. *Not merely the gift of tongues.* Formal divines and world-conformed Christians tell us that the gift of power, conferred at Pentecost, was merely the ability to speak a variety of languages. This explanation is a miserable subterfuge to evade the necessity of holiness, as a preparation to live right, and to do good to others. This absurd theory dwindles the great endowment down to a mere literary qualification.

10. *A specimen of Christianity.* Many suppose that the endowment of Pentecost was a special thing for that occasion; but not needed in subsequent ages. How many efforts are made to effeminate Christianity, and make it a thing of the intellect merely, and not a great change of the moral affections. It needs just as much holiness now as then, to

prepare Christians to live right, and die well. Ministers, in all ages, need as much moral purity to enable them to preach successfully, as did the Spirit-baptized apostles. It requires just as much holiness now to fit humanity for eternal life, as it did nineteen centuries ago. With all the polish of modern science, and the etiquette of education, the heart is as corrupt and unheavenly as then.

11. *From the church to the world.* We have here an illustration of God's manner of disseminating Christianity. First, the church was renewed; and then the heavenly fire spread out to the Jerusalem sinners, and three thousand were thoroughly converted.

12. *External manifestations.* Man would be untrue to the laws of his being, to his mental and moral constitution, if he should repress the outward manifestations of the deep emotions of his heart. Nine days of the prayer-meeting were little noticed; but when the glorious baptism came, all Jerusalem was aroused.

13. *Worldly schemes ignored.* The hundred and twenty did not resort to lectures and big sermons, to draw a crowd. The decension of the Spirit never fails to arouse attention, and draw an audience.

14. *Ecclesiasticism against holiness.* A time-serving church never fails to oppose holiness. The Jewish hierarchy became more virulent than ever, after the great spiritual baptism. Dead Christians, as well as the world, generally love almost anything better than holiness. When God eliminates sin from humble hearts, and thrusts them out as witnesses, they are doomed to meet the rage of two worlds,—hell and earth combined.

—It is much easier to be much in duties, than to be much with God in duties.—*Oliver Heywood.*

TO THE UTTERMOST.

BY J. B. KNIGHT.

"Wherefore He (Christ) is able also to save them to the UTTERMOST that come unto God by Him."—Heb. vii, 25.

When in my wretchedness and sin,
Amid the billows temptest-tossed;
I heard of One who came to win,
And save me to the uttermost.

I cried to Him in my despair,
He flew to seek and save the lost;
He looked on me; He heard my cry;
He saved me to the uttermost.

O matchless love! O sweet release!
O raptures in the Holy Ghost!
He fills my soul with wondrous peace;
He saves me to the uttermost.

And all along my pilgrim way,
This is my ever joyful boast:
He leads me on from day to day,
And saves me to the uttermost.

O, helpless sinner, bring your plea—
O, captive, bound by Satan's host;
Our mighty Christ can set you free,
And save you to the uttermost.

CONSCIENCE.—There are five kinds of consciences. First—the ignorant conscience, which neither sees nor says anything, neither beholds the sin in a soul nor reproves it. Second—the flattering conscience, whose speech is worse than silence itself, which, though seeing sin, soothes men in the committing thereof. Third—the seared conscience, which has neither sight, speech, nor sense in men that are past feeling. Fourth—a wounded conscience, frightened with sin. The last and best is a quiet and clear conscience, pacified in Christ Jesus. Of these, the fourth is comparatively better than the three former, so that a wise man would not take a world to change with them. Yea, a wounded conscience is rather painful than sinful; an affliction, not an offense; and is the ready way, at the next remove, to be turned into a quiet.—*Fuller.*

DEATH OF THE RIGHTEOUS.

BY T. P. JARNAGAN.

"When life's tempestuous storms are o'er,
How calm he meets the friendly shore,
Who lived averse to sin!
Such peace on virtue's path attends,
That, where the sinner's pleasure ends,
The good man's joys begin.

* * * * *
"No sorrow drowns his lifted eyes;
No horror wrests the struggling sighs;
As from the sinner's breast:
His God, the God of peace and love,
Pours sweetest comforts from above,
And sooths his heart to rest!"

There is as great a contrast between the death-bed scenes of the majority of Christians and of those who are not Christians, as between day and night, light and darkness, holiness and sin. As the first class approach the gate of death they get a nearer view of the Lamb than ever before, and behold the goal for which they have striven. They do not find themselves deluded; they are not left alone; they have such victory as no earthly warrior ever gained. Death, to them, is but the passage to eternal bliss.

"The horrors of the grave and hell,
Those sorrows which the wicked feel,
In vain their gloom display;
For he who bids you comet burn,
Or makes the night descend, doth turn
Their darkness into day."

John Angell James exclaims: "What a glorious view does the death of Christians give us of the work of our Lord Jesus Christ, as the great peacemaker with God, through the blood of his cross; as the destroyer of death; the Prince of life; the restorer of immortality; the compassionate High Priest of his people; their companion and helper in the mortal conflict; and their conductor to eternal glory! There it is: his mediatorial office; his redeeming work; his soul-saving power; his abounding mercy; not in a sermon, not in a book—no, not even in a verse or page of the New Testament,—but in the glorious result and reality, embodied in that dying saint, set forth in that dissolving yet imperishable believer. Hear

the comfortable words that fall from the lips of the departing Christian, as his voice, almost lost in death, still praises God, and sends forth expressions which seem more like the first sounds of the cherubim's song, than the last words of mortal man. See the peace that spreads over the countenance, and the sparkle that lights up with joy the eye that is growing dim in death. What is it all?—how is it all?—whence that tranquility on the verge of the grave—that confidence in the near prospect of meeting a holy God—that voluntary surrender of life—that fearless tread down into the dark valley—that resolute plunge into the vast abyss of eternity—that act of the soul herself in loosening all the ties which bind her to the earth, and laying hold of a hand that is lifting her up to the skies—that longing after holiness, as if the atmosphere, not only of the world, but of the church, was not pure enough for her to breathe—that reaching after the presence of a glorified Saviour—that sweet spirit of ineffable charity, which casts back its smiles on the world it is leaving, and which covets to be in a world of pure un-mixed love?—I say, what is this? 'O Redeemer of our lost, sinful, and miserable world, this is thy love's redeeming work—the glory of the cross—the fruit of thine agonies—the travail of thy soul.' Yes, this is the Christian religion; it is faith, hope, love. It is a scene that presents the work of grace on earth, and as much of the work of glory as can be seen on earth. Does it not prove the reality of Christianity? Is it not an evidence of the truth of the Bible? Is there anything like it? Can there be anything like it in the region of imposture? Is it not too holy for falsehood; too elevated for delusion; too sober for enthusiasm? What a view does it give us of the excellence and power of the Christian religion! Never does it shine brighter than in such

a dark scene as this; never does it appear stronger than in this scene of weakness; never more beautiful than when thus surrounded with all that is repulsive in disease and death. Next to a seraph spirit before us in the robes of light and immortality, the dying believer, triumphing by faith and hope over the last enemy, is the brightest specimen of our holy religion."

Unbelievers in Christianity are highly favored, and their responsibility is increased, when they see the peaceful end of Christians. Says Edward Young:

"The chamber where the good man meet his fate
Is privileg'd beyond the common walk
Of virtuous life, quite in the verge of heav'n.
Fly, ye profane! if not, draw near with awe,
Receive, the blessing, and adore the chance,
That threw in this Bethesda your disease:
If unrestor'd by this, despair your cure.

For, here, resistless demonstration dwells;
A death-bed's a detector of the heart.
Here tir'd dissimulation drops her mask,
Thro' life's grimace, that mistress of the scene!
Here real, and apparent, are the same.
You see the man; you see his hold on heav'n,
Heav'n waits not the last moment; owns her friends
On this side death, and points them out to men;
A lecture, silent, but of sov'reign pow'r;
To vice, confusion: and to virtue, peace.

Whatever farce the boastful hero plays,
Virtue alone has majesty in death;
And greater still, the more the tyrant frowns."

We are blessed with a very large number of sketches of the dying hours of pious persons. These should incite the unsaved to prepare for such an end, and should comfort the children of light.

Joseph Addison, in *The Spectator*, says: "There is nothing in history which is so improving to the reader, as those accounts which we meet with of the deaths of eminent persons, and of their behavior in that dreadful season. I may also add, that there are no parts in history which affect and please the reader in so sensible a manner. The reason I take to be this: because there is no other single circumstance in the story of any person, which can possibly be the case of every one who reads it. A battle or a triumph are conjunctures in which not one man in a million is likely to be engaged; but when we see a person at the

point of death, we cannot forbear being attentive to everything he says or does, because we are sure that some time or other we shall ourselves be in the same melancholy circumstances. The general, the statesman, or the philosopher, are perhaps characters which we may never act in; but the dying man is one whom, sooner or later, we shall certainly resemble." William Cowper remarks, in language somewhat like the last writer's: "Few things are more interesting than death-bed memories. They interest every reader, because they speak of a period at which all must arrive, and afford solid ground of encouragement to survivors to expect the same or similar support and comfort when they come to die." We trust our readers will be profited by the following testimonies of saints who have lived in different ages of the Christian era.

