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WITNESSES.

BY REV. B. T. ROBERTS.

In the decision of any case at law, the chief dependence is upon the character of the witnesses, and the nature of their testimony. It depends upon these whether a man on trial is hung, or sent to prison, or acquitted.

The cause of God is on trial before the world. Every man must decide whether he will be a friend or an enemy of God. God calls upon His friends to speak in behalf of His blessed cause.

Thus saith the LORD, the King of Israel, and his Redeemer, the LORD of hosts: I am the first, and I am the last; and besides me, there is no god. Fear ye not, neither be afraid; have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God besides me? Yea, there is no God; I know not any.—Isa. xlv, 6-8. Here God declares that his friends are his witnesses.

When John would know whether Jesus was the Messiah, no arguments were used to convince him. To John's messengers, Jesus said, "Go and show John again those things which ye do hear and see: the blind

receive their sight, and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them."—Matt. xi, 4, 5. They were to testify to what Jesus had done before their eyes.

Then the friends of God should be witnesses for him. It is not necessary that they should be learned, in the common acceptance of that term. But they should know God. They should know the facts concerning which they testify. Opinions may be set aside by those who differ from them. Arguments may be sound, yet they may be met by argument. But testimony, if true and properly corroborated, cannot be set aside. It may be contradicted by false testimony, but in the end it will stand. The man who was blind, but had received his sight, could not argue with the Pharisees, but they could not overthrow his testimony. "One thing I know, that, whereas I was blind, now I see."—John ix, 25. This they could not deny. And the fact troubled them. In your testimony be equally explicit. Do not tell what you are thinking about, or what you are reminded of, but what you know.

A church which shuts out testi-

mony from its religious meetings, if not already spiritually dead, soon will be. Gifted men without religion can preach and exhort; but one needs to enjoy salvation to testify for Jesus. If in social meetings the time is taken up with dry exhortations, and debates, and expressions of opinions, you may know that they are back-slidden in heart. Those who are in a state of salvation, "grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ."—2 Pet. iii, 18. And as they find out more about Christ, they have something new and better to testify concerning him. As Livingston had additional information to give of Africa the longer he traveled in it, so it is with those who explore the mysteries of the kingdom of heaven. They are delighted with their discoveries, and their testimony is always fresh.

Preachers should testify for God. They should explain the meaning of the Scriptures, and enforce the duties they enjoin. They should reason of "righteousness, temperance, and judgment to come;" but they should also testify for God from their own personal knowledge of his goodness and faithfulness. If a man does not know God as the only living and true God, and Jesus Christ as his own Saviour, he has no right to preach, however great may be his gift for speaking, or his learning. Look at the recorded discourses of the divinely inspired Paul. They are made up mostly of testimony. He gives a description of his preaching: "Having therefore obtained help of God, I continue

unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come; that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles."—Acts xxvi, 22, 23. John was in Patmos, for the word of God and for the testimony of Jesus Christ. Who can doubt but that the preaching of the present day, if it were less philosophical and historical—consisting too often of mere essays which an infidel might write—and more experimental, would do more good? Those who preach should be expected to tell what they *personally* know of the power of divine grace. If this were required, it might deprive the pulpit of some of its so-called brightest ornaments, as such preaching would not be so easy for backsliders, or for those who were never converted, as the popular style.

As to the matter of our testimony, it will of necessity take a wide range. In general we should testify to God's goodness, and his faithfulness in fulfilling his promises. In every nation men feel their need of help from some power superior to that of men. Does our God afford such help? He promises, on clearly expressed conditions, to answer prayer for both spiritual and temporal blessings. Does he keep his promise? This is a question of fact in which the world is deeply interested. If it can be established, it should be. There are times when all feel deeply the need of the proffered help. Do those who ask, really ob-

tain it? It is a matter which can be proved only by testimony. The Bible is full of promises. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."—Mal. iii, 10. There are those who profess to have proved him. What is the result of the trial which they have made? Has it been successful? Then they should say so in terms so plain and unequivocal that there can be no mistaking their meaning. They should assert it with a boldness and a confidence that leaves no room to suspect that they are not themselves quite certain that they are not mistaken. There should be the positive manner of one who knows that what he affirms is true. Read Paul's testimony before King Agrippa. It was so unequivocal, so straightforward, so bold and yet so modest, that the King was convinced of its truth. "Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian."—Acts 26-28.

In particular should we testify :

1. That Christ forgives sin. "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him."—Acts v, 31-32. The burden of guilt is a heavy one for any person to carry. It turns the hair pre-

maturely gray, breaks down the constitution, and sends many to an early grave. We read of no complaints that King David made of bearing the cares of state, and the burdens of wars; but we do hear him say, "Mine iniquities are gone over my head: as a heavy burden, they are too heavy for me."—Ps. xxxviii, 4. Does the Lord remove this burden from you? Then you owe it to those who are carrying a similar load, to say so. Tell them of him who gave you deliverance. Show them how you "put off the old man which is corrupt according to the deceitful lusts." Every man is conscious that he is a sinner. However he may busy himself with labors or pleasures, there are times when he will be troubled on account of his sins. Tell him that you know there is a deliverer at hand, for he has delivered you.

2. That he saves his disciples from committing sin. Christ professes to do this. "Thou shalt call his name JESUS: for he shall save his people from their sins."—Matt. i, 21. It is not enough for the preacher to prove that the Bible teaches this doctrine. Does HE KNOW that it is true? Can men of good lives testify to their neighbors, to those who hear their conversation, and those who do business with them, that Jesus does save them from committing sin? Such testimony, backed up by a corresponding life, will go farther than the strongest arguments, towards convincing the world that the claim that Jesus is THE SAVIOUR, is a valid claim. St John declares "Whosoever is born

of God doth not commit sin."—1 Jno. iii, 9. This is explicit. If you profess to be born of God, let your testimony be equally explicit. Many say they would get religion, if they could keep it. Now if your religion keeps you, do make it known. Some—those who cavil, those who envy, those who have wronged you—may not receive your testimony, but those who are honest, will.

3. That he saves from all sinful dispositions. Some have a fearful struggle with their tempers; others with their appetites; others with their selfishness. They strive to keep these inward sins from breaking out, and, by divine grace, they in a great measure, succeed. Still their corruptions give them a good deal of trouble. To such, God promises a full deliverance. "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you."—Ezek. xxxvi, 25. Paul says, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness and the end everlasting life."—Rom. vi, 22. And St. John says, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin."—1 Jno. i, 7. These and many similar passages imply complete deliverance from all sin.

Do you know, not merely that they must be true because they are in the Bible; but that they are true because you have verified them in your own experience? Then you should, at suitable times, when led

by the Holy Spirit to do it, testify to this knowledge. Christ, in behalf of his church, claims your testimony. You cannot withhold it without suffering loss. The cause of God will suffer for want of the testimony which you might give.

4. That God makes his friends happy in this life. Christ promises to make his followers happy under all circumstances,—in affliction, in adversity, in persecution. "Blessed," that is, happy, "are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your names as evil, for the Son of Man's sake. Rejoice ye in that day, and leap for joy: for behold your reward is great in heaven."—Luke vi, 21-23.

Now if your religion does make you happy so that you do not have to depend upon tobacco, or wine, or fine dress, or worldly amusements for your enjoyments—if Christ fills you with joy and peace so that the best this world has to give seems flat and insipid in comparison, then make no delay in testifying to the fact. The general impression is that Christians are a gloomy class of people who have a hard time of it in this life. If you find the contrary to be true, that you have enjoyed much more happiness in the service of God than you ever did in the world, then proclaim the fact. Tell a world seeking for rest, in vain, where real happiness can be found.

These are only a few of the items

in which the friends of God are to testify for him.

This testimony provokes bitter persecution. But it must not be given up on that account. For it is the means by which, in the conflict with their great accuser, the saints conquer. "And they overcame him by the blood of the Lamb, and by the word of their testimony. And they loved not their lives unto death."—Rev. xii, 11. The great want of the world is a witnessing church. Who then will be a witness for Christ?

If you undertake to be a witness for Christ, you must see to it that the testimony of your life, and the testimony of your lips agree. There must be no discrepancy between the two. What does the testimony that Christ can save from sin amount to, when given by one who is known to be living in sin? Nobody pays any attention to it. A man with his mouth defiled with tobacco may exhort others ever so eloquently to cleanse themselves from all filthiness of the flesh, but they will only turn away from him in disgust. A woman may say that she has the victory over the world, that she does not care anything for its fashions or its flatteries; but who will believe her as long as she adorns herself with jewelry, and feathers and finery? Her very appearance contradicts her testimony.

It is of no use for a close-fisted, miserly, grasping man, to testify that Christ can enable one to overcome the world.