Martin Luther, the great reformer, was born in 1483, and died Feb. 18, 1546. "The day before his death, he dined and supped with his friends, discoursing with them of divers matters, and among other things, gave his opinion, that in heaven we shall know one another. After supper, the pain in his breast increasing, he retired to prayer, and went to bed and slept. But about midnight, being awakened with the pain, and perceiving that his life was near at an end, he said, 'I pray God to preserve the doctrine of his Gospel among us; for the Pope and the Council of Trent have grievous things in hand; after which he thus prayed: 'O, heavenly Father, my gracious God, and Father of our Lord Jesus Christ, thou God of all consolation, I give thee hearty thanks, that thou hast revealed to me thy Son, Jesus Christ, whom I believe, whom I profess, whom I love, whom I glorify, and whom the Pope, and the rout of the wicked persecute and dishonor. I beseech thee, Lord Jesus Christ, receive my soul. O, my heavenly Father, though I be

taken out of this life and must lay down this frail body, yet I certainly know, that I shall live with thee eternally, and that I cannot be taken out of thy hands. . . . Lord, I render up my spirit into thy hands and come to thee. Lord, into thy hands I commend my spirit; thou, O God of truth, hast redeemed me." "That Luther, a poor friar, should be able to stand against the Pope," observes one, "was a great miracle; that he should prevail against the Pope, was a greater; and that, after all, he should die in peace, having so many enemies, was the greatest of all."

John Dodd said,—“I am not afraid to look death in the face! I can say, Death, where is thy sting? Death cannot hurt me.”

Robert Bolton anxiously exclaimed: “Oh! when will this good hour come? When shall I be dissolved? When shall I be with Christ?”

The excellent Rev. William Jane-way, “father of the Rev. John Jane-way, being brought to his death-bed, endured great conflict of mind, and endured many fears as to his future happiness. Under those circumstances, he asked the prayers of his son, who, though he entertained no doubt as to the real piety of his father, was filled with Christian sympathy: and having retired, he spent some time wrestling with God upon his father’s account, earnestly praying that he would fill him with joy unspeakable in believing, and that he would speedily give him some token for good, that he might joyfully and honorably leave this world to go to a better. After he had risen from his knees, he went down to his sick father, and asked him how he felt. His father made no answer for some time, but wept exceedingly,—a thing to which he was not subject—and continued for a considerable time weeping, so that he was not able to speak. After having recovered himself, he joyfully uttered such expressions as these: “O son, now

it is come, it is come, it is come! I bless God I can die; the Spirit of God hath witnessed with my spirit, that I am his child. Now I can look upon God as my dear Father, and Christ as my Redeemer. I can now say, This is my Friend, and this is my Beloved. My heart is full—is brimful; I can hold no more. I know, now, what that sentence means,—“The peace of God which passeth understanding.” That fit of weeping in which you saw me, was a fit of overwhelming love and joy, so great that I could not contain myself; neither can I express what glorious discoveries God has made of himself unto me. Had that joy been greater, I question whether I could have borne it—whether it would not have separated soul and body. Bless the Lord, O my soul, and all that is within me bless his holy name, who hath pardoned all my sins, and sealed the pardon! He hath healed my wounds, and caused the bones which he had broken to rejoice. O, now I can die! It is nothing; I bless God I can die. I desire to be dissolved, and to be with Christ.” Thus did he joyfully quit earth and enter heaven.

—“You must fight the good fight of faith, and endure hardships, if you would lay hold of eternal life. You must make up your mind to a daily struggle, if you would reach heaven. There may be short roads to heaven invented by man; but ancient Christianity, the good old way, is the way of the cross, the way of conflict. Sin, the world, and the devil, must be actually mortified, resisted, and overcome. This is the road that saints of old have trodden in, and left their record on high.”

—“If you want to be saved, you must not only be a soldier, but a victorious soldier. You must not only profess to fight on Christ’s side against sin, the world, and the devil, but you must actually fight and overcome.”

A RIGHT HEART.

BY REV. B. R. JONES.

The heart is the "seat of the affections or sensibilities; the spring of all our actions and purposes; the seat of moral life and character."

The term is frequently used to denote the soul and all its powers.

1. Much depends upon the state of the heart. If the heart be right, all will be well; if evil, all will be wrong. The heart regulates the life. "A man's heart deviseth his way."—Prov. xvi, 9. The character of the heart is seen in the life. "A good man out of the good treasure of the heart bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things."—Matt. xii, 35. St. James inquires, "Doth a fountain send forth at the same place, sweet water and bitter? Can a fig-tree, my brethren, bear olive berries? either a vine, figs? So can no fountain yield both salt water and fresh."—Jas. iii, 11, 12. The stream derives its character from the fountain. So we adopt the general sentiment, "If the heart is right, other things will be right." The Bible is the true standard of Christian practice; hence if the life does not correspond with that standard, it is positive evidence of a defective heart. Eruptions on the surface indicate a diseased system.

2. It is important that the heart should be right in the sight of God. We may be approved of men, while we are disapproved of God. The divine standard of moral value is different from the standard of the world. Jesus said to the covetous Pharisees, "Ye are they which justify yourselves before men, but God knoweth your hearts; for that which is highly esteemed among men, is abomination in the sight of God."—Luke xvi, 15.

The human standard of judgment is based upon personal appearance,

wealth, official and social relations, etc. But God looks through this deceptive covering, and determines our moral value, from the state of the heart. "Man looketh on the outward appearance, but the Lord looketh on the heart."—1 Sam. xvi, 7. But few would be willing to have their hearts exposed to the world as God sees them. The Lord knows the true condition of our heart, and estimates us from that standard. Solomon says, "All the ways of man are clear in his own eyes: but the Lord weigheth the spirits."—Prov. xvi, 2.

Consider:

I. *Our hearts are not naturally right.* God says, "The imagination of man's heart is evil from his youth."—Gen. viii, 21.

The doctrine of natural depravity is clearly taught in the Scriptures. "The heart is deceitful above all things, and desperately wicked."—Jer. xvii, 9. This is our condition out of Christ. David says of the unregenerate, "There is none that doeth good, no not one."

In comparing what we are by nature, with what we are by grace, Paul says, "You hath he quickened, who were dead in trespasses and sins." Though grace had done much for them, yet they "were by nature the children of wrath, even as others."—Eph. ii, 1-3. In our unregenerate state the "whole head is sick, and the whole heart faint. From the sole of the foot even unto the head, there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment."—Isa. i, 5-6. What a sad picture of our depraved natures, and yet how true.

II. *Nothing will answer as a substitute for a right heart.* The fact that we do some things according to the divine will, is not enough; the heart must be made right.

1. A profession of religion is not sufficient. "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."—Matt. vii, 21. God says, "Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie."—Rev. iii, 9.

Jesus said of certain ones who made great pretensions to devotion, "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me."—Matt. xv, 8. The profession is not the true index of the heart. It is quite possible to "make clean the outside of the cup, and of the platter," and even to "outwardly appear righteous unto men," while within there is "hypocrisy and iniquity." Men are not always what they profess to be. Within a polished exterior may beat a heart as black as sin. "As he thinketh in his heart, so is he."—Prov. xxiii, 7.

2. A money offering is not sufficient "Tithes and offerings," though required, will not answer the divine claims, while the "weightier matters of the law, judgment, mercy and faith," are neglected. "These ought ye to have done, and not to leave the other undone."—Mat. xxiii, 23. "When Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God."—Acts viii, 18-21.

Public opinion, the church and ministry, may be bought with money; but God never. He "desireth truth in the inward parts."

"No pearl from the ocean, no gold from the mine, Can pardon or purity buy."

3. Observance of church ordi-

nances will not answer. The sacrament of the Lord's supper, originally designed to commemorate "our redemption by Christ's death," may be so observed as only to result in condemnation. "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep."—1 Cor. xi, 29-30.

Water baptism, instituted as a "sign of regeneration, or the new birth," may be administered to unworthy candidates. We may go "down into the water," and come "up out of the water," with the nature unchanged.

"For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a *new creature*."—Gal. vi, 15.

III. Notice the nature of a right heart.

1. It is a *new heart*. God says, "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh."—Ezek. xxxvi, 26. A partial reformation will not answer. It is a great delusion to suppose that carnality can be so remodelled as to affiliate with divinity. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."—Rom. viii, 7. A new covering of good desires and good resolutions may be spread over the "old man," (the natural heart,) but it is the "old man" still, and it requires but a slight provocation to expose its dire hatred to God, and the truth. What is to be done? Let Paul answer: "Put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness."—Eph. iv, 22-24.

2. *It is a pure heart.* For such a heart David prayed: "Create in me a clean heart, O God, and renew a right spirit within me." God designs that every one should have a heart "Created in righteousness and true holiness;" where Jesus reigns supremely, and where no sin is found.

"A heart in every thought renewed,
And full of love divine;
Perfect, and right, and pure, and good,
A copy, Lord, of thine.

Jesus admires such a heart. He says, "Blessed are the pure in heart: for they shall see God." This is our qualification for usefulness in this world, and for life everlasting in the world to come.

Reader, have you such a heart? If so, "Keep thy heart with all diligence, for out of it are the issues of life."—Prov.

WITH PATIENCE.—We too often become impatient for an answer to our prayer. While we do well to have faith, we must remember to be patient. Also, God may try our faith by a delay. Is it not enough that we get an answer, without being impatient that our times and seasons be met in the answer? God, in his own good time will honor faith in him. We do not well to be impatient with our Creator, nor with his Son, Jesus Christ, who for our sakes, was patient beyond conception. Was not Abraham patient? and Elijah? and Paul? These were trusted of God and called to high favor. Let us remember our low estate, and presume not to be impatient with God.

THE CHRISTIAN'S JOY.—The vigor of youth and the blush of health are transitory blessings; the pride of rank soon wearies; and riches make themselves wings and fly away; but the joy of a Christian, though it walks upon earth, hides its head in heaven. It is the gift of God, and God alone is able to deprive him of it.—*Sel.*

FEELING CONDEMNED.

A most prevalent and popular fallacy lies in the plea, so often heard from the mouths of professing Christians, whereby they claim to be justified in doing, or not doing, things that come within the scope of Christian duty, viz: "I do not feel that this thing which I am doing (or not doing) is wrong;" "My conscience does not condemn me—I must be justified in my course, since I feel no condemnation." And such self-complimentary pleas are not unfrequently reiterated by Christian professors at the very time that many of their most palpable actions stand in plain violation of God's written commandment.

God commands plainly, unmistakably—"Be ye holy." Hundreds and thousands of professing Christians, though living in the church, are not holy; they all know, as do all about them, that they are not holy; hardly any of them are striving to be holy; many of them do not want to be holy. Now, take the case of these last noticed. They all, probably without exception, will claim that they are justified, pleading as evidence thereof that they do not feel condemned—their conscience does not condemn them—they must be right.

Let us see about this. Take two or three facts. First, it is certain God in His written word commands these, his professed people, to be holy. Second, it is as manifestly certain to themselves and others that they are not holy. Third, while not doing what God plainly commands, they are undeniably living in disobedience of the requirements of the written word. Fourth, if, then, justified at all, they must be justified while living in open and confessed disobedience to the commandments of God. Can this be? Who will affirm so monstrous an untruth?

Does it validate their plea, that they do not feel condemned? that

their conscience does not condemn them? What, really, does such a plea amount to? Just this: It is but another way of affirming what they affirm when they claim to be justified. They do not feel condemned—their conscience does not condemn them—that is, they do not condemn themselves! Certainly not; for they are, on the contrary, continually justifying themselves! But are they not therefore condemned? Does not God condemn them? Does not his written word condemn them? What, then, does it signify for such wilfully disobedient professors to be pleading that they are justified, when, if God be true, they cannot be justified? What does it signify for them to be continually saying they are not condemned, because they do not feel condemned?

Even if it be altogether true, as they affirm, that their conscience does not condemn them, what is thereby proven? Does it therefore follow that they may break God's commandments and still be justified, if only their conscience does not condemn them? Then, what is needed in every case of disobedience is for the transgressor just to continue in disobedience until conscience cease to recriminate, and then he can ever after claim to be justified, because his conscience does not condemn him!

The fallacy of this whole line of special pleading, and the sin of it, lies in this, viz: the making conscience the standard of right doing in the stead of God's word. The question is not, when moral conduct is in hand—what does conscience affirm? but, WHAT DOES GOD SAY?

It is time that those who profess to be Christians should take God's word as the infallible directory of their life and conduct, and relegate to the heathen, who have no written law, the governance of conscience.—*Banner of Holiness.*

—The Spirit of God alone can make ordinances effectual.—*Oliver*

HAVE FAITH IN GOD.

BY MRS. M. HUMPHREY.

Dear friends in Christ, I want to bear witness to the Holy Ghost. For ten years I have been an invalid, with an internal incurable disease, so pronounced by the leading physicians of three cities. For seven years my desire to serve the Master has been paramount to pain and disease. Often, feeling called of God, I would walk miles, ministering to the sick and afflicted—visiting the bedside of the dying, and preaching the word as revealed by the Spirit. This last—the dispensing of the Gospel to the ignorant and poor, was my delight—so thankful was I to deal the bread of life to the hungry. This I felt called to do through the open streets of Pittsburgh.

My work continued through the years 1872—6, at which time my body failed; and I was almost unconscious of my condition, but felt guided of the Lord to seek the mountains for rest, which I did in the same month of June, 1876. But my mind was so continuously drawn out to the precious work of soul-saving that I did not rest, as I know now my Father desired me to do.

I remained at Cressen, Pa. seven weeks, and then, during the heat of August, returned to my home in Pittsburgh, Pa. I suffered a relapse, and was forced, after three days' sojourn, to return to the mountains; but continued to fail until it seemed I must die.

During these hours of pain and extreme weakness, my mind was following after poor sinners, and I mourned over my condition, inasmuch as it incapacitated me for the work of the Lord. Often at such times a sense of the exceeding sinfulness of sin would come bearing down upon me like a weight of agony; and immediately following it would come the sense of full and complete redemption, until I would

put my two hands over my face and cry out, "The world under the curse of sin, and I doing nothing?" This thought seemed greater than I could bear.

My husband, at my own request, was now evangelizing through New York State. I received word from him that the work was going on gloriously in the places he visited. O, how this gladdened my heart! At one time, fearing I must die, he sent me the message that unless I should mend, he would come to me: but this I would not allow; and in my return letter, I said: "No, my dear husband, the time is short. God will take care of me. Preach like fire, and leave the results in his hand, whom we serve." And so it proved.

I had then become so feeble that I could not leave my room; but I could pray, and almost continuously my heart went out for the work in which my dear husband was engaged, and the seed the Lord had enabled me to sow in Pittsburgh. The physician then attending me, advised me to go to Philadelphia, and consult Dr. A—; for said he, "If any one living can reach your case, it is he." I therefore went, not with the one desire, however, to consult Dr. A—; for said I to my Father, on my knees, "If thou hast aught for me to do for thee in Philadelphia, take me there." Soon after, my nephew came in, and said he had come to take me to see Dr. A—. We started. I had to lay down on my journey, but reached the place. Soon after, Dr. A— called to see me, but pronounced my case hopeless. Oh! the sweetness of that hour. Who can tell it? In the hands of a Supreme Being, whose law was love; but worldlings will say, Where are natural laws? Yes; but I was now depending on my Father's love, and that fully satisfied me that what he sent me was best, believing that he who made the natural law, could change it at his will.

It was now the last of August, and my life was one sweet psalm of praise and thanksgiving. Jesus was with me, and in his sweet company I was permitted to point sinners to the "Lamb of God," which taketh away the sins of the world. This was during the Centennial, and the Lord permitted me to labor five months in that city, preaching and teaching everywhere.

It was during the month of November, 1876, that I was not satisfied in regard to my heavenly Father's will, for said I, "Jesus could heal me with a look; and yet I am sick. He knows my burning desire to serve him, and yet my body can not endure the task imposed upon it. How is it?" I said as I walked along the street that morning, while tears rained down my face, "How is it that I go bound, while Christ is able to save to the uttermost?" Oh! the conflict that raged within—the willingness to submit myself, could I be assured that it was his will, and desiring nothing so much as to serve him.

I had now reached the home of a pious and godly sister, and I said, "I will turn in and she will comfort me in the Lord. I will never forget the interview with my dear sister that morning. She came forward to meet me and said,

"Why, Sister Humphrey, what troubles you?"

I sank down into the first chair I found, and covered my face in my hands; and my soul found vent in great sobs, which I poured out to God. It seemed to me that then and there I had such a sense of the awfulness of sin as had never before been presented to me. Turn my eyes which way I would, I could see a black sheet spread about midway between earth and sky, and it covered the entire earth. O the anguish of that hour! and I cried out,

"The world under the curse of sin, and I doing nothing!"