A church should not testify that the religion of Christ makes them happy, if they are all the while get-

ting up imitations of worldly pleasures. The people who get up festivals and sociables "for the benefit of the church," and to furnish entertainment for its members, should be very careful how they testify to the saving power of Christianity. It is but consistent for them to hire a minister to do their praying, and a choir to do their praising. Only they should not profess to be a church of Jesus Christ. Christians believe in Christ. Those who believe in him "rejoice with joy unspeakable and full of glory." For such the world has nothing tempting to offer. As "The full soul loatheth the honey and the honey-comb," so do those whom Christ fills with the fullness of divine joy loathe the richest entertainments of a worldly nature.

If you testify that Christ makes you happy, do not resort to sensual gratifications for your enjoyments. If your words and your actions do not agree, the world will believe your words in preference to your actions. The nature of the tree will be determined by the fruit it bears, and not by the label attached to it. You cannot testify too fully to the power of saving grace, if your daily life harmonizes with your words. Let the goods inside correspond to the sign which you hang out.

FOR OUR REJOICING IS THIS, THE TESTIMONY OF OUR CONSCIENCE, THAT IN SIMPLICITY AND GODLY SINCERITY, NOT WITH FLESHLY WISDOM, BUT BY THE GRACE OF GOD WE HAVE HAD OUR CONVERSATION IN THE WORLD AND MORE ABUNDANTLY TO YOUWARD.—2 Cor. i, 12.

HE DRINKS LIKE A FISH.

One morning a rap was heard at our back door, and I went in answer to see who was there, and what was required; and, on opening the door, there stood a little boy about ten years old, both ragged and bare-footed, with an empty basket in his hand. He quickly made known his business, by saying, "Please, sir, will you give me some bread?" whereupon I invited him in, and told my wife what he wished; and while she was preparing something for him, he sat down upon the doorstep. I observed that the little fellow bore quite an honest and intelligent appearance. I then asked him,

"Have you a father and mother?"

"Yes, sir," he quickly answered.

"Is your father able to work?"

He again replied, "Yes, sir."

"Then why is it you are begging?"

And quite unhesitatingly he answered, "*He drinks like a fish, and mother can't get nothing from him.*"

This was a brief but sad story. I heartily pitied the poor little boy; and while his little bare feet were heard to pit-pat upon the floor as he left us, it seemed to emphasize his story, "He drinks like a fish."

What misery, woe, degradation, vice, poverty and contention, there are couched within the limits of that sentence! Yes, it is the cause of shattered frames, mental derangements, corrupted morals, squandered fortunes, ruined characters, perverted influence, miserable homes, sorrow-stricken wives, heart-broken mothers, humiliated and degraded sisters and daughters, hungry, wailing, half-clad children. It prepares and conveys its subjects to the prison and gallows: digs and fills premature graves, robs heaven, populates hell.

"He drinks like a fish." What a testimony for a child to bear against a father! Ah! this drink-like-a-fish business is the scourge of our land;

it lights the incendiary's torch, and grinds the assassin's blade; it loads and fires the murderer's gun, and adjusts the suicide's rope; it also perverts law and order, bribes justice, degrades virtue, fosters crime, blights hope, erases the last lines of manhood, makes men brutal and fiendish. These, and a host of other evils it engenders. Its name is Legion, indeed!

"He drinks like a fish." This causes men to weep, angels to blush, devils to laugh. Oh, God! wipe out this accursed evil! Men and brethren, let us fly to the rescue; pursue the man-slayer, and avenge your brother's blood. I implore you for the sake of wretched homes, desolate drunkards' wives, bare-footed and hungry children; for your own sake; your country's sake; for God's sake!

"He drinks like a fish." May this truth arouse us to action, and urge us to seize the cup from the drunkard's lips and dash it to the earth. Tell me not, if a friend or brother was about to seize the suicidal cup, that you would not be alarmed and rush to his relief. Then bestir thyself, my friend, thy brother is in jeopardy, the poison is already to his lips. O, God! help us in all our words and ways to cry, Stop! Stop!! STOP!!!—*Primitive Methodist.*

—All professing Christians should examine themselves and try their own state. It is not in churchyards alone the dead are to be found. There are only too many inside our churches, and close to our pulpits; too many on the benches, and too many in the pews. The land is like the valley in Ezekiel's vision, full of bones, and those very dry. There are dead souls in all our streets. There is hardly a family in which all live to God. There is hardly a house in which there is not some one dead. Oh, search and look at home. Prove your own self.—*Royle.*

DR. CULLIS' EXPERIENCE.

"Call unto me, and I will answer thee, and show thee great and mighty things which thou knowest not."—Jer. xxxiii. 2.