I asked my dear friend if she

would unite with me in prayer, to ask my heavenly Father to understand his divine will. She consented, and we knelt in prayer. She led, but had not talked with God but a few words, when she stopped and said :

"The Lord requires perfect submission, and absolute rest from you."

"He has not told me so," I said.

"Did you ask him?" she replied.

Ask him! Why! such a thing had not entered my mind.

"Sister Humphrey, pray."

I began, when the words were spoken, as plainly as I ever heard the voice of my mother: "Daughter rest," and with it such a sense of the immediate presence of God, as I cannot express; then, following it, was presented to me a vision, which I knew was from Him, and which I will not now relate. I then said, "Lord, in mercy withdraw from me the Spirit of public work." From that hour it has been done. It is two years and some months since that time. Often since Jesus has taken my hand and let me walk with him along the border land; and, O! the assurance of His promised love is a sweet fulfillment within my prison walls. Two years last January, I came with my husband to New York city. O! wonderful providence, to rest. My dear husband has been called as pastor over a Presbyterian church; and here, shut in to my sweet prison, I dwell with my abiding Comforter. Now let me honor the Holy Ghost. At times, when I am reading God's word, such a thrill, a life-giving power, will come into me and thrill my whole being. This power will begin in my head, and seem to distil through every part; and, O! the peace—the peace that passeth knowledge. If I kneel to pray, it is instantly turned to praise. Nor do I question my Father; though sometimes I am led to ask, What power—is it for healing? O! can it be? My exceeding abundant joy at conversion; my absolute sense of ful-

ness when sanctified, does not, nor cannot, compare with this holy union with my Father's will I now experience, and the immediate presence of the Son as never before. O! blessed Holy Ghost. Now I know, as never before, his divine office work.

These lines I have penned in God's fear. They go forth bathed in prayer. Feeble one, look up; for yours is Christ's, and Christ's is God's. Study His word; honor him by believing; for He liveth to make intercession for us. Begin to hunt up the promises. They are just as much God's words, as if he had come into your room in all his divine majesty, and taken your pen from your fingers and written them on your own paper. Honor him then with your implicit faith in Him in all things, so that coming He may find his bride ready—redeemed unto himself without spot or wrinkle or any such thing.

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AN ENVIOUS SPIRIT.—It is a bad thing to indulge an envious and suspicious spirit. Suppose your friend or your competitor is succeeding better than you are, is that any reason for you to make yourself miserable by depreciating his business or character? Besides, when we once permit such a spirit to fasten itself upon us, we are exposed to many mistaken surmises and conclusions. If one has his suspicions aroused, the most innocent of men will appear to be a rogue. How often it is true that a good man on trial before the court will look guilty, and the fraud and murderer appear like a saint! Keep your nature sweet, and banish, as far as possible, all severe judgments against your fellow man. Look into your own heart, and learn to be charitable.—*Ex.*

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—I do not find a single word in the Bible that preaches condemnation to those who wish to be saved.—*Dorothea Trudel.*

THE PENTECOSTAL BAPTISM OF FIRE.

BY REV. R. GILBERT.

Time rolls. 'Tis Sunday morn—the fiftieth day.
 Light fleecy clouds hang far o'er Jordan's vale;
 And from the oriental, visual line,
 Shed mellow light on cloud-capped mount, and hill,
 And dale. The odoriferous breeze of morn
 Wafts humid vapors from the valleys green,
 As incense pure from Nature's altar; and
 The birds of song—God's own ethereal choir—
 Chant music sweet—mellifluous in the ear
 Of heaven. The motley, dusky tribes, that came
 Afar Jerusalem to see, have scarce
 Awoke from slumber, now to greet the morn,
 Ere haste the Galilean Band, to meet
 In wonted upper room, where nine days past
 Their tireless prayer arose, as incense to
 The skies. One hundred twenty pilgrims meet
 With longing hearts, and quickened faith, and hope
 By heaven inspired, to grasp the promised boon—
 The Comforter Divine—the Baptism of
 The Holy Ghost, on prayer of faith conferred.

And oft upon their minds sad pensive thoughts
 Arise, when thought reverts to tragic scenes—
 Gethsemane, and Calvary. Here, in
 This earnest, solemn group, is he, who, at
 The Master's call, the Roman tax forsook,
 And mart of custom left; and he, whose name—
 Whose earth name an emblem made of Him—
 Th' Eternal Rock—foundation sure
 Of Zion's holy Church. Here also he—
 The image fair of love personified—
 Who on the bosom leaned of Jesus at
 The sacred, festal board, and ate, and drank
 The consecrated emblems, set apart—
 Memorials of Jesus' changeless love.
 Here, too, is she of Magdala—from whom
 The devils fled—the soul of sympathy—

Whose gushing heart sheds tears of blood, at woes
 By others felt ; and she, whose matron soul
 By ruthless sword was pierced, as near the cross
 She saw her Son in agony expire—
 Raised high on Roman cross, 'tween heaven and earth
 As though for either world unfit, and seemed
 The doomed of heaven, and scorn of earth ; while, from
 The tragic scene, the face of Nature turned,
 And spread the pall of night, to eclipse the view.

What unity of faith, and hope, and love,
 By heaven inspired, is here ! As now within,
 The Spirit praying, intercession makes,
 With groans unutterable, one pilgrim leads
 The praying host in vocal prayer—" O, Lord,
 The God of Israel, at whose fiat voice—
 ' Let there be light, ' the wide-spread darkness fled,
 And chaos heard afar, speak now the new
 Creative word :—let fire of heaven consume
 Our sin, and holy light impart." " Amen !
 Amen !" one hundred nineteen voices cry—
 " Send now the Holy Ghost—the Comforter
 Divine, while at Jerusalem we wait."
 Unseen to mortal eye, and all unheard,
 The holy spirits pure from heaven descend—
 Angels, and blood-redeemed, that went before,
 And out of testing tribulation came :—
 These poised on wings of heavenly plumage fair,
 Now hover o'er the scene of ardent prayer,
 With hearts aglow with sympathy intense.
 And, as the Holy Ghost still nearer comes,
 And from his holy wing, shakes heavenly dew
 On desert hearts, and quickens faith, and hope
 Inspires, one simultaneous vocal prayer
 Bursts forth from every heart ; and, armed with shield
 Of faith, and Spirit's sword, and helmet of
 Salvation on, the Galilean Band
 Resistless scale the sacred mount, and seize
 With holy violence the citadel
 Of heaven ! As sudden as the vital spark,
 By smitten steel displayed, the holy fire
 From heaven's altar pure—the lambent flames—
 Flash through their hearts, eliminating sin ;
 And wreaths of heavenly fire their temples crown,
 As victors in the mighty siege ; and power
 Is given the numerous tongues of earth to speak,
 As by the Spirit utterance is given.

Doubs Station, Iowa.

A SILENT GOD.

BY REV. E. P. MARVIN.

From Adam to Malachi, God made known his character and will to men, by an almost constant series of communications, through angels and holy men. Then four hundred years of silence succeed, to be broken first by that austere and fearless herald, John the Baptist, and afterward by the voice of the Son of God himself. Heb. i, 1. At the close of the first century, the testimony of the beloved John, the last apostle, ceases, and God is silent for eighteen centuries. This silence is profound, long, impressive, and mysterious. How error, superstition, unbelief, oppression, injustice, violence, atheism, scoffing, and every form of moral and physical evil has prevailed. God is holy, wise and powerful. He is a constant spectator of all this heaven-daring wickedness, and with a single breath of his indignation, he could sweep the whole race of sinners into perdition. He says, "These hast thou done, and I kept silence."—Ps. 1, 21. A silent God and a sinning world! What a wonder to angels and men! What a marvel of forbearance and long-suffering! The martyrs of the Apocalypse cry out, "How long, O Lord, holy and true, dost thou not avenge our blood on them that dwell on the earth?"—Rev. vi, 9-11.

But we may find some reasons for this protracted silence and forbearance of the righteous ruler of the universe.

He is giving man ample time to consider what He has already said and done. He has given us a complete revelation for the present dispensation, and he means to magnify it. Ps. cxxxviii, 2. He keeps silence while his ambassadors proclaim,

"In notes both long and loud,
The Gospel's joyful sound."

Man, proud, self-sufficient and sin-

ful, also has ample time to speak and act, to develop his character and determine his destiny. It is now "Man's day." God for a time allows him to undertake to improve, regenerate and rule himself and the world, and what is the result? What a history of injustice, wrong, outrage, folly, weakness and failure! He has achieved intellectual and material wonders, but he has failed in the chief good for sinful and suffering humanity. Well does Campbell's "Last Man" say in his Apotrophe to the Sun:

"What though beneath thee man put forth
His pomp, his pride, his skill;
And arts that made fire, flood and earth,
The vessels of his will?
Yet mourn I not thy parted sway,
Thou dim, discredited 'King of day,'
For all these trophied arts
And triumphs which beneath thee sprang,
Healed not a passion or a pang,
Entailed on human hearts."

In this hiatus of supernatural revelation, God is also allowing man to show out for all ages, the sinful and damning nature of sin. He showed his righteous displeasure against sin, upon his own Son, our spotless substitute, when he bruised him, put him to grief, and hid his face from him, and since that he has been allowing man, in the energy of sin, to fill the world with pain and sorrow, blood and tears. When sin under this probation is ripe, God will come in judgment and deal with it and make an end of it.

He is also gathering out of the Gentiles a people for his name, a royal Bride for his royal Son. Acts xv, 14. These will be called out from among the dead and the living, with a shout, at his appearing. 1 Thess. iv, 16-18.

God is keeping gracious silence, that his mercy and long-suffering towards sinners, may be forever manifest. 2 Pet. iii, 9. He delays the consummation of his promise to his people, not in slackness, but in long-suffering, that through the commissioned proclamation of the Gospel, sinners may not perish, but have everlasting life.

He bears in silence with a sinning world in order that when he shall come out in judgment and retribution, his justice shall be manifest, every mouth stopped, and all the world become guilty before God. It will then be manifest, that sinners had a fair chance, ample space for repentance, and that they repented not. It will be seen that God was wholly in the right and they were wholly in the wrong, and thus in defiance of law, and light and love, they destroyed themselves.—Ps. 1, 6; Prov. i, 20-33.

Thus we have a partial solution of the mystery of a silent God and a sinning world. But ere long this divine silence will be broken, and the drama of human life will conclude with a grand and awful tragedy. Ps. 1, 3. He shall come to thrill the saints into a rapturous immortality, pour out fury and destruction on a Christ-rejecting world, spread the marriage-feast, destroy anti-Christ, bind Satan, and reign with his saints a thousand happy years. 1 Thess. iv, 13-18; 1 Thess. v, 1-3; 2 Tim. iv, 8; Eph. v, 25-27; 2 Thess. ii, 8; Rev. xx, 1-4.

After this, we learn from the epistles and the last chapters of Revelation, the great White Throne shall be set, wicked dead be raised, judged and sentenced; the universe go out in flame and thunder, and a new heaven and earth shall be revealed for the eternal home of the righteous. These tremendous events, so dreadful to the wicked, and so glorious to the dear people of God, lie in the near future. We cannot surely place the tick of a clock between the present instant and the first event of this grand series, the *paronsera* of the Lord, and the rapture of the saints.

Yes, our Lord shall come, and he shall not keep silence. He shall come to bring reward and punishment, rest and tribulation. He shall break this mysterious silence like a clap of thunder from a clear sky.

He will come impressively. "That day is the central object of all unfulfilled prophecy. Such scenes as follow were never enacted before and never shall be again. He shall come suddenly, like lightning. Sudden glory awaits the righteous. Sudden destruction the wicked, at his coming. The blood that saves the church and calls for mercy, stains the world and calls for vengeance. He will doubtless come soon and break the spell of silence. The signs of the end fill the earth and cloud the heavens. The world is apparently ripe for judgment. O, let us who are the children of the light and of the day, keep our loins girded, our lamps burning, and our longing eyes steadily fixed on this pole-star of hope.

And as faithful witnesses, let us warn and exhort sinners to be reconciled to God and prepare to meet him. O may we all who read these lines meet him submissively, trustingly, lovingly, now at the mercy-seat, and then we shall have boldness and safety in that day.

"I'm waiting for thee, Lord,
Thy beauty to see, Lord,
I'm waiting for thee,
For thy coming again;
Thou art gone over there, Lord,
A place to prepare, Lord,
Thy home I shall share,
At thy coming again."

—Prayer is the key which, being turned by the hand of faith, unlocks all the treasures of the living God, for His children's use.

—Life is divided into three terms, —that which was, which is, which will be. Let us learn from the past to profit by the present, and from the present to live for the future.

—The boys found the minister smoked right away, and the matter was canvassed. What is the influence of such a man on them? It must be harmful on the smoking question, and doubtless on others beside. When will men bridle their appetites for the sake of influence, if from no other cause?

CHRISTIAN EXPERIENCE.

BY MARIA E. CLARK.

Oft did the cloud of conviction o'ershadow me in childhood, when I thought upon eternity, the wrath of God and the destiny of men; and especially was I wont to think on these things when a heavy thunder-storm was gathering. The vivid flashes of lightning that darted across the black heavens, seemed like the arrows of God's wrath, pointed directly at me: and the deep peals of thunder seemed to speak destruction to my very soul. I could not sing,—

"I am safe within the fold,"

but I felt that I was out of Christ, and exposed to the wrath of God.

One evening, after my sister and I had retired, we were talking and meditating upon eternity. The more we talked, the deeper and more awful eternity seemed to us, whereupon we called upon our mother to pray for us. How blessed it seemed at that time to have dear Christian parents. She opened the Bible and read to us. Presently Father joined us, and we all knelt in prayer. I think now, at that time the Lord forgave my sins; but I expected that some great thing must be done in order to obtain so great a salvation. So letting that, which I had obtained by a little faith, pass by almost unnoticed, the result was darkness upon my soul.

The following winter there was a series of meetings held in our district school-house, conducted by Rev. A. V. Leonardson. I went to the altar night after night, fearing lest I should grieve away the Holy Spirit; but found no relief to my burdened, yet not truly penitent soul. When the meetings closed I found I had spurned the light, and was walking in darker paths than ever before.

During the latter part of a grove meeting held on my father's farm in

1873, the Lord let the light shine on my heart, and I saw myself as never before, a wretched sinner indeed. O, how conviction fastened itself upon me! It seemed to me that I was left alone to wander in the darkness of sin. But not long after the meeting closed, while agonizing with God in prayer, the light shone on my heart, and I saw just what I must do. I shrank at the cross for a while, and then took it up, and after making some confessions, I could sing the song of redeeming grace; my burden of sin rolled off; the devil's shackles were broken, and I was free. Glory to Jesus! I found it so easy to get to God after I had complied with the conditions. A short time after this I was under conviction for holiness; but not having much light on the subject, I thought I had not lived in a justified state long enough to receive the blessing of sanctification; so by the darkness of ignorance, the light of truth was extinguished.

I went on, often enjoying much of the presence of the Lord. My brothers, my sisters, and myself, used often to resort to some secret place for prayer, and the Spirit of the Lord often melted our young hearts and caused us to rejoice. In about one year and a half from the time I was converted, I attended a meeting in Unionville, held by Rev. L. T. Frink. There I was again convicted for holiness, and the next day after the meeting closed, I went about my daily avocation with a heavy heart, continually praying to God for complete deliverance from sin. And in the afternoon, while conversing with my father about it, deliverance came. The "buyers and sellers were cast out," and Christ filled my heart with his presence. I continued in this state of grace for some time; but not having counted the cost, when trials came, I slid back.

From this time until August, 1878, my experience has been varied; at times my heart would be longing

after the world, trying to satisfy the longings of my soul with earth's fading joys; feasting, seemingly, on the leeks and onions of Egypt: and again I would get sick of sin, and my soul would be going out after God and heavenly things, and I thirsted, yes, panted, for the water of life. Eagerly I searched for light on this subject, but when the light came, and Jesus promised to put a clean robe on me, my faith seemed too weak to say, "Yes, Lord," for Satan was whispering that I would not continue to wear it a great while, citing me back to the time and circumstances in which I had lost this same blessing. But at this time I had been counting the cost; I had been considering the results, and I think that the blessing would not have been given in vain. I believe I was just ready to receive it; but the evil one was hard after my soul, and rested neither day nor night as long as he saw I was in danger of becoming a temple of the Holy Spirit.

In a short time from this I went away to a worldly school, conducted by worldly professors and attended by godless students. While here, I lost my taste for the heavenly and divine, and became worldly, as I had heretofore, while attending the school; but after school closed, and I returned home, my mind would turn from the worldly channel into that of the spiritual, and again I would be seeking after God and heavenly things. O, how mercifully the Lord has dealt with me!

Last August I attended a holiness camp-meeting. I went to the meeting seeking the Lord. While there I had a severe struggle; it seemed as if I could not give up my all. I did not dare to give up my voice. I failed. I thought I could go to a foreign land as a missionary, or I could bear almost any other cross, rather than this one. Yet I could not go around it. I did not dare to go back, for I could see nothing but a

howling wilderness, a desert waste behind me, and perhaps darkness and blackness forever. But, praise the Lord, before the meeting closed I was enabled through faith, to reckon myself to be "Dead, indeed, unto sin, and alive unto God." I cast myself on Jesus, praise his name! I plunged beneath the cleansing flood, and

"I saw the new creation rise."