Sixteen years ago, after an entire consecration of body and soul to the service of God, in reading the Bible, I found that I had not the love for the Word which it seemed to me that a Christian, wholly consecrated to God, ought to have. I read a chapter morning and evening; I read it because I thought as a Christian I ought to read God's Word. There was no joy in it—it was a task—it was a duty. My heart longed for something better; to know more of God. I began to cry unto him to give me a love for his Word, and the prayer was answered; for soon there came stealing into my heart a satisfaction and then a joy as I took up my Bible and read of his covenant mercies; of the blood to cleanse; of Christ as a living Saviour, who would abide with us and in us. And when I read the promises,—thousands of them running through God's Word,—the question came to my heart, are these promises true to-day? or were they simply given to the disciples eighteen hundred years ago? Are they only a matter of history? The more my heart questioned, the more doubts came in, and Satan, if he can only bring us to question the truth, will surely leave his own mark of unbelief on the soul. So that in place of joy came unrest. This lasted for many days, until in an agony of despair, I took the Bible, and, clasping it in my hands, I cried, "O God, by thy grace I will believe every word between these two covers, whether I understand it or not!" From that hour to this, God's promises have been more true to me than the word of any earthly friend, and instead of its being a duty or task to read this precious book, it is now a feast, and often more difficult, for very joy, to read a chapter through than it was years ago to read from duty.

As this account of God's dealing with me may fall into the hands of some brother or sister in the Lord, who has not joy in the reading of the Word of God, let me offer this suggestion: Take the Bible, and upon your knees ask God for Christ's sake to make it real to you; then it shall be to you even as it was unto him: "When he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me."—Luke iv, 17, 18.

During this experience, as related above, I began to call upon God for a definite work for Him; for he says, "To every man his work?" I answered, "Lord, what is my work?" He then revealed to me, as has been previously published, the care of the poor, sick and dying of consumption, and having no place of shelter but the poor-house. After prayer as to how I should obtain means to establish and carry on such a work, the Lord by his Spirit led me to the promises; so that when he brought me into the liberty of full trust in his word and power, it became my burning desire to prove to other hearts, that God's promises were just as true to-day as when Christ walked the earth. "Jesus Christ, the same yesterday, to-day, and forever." My heart leaped for joy at the thought, that while unworthy, God would use me as an instrument to show forth his glory. "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him."—John xiv, 23. And I can now declare that the joy of my life has been, during these fourteen years of the work, to see this precious promise fulfilled day by day, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it."—John xiv, 13-14.

—To "be quiet" means to be content with all that God sends us.

MAKE STRAIGHT PATHS.

BY S. M. PALMER.

A young man driving a flock of sheep, found one had become so lame as to lag behind. It grew worse and worse, and at length would lie down till the rest were nearly out of sight, when it would get up and hobble on to keep up with the others. It had finally to be given away, lest it should become utterly lost,—“turned out of the way.” In the meantime, the rest of the flock were utterly regardless of this lame one, as is generally the case with domestic animals—more so than with wild ones.

Some of the sheep and lambs gathered into the fold of the church, often become lame, halting from one cause and another. Some become weary, and lie down to rest. Some get careless. Those who keep step with the main flock often seem altogether too indifferent to the erring, or weak, or straying. And yet no work is more Christ-like, more profitable to ourselves, and pleasing to God, than restoring the fallen, binding up the broken-hearted, becoming feet to the lame, and eyes to the blind.

But this limping and halting would largely be prevented, if we carefully obeyed the injunction to make “straight paths for our feet, lest that which is lame be turned out of the way.” Living, walking examples are what is needed more generally—walking, without halting. Said a pastor of an official member, “How I wish he was more exemplary in his public walk !”

O how much do young members pattern after those whose paths are not very straight ! Particularly is it these paths that are followed. The remains of the carnal mind so eagerly catch at these examples, and boldly herald them as a sufficient reason for their own conduct. This is not right ; but it is human, and will con-

tinue to be done in the future, as in the past, to the turning out of the way, of multitudes of weak ones. “But let it rather be healed,” says the inspired writer. What fatherly, brotherly, Christian direction is this. Stop and help along the lame,—let the help be real, substantial, costing something !

The Great Shepherd gave himself for our sins, that he might deliver us from this present evil world. How feeble is our grasp of this infinite sacrifice ! it is only by the inspiration of his love in our hearts, that we can touch it at all effectually. When we are largely baptized with the Holy Ghost,—his sanctifying presence wondrous—God opens our eyes to the cost of our purchase, the possession is sweet, and beyond compare.