I am perfectly satisfied with the way the Lord is leading me. I am glad that the way is just as straight and as plain as it is. I find that I do not have to go this way alone, but Christ walks with me the narrow way. How I praise God that he cares for his little ones; he carries the lambs in his bosom. I am trusting in Jesus, and feel perfectly safe with him; I take my position in the cleft of the Rock, and I expect that when the elements shall melt with fervent heat, and the heavens shall be rolled together as a scroll, that I shall be among the things that cannot be taken, but that may remain.

RIGHTEOUSNESS.—Righteousness, with a syllable left out, is rightness; and with still another syllable omitted, is right. Right is the root. To be radical is to be right at the root. Right refers to relations. Rights are always relative as well as positive. A righteous man honors the rights of his fellows, regardless of condition or circumstance.

And a nation is measured here as a man. The same principle which makes an individual right, will make a nation righteous. There is no such thing as a high standard for a man, and a low standard for a nation. The measure must be honest from end to end, no matter which end goes foremost, and all the inches between the ends must be equal. A nation is an individual many times multiplied. The law of the one is the law of the other. Whatever cultures, honors, refines and elevates a man, will of course, produce a like effect upon a nation.

PEACE.

BY MRS. E. SELLEW ROBERTS.

In Isaiah, the Son of God, who is to redeem the world, is called "The Prince of Peace;" and as a prince, the kingdom in which he rules is also a kingdom of peace. Wherever Christ rules and reigns, wherever complete allegiance is given to him, there is found the peace of heaven. This world is not at rest. It has not submitted to God, and hence is in turmoil and confusion. So in the world we find tribulation; but as Christ has overcome the world in us, we find peace. If the Saviour's example was followed and his commands obeyed, peace would be universal.

The angels, when announcing the birth of the Son of God, sang: "Glory to God in the highest, and on earth peace, good will toward men." Our Saviour said to his disciples: "Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you."—John xiv, 27. And in like manner to all of his disciples since, the first and most precious gift has been peace.

The experience of all in every church, of every name, who really and truly believe on the Lord Jesus Christ, has been and is the same in this: that they have received the peace of God, that passeth understanding. One may have been converted at an anxious seat in a protracted meeting, another in the quiet of his own room; one may have sought the Lord for weeks and months with prayer and fasting; another may have believed almost instantly upon the Lord, and in one moment received Jesus Christ for his Saviour. However much the experience of God's children may have differed as to just the way they were led to seek and find him, they all agree that as soon as they *believed*, great peace filled their hearts. This peace, which was so unlike anything

they had ever felt before, was an assurance that their sins were forgiven and that they were accepted of God.

This peace is not merely a sign to them at the moment the work is done, and then taken away, but it remains. It is a possession that is there forever. No man, nay, no circumstance, or set of circumstances, can deprive them of it. It comes not from the world, and is not in the least dependent upon it. The world may frown, but the peace in the heart makes its possessor to smile. All things may be in turmoil and confusion about them, but there is rest in one place,—their hearts have peace.

Not only does this peace continue, but it increases. Some are always referring to the day when they were born again. Whenever they say anything about joy and peace, their experience of these blessings seems to have ceased soon after that period. But this is true only of those who are backslidden in heart—for those who go on to know the Lord, find more and more of peace and joy. They find they have a spring within them, welling up and increasing.

The increase of peace is in proportion to our faith in God, and we cannot trust God fully unless we are entirely consecrated to Him. If we would have more peace we must make a more complete surrender of ourselves to God and trust him more in all and for all. When we have become as little children, in simple faith and in perfect confidence have committed all our ways to God, then we shall experience a perfect peace flowing like a river through our souls, and filling our whole being with joy and rest. We are exhorted to "Be careful for nothing," to "Take no thought for the morrow," and when we do this, casting all our care upon Him who careth for us, we find as a result, that "The peace of God that passeth understanding," fills and keeps our minds in Christ Jesus.

EDITORIAL.

SINNING WILFULLY.

We have been requested to give our opinion on this difficult passage: "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 shall devour the adversaries."—Heb. x, 26-27. A similar passage is found in this epistle, ch. vi, 4-6. They are both of the same general import.

1. To "sin wilfully" is not the same as to sin voluntarily. Where one is absolutely compelled to do an act that is wrong in itself, it is not reckoned to him as sin. God makes this distinction. Deut. xxii, 25-27. For sin, in its proper sense, and even for sin in an aggravated form, there is pardon on condition of repentance and faith in Christ. St. John says: "My little children, these things I write unto you that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins."—1 John ii, 2. It is of Christians that he is here speaking.

So also St. James: "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."—James v, 19-20. Here is an inspired supposition which would not have been made if it were not possible. It is to the effect that a brother, a real Christian, may err from the truth, and become a sinner. Yet he may, by proper effort, be converted like any other sinner.

Of one who had grievously sinned, (1 Cor. v, 2,) St. Paul, on hearing of his repentance, wrote; "Ye ought rather to forgive him and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow."—2 Cor.

ii, 7. These passages all show that a child of God, if he falls into sin, and afterwards repents, may be forgiven.

It is not, then, of ordinary sin, even when carried to an extraordinary extent, that Paul is speaking, when he says, "there remaineth no more sacrifice for sins."

It is wilful, obstinate, determined sin to which he refers:—sin which is still persisted in, against all the influences which God can exert to bring the sinner to repentance. It is a sin, the deadly element of which is, not the fact that he who commits it was once "enlightened," and "sanctified;" but the fact that he has openly and wilfully renounced Christ, and despised the atonement,—"*hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace.*" This is not backsliding merely, however fearful—it is calm, deliberate, settled, apostacy. For such apostates there is no more hope than for the man on the sinking ship, who deliberately cuts the rope by which alone he could escape to the shore.

This idea is clearly brought out in the sixth chapter, where the Apostle declares of this class of persons that it is *impossible to renew them again to repentance.*—Heb. vi, 6. Here the difficulty is stated to be not with God, but with the apostate himself. It lies in the impossibility of inducing him to repent. Such *crucify to themselves the Son of God afresh, and put him to an open shame.*

If you fear you are one of the class referred to, then you certainly are not, as yet, for such have no fear. No passage of Scripture distresses them, No warning of God alarms them. You may be rapidly approaching that state, but you have not yet reached it. If you have lost your first love, and become luke-warm, make haste to repent. If you have wandered ever

so little or ever so much, give yourself no delay in getting back to God. Backsliding unrepented of, ends in hopeless apostacy.

PRAYING.

He who would succeed in doing the work of the Lord, must be able to prevail at the throne of grace. We must get the victory in the closet, if we would overcome the world. Jacob could meet his hostile brother after he had wrestled with the angel of the covenant. He who would prevail with man, must prevail with God.

Prayer is asking God for something which we desire of him. Sometimes it may be uttered by the soul, while the tongue is silent. Hannah, when she offered up her successful petition to the Lord, was deeply in earnest, but quiet. She was greatly excited, yet said nothing with an audible voice. "And she was in bitterness of soul, and prayed unto the LORD, and wept sore."—1 Sam. i, 19. Hers, was not the quiet of indifference. Nor did she endeavor to make up for her want of feeling by the loudness of her utterance. "Now Hannah, she spake in her heart: only her lips moved, but her voice was not heard."—1 Sam. i, xiii. But she "poured out her soul before the Lord." Her prayer was personal.

In general, we should pray with our voice. When our feelings are strong, we seek to give expression to them in words. Thus David says: "I cried unto the LORD with my voice; with my voice unto the LORD did I make my supplication. I poured out my complaint before him; I shewed before him my trouble. When my spirit was overwhelmed within me, then thou knewest my path."—Ps. cxlii, 1-3. He tried to express in language to the Lord, his deep emotion. So the prophet, in exhorting the back-slidden children of Israel, says: "Take with you words, and turn to the Lord."—

Hosea xiv, 2. It is the earnestness, the sincerity of the soul, and the trust it reposes in him, that God regards.

In praying in public, do not attempt to preach. The Lord needs neither instructing nor converting. It shows either astonishing thoughtlessness, or a sad want of humility, to get on our knees before God, and then attempt to inform about the great truths of revelation. Nor should we try to acquaint him with the motives of those of our fellow-men for whom we pray. All such matters he understands far better than we do.

Our Saviour says, "After this manner, therefore, pray ye."—Matt. vi, 9. He does not tell us to confine ourselves to the words he gives us, but bids us pray "after this manner,"—after this model. But in our Lord's Prayer there is no statement of doctrine, no declaration of creed, no discussion of principles. There are words of adoration, petitions for others, and for ourselves, and ascriptions of praise.

The Apostle instructs us, "In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God."—Phil. iv, 6. He does not say by argument and persuasion, as though the issue of the matter depended upon logic and rhetoric. But we are instructed to present our requests to God *by prayer*,—by asking of him the things which we desire. We should press them *by supplication*,—by earnest entreaties that will not be denied. Of our LORD it is said that he, "*In the days of flesh, offered up prayers and supplications, with strong crying and tears.*"—Heb. v, vii. The humble supplications of one soul, broken in contrition and love before the Lord, prevail more than ten thousand logical and rhetorical orations, designed to please the ears of the people, offered on our knees, ostensibly to God.

The great want of the church and of the world is praying men and praying women. You cannot learn to pray

by practice. Practice and instruction may enable you to avoid gross improprieties in prayer, but if you would pray effectively, you must pray in the Spirit. God answers the prayers which he inspires. One who is honestly striving to get right with God, the Holy Spirit will help. But if, instead of praying as the Spirit leads, you attempt to make a prayer, the performance soon becomes mechanical and a mockery. When God draws a soul to him, he should come in simplicity, and pray and confess to God as the Spirit leads, and he will surely find him.

We have an Advocate with the Father. Through him every one may come to God for himself. It matters not how inelegant may be the language—come with your burdened hearts to the throne of grace, and you will obtain mercy, and find grace to help in every time of need. **THIS POOR MAN CRIED AND THE LORD HEARD HIM AND SAVED HIM OUT OF ALL HIS TROUBLES.**—Ps. xxxiv, 6.

OUR DEFENDER.

A Christian has the right to claim the protection of God wherever he goes in the discharge of duty. It is not necessary, even on the frontier, that he should carry a revolver or join the Masons. While the Lord God is his shield, he is safe.

Brother Jas. Kennedy, now of San Jose, California, crossed the plains in 1852 with his family to California. This was but a few years after the discovery of gold, and the country was full of desperadoes. For a while he worked in the mines. Then he went into the business of transporting on pack mules, supplies to the miners, he crossed the Sierras twenty-three times. Afterwards, for twenty years, he kept the toll gate at Los Gatos. During all this time he never went armed. When he kept the gate, it was well known that he had money in the house—sometimes over a thou-

sand dollars. There was no bank near, and he made his report to the treasurer only once a month. Yet, during all this time, he was never once molested. Other buildings near him were robbed, but no one attempted to rob him. He committed himself, and all his interests to the keeping of the Lord, and he was graciously preserved. Once, when the charter of the road was renewed, the people denied the legality of the act. A mob assembled and tore down the gate. They ordered him out of the house that they might burn it. But he very decidedly refused to go at their bidding. He was not molested.

Nor was his immunity due to his taking what is commonly termed a prudent, popular course. He was an out-spoken, aggressive abolitionist, when the most of those around him were intensely pro-slavery, and the excitement on the slavery question ran high. He was an ardent temperance man among those whose chief drink was whiskey. He refused to carry liquor, when in the transportation business, though the merchants, of whom he bought his goods, assured him that unless he did, he could not make his living. At the end of the season they were greatly astonished to learn that he had cleared two-hundred dollars a month when, as they said, every other man on the road had lost that year by the business.

Whenever he stopped in camp, he was always preaching his doctrines. Once he was challenged by the keeper of the station, an ex-college professor, to discuss the slavery question before his guests in an orderly manner. He accepted the challenge, and before eleven o'clock at night, so completely silenced his antagonist that, in dismay, he fled from the room and went to bed.

Many of the stock-holders of the road for which he collected tolls, were fire-eaters from the South. With these he would sometimes have sharp

controversies, and they would get very angry. But as they had full confidence in his honesty, they would not dismiss him.

Have faith in God. He is able to take care of you, both soul and body. Be kind to all; do your duty faithfully, and then commit the keeping of all your interests to Him who never slumbers nor sleeps, and who has all power in heaven and in earth.

A POOR SUBSTITUTE.

Worldly pleasures are a poor substitute for the joy of the Holy Ghost. They are like some of the Rocky mountain streams which sink in the sand and totally disappear and do not even mitigate the gloom of the desert. But holy joy, like the waters in Ezekiel's vision, increases as it flows until it is swallowed up in the ocean of heaven's delights.

Yet many mistake the one for the other. When that worldly preacher was remonstrated with for giving his influence to church festivals, he replied: "I do not believe in a long-faced religion." But Christ does not go to the world for help, to shorten up the faces of his disciples. He says of his disciples, "*These things I speak in the world that they might have my joy fulfilled in themselves.*"—Jno. xvii, 13. Here we have the source of the Christian's joy; it comes from Christ. It is his gift—MY JOY. It is divine and pure. There is no worldly ingredient in its composition. It is not made up in part of the Heavenly joy which the Comforter bestows; and in part of the good feelings which arise from the possession of houses, and lands, and gold, and silver. It does not come from any of these things, and does not depend upon them for its completeness. It is to be fulfilled IN THEMSELVES in Christ's disciples, not in their earthly possessions, or their carnal delights. They are not to wait until they die to feel it; but they are to have it in this world.

Of all people on earth true Chris-

tians are the happiest. Their happiness is not in the keeping of others. Fortune may forsake them, friends may betray them; but they can still rejoice in God. *But I will see you again and your heart shall rejoice, and your joy no man taketh from you.*—Jno. xvi, 22.

It is treason to Christ for his followers to go to the world for enjoyment. If a preacher cannot get his people to "support the Gospel" unless some carnal entertainment is provided for them, his first work is to get them converted. He is no Christian who will do more to gratify his thirst for pleasure than he will out of love for Christ. A church that cannot be sustained without resorting to festivals and lotteries ought in all decency to disband. Next to getting converted, the best thing it can do is to die. It is better to be without religion than to have a sham religion.

BAD BUSINESS.

It is a great mistake to expect those to be honest, who are engaged in a dishonest business. It is a common thing for the government to have trouble with distillers. Where the sale of liquors is licensed by law, probably one half that is sold, never pays the license.

The lottery is one species of gambling. It is sometimes resorted to by the church to replenish its funds. But it is bad in itself, and cannot be sanctified by any uses to which the gains made by it, may be devoted. It is dishonest, and it promotes dishonesty.

Recently the state of Kentucky had a lottery for the benefit of the library at Louisville. In giving an account of the management of this lottery, the *Louisville Commercial* showed that the gross sum received for tickets for the five drawings was \$6,250,000. The total awarded for prizes was \$3,142,500, and the library was given \$424,396.32. The large remainder, of

\$2,633,103.68, seems to have clung to the hands of the conductors of the lottery.

Doubtless those chosen to manage this affair were gentlemen of high standing, who enjoyed, to a large degree, the confidence of the community. Yet it seems that for every dollar they raised for the library, they retained five for their services!

The church had better give no more lessons in the lottery business. Its pupils are too apt. The business is too congenial to human depravity to receive any encouragement. It should be put down by law, even in the churches themselves, if they have not enough of the fear of God to abandon a business so utterly demoralizing.

And not rather (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.—Rom. iii, 8.

DRAWING BACK.

It is a sad thing for any who have started for heaven, to draw back. Yet many do. It is a very foolish act.

Some draw back because they hear some doctrine which they do not like. But if the doctrine is not clearly taught in the Scriptures, why do you pay any attention to it? If God does not teach it, you are not called to believe it. You have a better right to reject a false doctrine, than any man has to propose it.

But if God plainly teaches you anything in his word, why should you hesitate to believe it? But do not make a hobby of it. Do not let it take the place of love and joy and peace—of an inward experience of saving grace. Let it have its proper place, and do you go on steadily in the service of God.

But if you turn back because the preacher urges you on to the attainment of holiness, such a course does not prove the doctrine false—it only

shows that you are a self-willed professor, instead of an humble disciple. When Christ was on earth in person, he had trouble with this class of followers. When he gave his disciples a sublime lesson on the necessity of inward religion, of their becoming partakers of his own divine nature, expressed in the words, "eating my flesh and drinking my blood;" saying to them, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life;" it is added, "From that time many of his disciples went back, and walked no more with him."—Jno. vi, 66. Do not imitate this bad example. Sit at the feet of Jesus. Do not think you know it all. Even if you are a teacher, do not draw back because the Master wants you should learn some new lessons. He who would teach others, should himself be taught.

Do not draw back because some of your fellow disciples do not use you well. Bear it patiently. Grow in grace under it. Do not attempt to avenge yourself. Leave the matter with the Lord; only see to it that you are kind and forgiving, *Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.*—1 Pet. iii, 9. Do not, by taking up a quarrel, rob yourself of your inheritance.

Do not draw back because you are not properly appreciated. It may be that others are promoted over you to positions that you could fill to better advantage. Do the best you can to prevent the cause of God from suffering by it; and whoever else may lose, you will not in the end lose in consequence. We do not remember of a single passage of Scripture which teaches that men will be rewarded in Heaven for the position they occupied on earth. The king—if there should be any finally saved—will not in consequence of his having occupied a

throne when among men, have any higher seat than the beggar, among the angels. The preacher will not, simply because he was a preacher, be any higher than the sexton. It is fidelity in our calling and not the calling which Christ rewards. *Behold I come quickly, and my reward is with me, to give every man according as his work shall be.*—Rev. xxii, 12. Let your concern be to do your work well.

Do not, then, draw back for anything. Come what will, go through to Heaven. Whoever turns off into the broad road, do you keep the narrow way to the end. The little stream that starts in the mountains for the ocean has a long journey, encounters many obstacles, but it keeps steadily on, and at last the end is reached.

But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.—Heb. x, 36.

IN CALIFORNIA.

We closed our protracted meeting in San Francisco the last day of March. We continued the meetings for two months, generally preaching twice a day except Saturday. The meeting was a decided success. The congregations, though composed in large part of members of different branches of the Church, received the truth cordially and gladly. We preached the self-denying doctrines of the Gospel in as plain a manner as we could, and the Spirit carried the truth to the consciences of the people. There were a goodly number of conversions; and many were quickened to newness of life. Conviction for holiness was general, and several, we trust, obtained the blessing. The Love Feast held the last evening of the meeting was a precious season.

After closing this meeting we went to San Jose, and remained about a week. We preached six sermons in the "Friends" Meeting House, kindly opened to us for the purpose.

The house was located in an unfavorable position, the weather was rainy part of the time, and the congregations small. We preached the truth; the Lord was with us, and we leave the results with him.

San Jose is a beautiful city of some ten thousand inhabitants. There are many fine residences with yards full of beautiful shrubbery and flowers. The Jesuits have a college here. There is also a Catholic convent and college for young ladies. The Pacific University, under the patronage of the M. E. Church, is located here.

We expect, the Lord willing, to commence a protracted meeting at Alameda on Sabbath next. We are looking for the power of God to be manifested in the salvation of many souls. Pray for us.

LITERARY NOTICE.

The Master's Carpet; or, Masonry and Baal Worship Identical. By Edmond Ronayne, Past Master of Keystone Lodge, No. 639, Chicago. Published by the author. 1879; pp. 377, Bound in boards.

This is a work written by one who knows whereof he writes by personal experience, and who writes what he knows from a conviction that it is the duty of every man to prevent his brother from falling into evil.

The work regards and treats of Masonry as a religion—a false religion.

The second chapter gives an outline of Masonic religion and its creed. The author here, as everywhere, substantiates his assertions by quoting from such standard Masonic authorities as Mackey, Webb, and Geo. Wingate Chase. We commend this chapter to all that dispute that Masonry claims to be a religion, as well as to those who assert that it is not in conflict with Christianity. In subsequent chapters the author shows the theistic character of Masonry, its claims to *renew* the moral nature of man.

This book we can heartily commend to all who want to know the truth concerning this "gigantic falsehood."

Written in colloquial form, it cannot fail to interest, both from its matter and manner.

The book should be widely circulated.

For copies, address, Edmond, Roynayne, 104 Bremer St., Chicago, Ills.

CORRESPONDENCE.

OBITUARY.

E. G. BROWN was born in Lorraine, Jefferson County, N. Y., November 25th, 1826, and died in Philadelphia, Jefferson County, N. Y., January 25th, 1879.

At the age of sixteen years he was soundly converted to God, and joined the Baptist church, and lived a consistent Christian life for some time.

During the great excitement in regard to slavery, his feelings became strongly enlisted in behalf of the oppressed, and after a time he allowed himself to become somewhat absorbed by politics, and got far away from God. In 1870, by the death of his father, Rev. Perley Brown, he was led to see his unsaved condition, and a few months after, during some revival meetings held in Watertown by Rev. Jacob Knapp, he again sought and obtained pardon; and a few weeks later he sought definitely and obtained clearly, the blessing of holiness. From that time until his death, he was a "bright and shining light."

He felt called of God to preach the Gospel, which he did with great earnestness, and in the Spirit, and wherever a door was opened to him, "not shunning to declare the whole counsel of God." He understood to the utmost what it was to give up all for Christ, but he did it cheerfully, and he has his reward. His last two sermons were preached in Clyde, with good effect. The Spirit wodenfully helped him to preach the

truth, and some in Clyde will not soon forget his earnest words.

During all his persecutions, which were of the most trying nature, he maintained a very sweet, loving spirit. We were always glad to welcome him to our home circle, and considered it a privilege to entertain such a guest.

His last illness was long and painful, but he was enabled by grace to triumph to the last. Some of his last words were, "If I live I will preach the Gospel, and that will be glorious; and if I die, I shall go to Jesus, and that will be more glorious." He rests from his labors, and his works follow him. MRS. MATTIE B. OSBORNE.

LOVE-FEAST.

M. M. FINNEY.—I am still running up the shining way. I am all light in the Lord, with glory in my soul.

B. L. ARMSTRONG.—I love the Lord this morning. I praise his holy name and find him a full Saviour. *Dodge City, Kan.*

E. T. LICHTENTHALER.—I can say to the glory of God this morning, that I have the perfect peace of God in my soul. I know that I am an heir of God, and joint heir with Christ. Oh, glory! It pays to give up all for Christ. My soul rejoices exceedingly within me. It pays to be an humble disciple of Jesus.

E. A. SHOWALTER.—Over twenty-two month's experience is proving to my soul that I am in the service of the Lord. The Lord let his light shine in my soul that it is a sin to wear gold. I wore gold rings twenty-nine years for my eyes; I laid them aside for Jesus' sake. My eyes became sore, but the Lord healed them. Praise God for what he has done for me; my sight is better to-day, than it was twenty-five years ago. Praise his holy name.

EVA I. CHAPMAN.—I do feel to glorify God for what I have in my soul: pure and undefiled religion. I love **THE EARNEST CHRISTIAN**; not being permitted to go to meeting often, it is a source of comfort and consolation, and is a guide to me; for in its pages there is so much to teach the young disciple how to live for God acceptably. I have not been to meeting since the August camp-meeting, and very seldom see any of the pilgrims, yet I still enjoy that sweet peace that flows like a river in the soul. I have that hope within me that is both sure and steadfast, and that entereth into that within the veil. Blessed be God! I love the narrow, despised track that leadeth to the pearly gates. I am determined to run with patience the whole length of the Christian journey. Dear brothers and sisters, I need your prayers very much. Pray that I may be a true, humble, every-day Christian, and that I may not murmur at the trials and privations of life, but count it all joy for Christ's sake. Pray that I may be a pattern of piety before my unsaved husband and little children, and all I associate with. This is my daily prayer—this is what I am living for. God help us all to do what we can, for the great, glorious cause of salvation. Amen! Hallelujah!

SAMUEL HARRINGTON.—Praise the Lord, I have often had a desire to say a few words through **THE EARNEST CHRISTIAN**, but never had the cross laid upon me as at the present time. Glory to God! While I write, I feel the cleansing stream coursing through my soul. I do realize that the precious blood of Jesus cleanses my soul from all sin. Some months past the Lord plainly showed me that I had to give up tobacco, or lose my soul. I tried to give it up; but I found, after a few weeks, that the old appetite had returned; in fact it had never been taken away. In my consecration I

heard plainly, "Tobacco?" I said, "Yes, Lord." And from that moment to the present time, I have never had any taste or desire for the filthy stuff; but in its place, an utter loathing. Praise his name! The use of tobacco seems a prevailing vice among church members, and professors of religion out here in California. Praise God for a religion that separates me and makes me different from the world. The blessed Master has done so much for me that I feel like saying, I will, and I dare to do right. I want to be one of the few on this Pacific coast, that will cheerfully and willingly hold up the blood-stained banner of our Master.

Alameda, Cal.

MRS. ALVIRA WIGANT.—I am saved through the blood of the Lamb. I find the Lord is a present help in every time of need. He keeps me wonderfully saved looking to him. It seems as though I was living and dwelling with him, and he with me. When I look at myself I see nothing but unworthiness, but my righteousness is of Christ. He gives me joy and peace that flows like a river, and no good thing does he withhold from me; but gives me grace and glory.

"The cross now covers my sins,
The past is under the blood;
I'm trusting in Jesus for all;
My will is the will of my God."

Rochester, N. Y.

MRS. E. R. MANTZ.—I enjoy religion. Jesus has been very precious to me of late. He has been filling me with joy unspeakable and full of glory. I have been passing through sickness and great suffering; but amidst it all I could rejoice in the Lord, and feel down deep in my soul, "The Lord's will be done." What a blessing it is to have God as your friend at such a time! I have proved again and again that God is a very present help in time of need. Glory be to his name.