Let us always make straight paths for our feet, that we may be as helpful as possible to all lame, and timid, and perplexed ones ; lest they be turned out of the way. “But let them rather be healed.”

—“Do everything subject to the advice of but few persons, giving heed that they are peaceable, wise and good.”

—“Religion without Christ, a religion that takes away from Christ, or a religion that adds anything to Christ, or a religion that puts *sincerity* in the place of Christ—all are alike dangerous ! all are to be avoided, and all are alike contrary to the doctrine of Scripture.”

—Mary Magdalene sought the Lord while in truth she touched him ; she inquired for him of himself, for she did not behold him under the form she sought, and therefore was not satisfied and strove to find him elsewhere. She looked to see him in his robes of glory, not in the earthly robes of a gardener ; but as soon as he called her by name, “Mary,” she knew him.—*S. Frances DeSales.*

SIMPLICITY OF SALVATION.

There are many who have hard and protracted struggles for deliverance from sin, simply because they look for something mysterious, something very high, and do not look for it in the Gospel simplicity of faith. The struggle for justification, as well as that for entire sanctification, would be shorter if it were more direct, decisive, and simple-hearted. After man is convinced that he is a sinner he must make the decision for God, he must claim his right in Jesus, and must trust for salvation.

How simple it is for a sinner to come to Christ, the following incident from the "Life of Rev. T. Collins—Jeweled Ministry," may serve as an illustration. He says:

In the prayer-meeting a very simple-minded person . . . came to the communion rail. I asked:

"Are you convinced that you are a sinner?"

"Oh, yes!"

"Are you sorry for your sins?"

"Very."

"Will you forsake them all?"

"I should like."

"The decision lies with you—will you?"

"Yes."

"When?"

"When God pleases."

"My friend, God says now."

"Very well, then I say now."

"Who—by his own death—redeemed such poor sinners as you?"

"Christ."

"Do you love him for doing so?"

"Indeed, I do."

"Tell him so, then."

At the word the teachable old creature cried out: "I love thee, O Christ; for thou diedst for me."

In such conversation we continued until we both, and all around us, were gloriously happy together.

What an ease, simplicity, directness, and power in all this? We need not go far to get the Saviour, if we take the shortest way—straight

to the Cross. Those who manifest the artlessness of a little child—become as little children—seem to have a short and easy way in coming to Christ, at which others are astonished.

Believers generally admit that the beginning of the way of salvation, repentance and faith, coming to Jesus, is very simple; but how few seek higher attainments in religion in the same simple way. Too many seem to forget that the progressive steps in the way of salvation are just as simple as is the first step. If the sinner can come to Christ with all his sins, and be accepted simply because he comes in the appointed way, how much more may the child of God expect to receive the things he asks in the name of Jesus? Having become a child, he is now an heir, having a right to all the riches of his grace. And is God not as willing to bless his children as he is to pardon sinners and adopt them into his family? Is the way of access to God more difficult in the case of the justified than in that of the sinner? Being justified, have they not access by faith to the grace wherein they stand? Will not God, for Christ's sake, freely give them all things? Being children are they not heirs of God, and joint heirs with Christ, and as such entitled, in his name, to all he has purchased for them? And does not this purchase include full salvation? We are redeemed with the precious blood of Christ. Exceeding great and precious promises are given unto us, "that by these ye might be made partakers of the Divine nature." "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." To become wholly sanctified is as simple as to become converted.

The following incident, also taken from "Jeweled Ministry," may serve to illustrate the simplicity of the way of holiness:

Meeting a class, Mr. Collins found Jane Gill anxiously longing for

"A heart in every thought renewed,
And full of love divine."

He opened for her the way of faith.

"Are you a child of God?"

"Yes."

"Are you not, as a child of God,
an heir of God?"

"Yes."

"Have you not, as such, a gracious and assured right unto eternal glory?"

"Yes."

"Does not this right unto eternal glory necessarily include right unto everything without which that glory may not be entered?"

"Yes."

"Is not holiness such a thing?"

"Yes."

"Have you not, then, a right to that?"

"Yes."

"Well, will you then claim your right? It only waits your claim."

They fell to prayer. They urged the claim, and heaven admitted it.

What simplicity! How easy the steps to full salvation, when we are fully willing to take them and adopt such a simple method of reasoning.

Some years ago, at a camp-meeting, a brother, since gone to rest, knelt with others at the altar as a seeker of holiness. When he obtained the blessing he seemed astonished at the greatness of full salvation, as well as at the simplicity of the way. For some moments he continued repeating, "How great and yet how simple! How great and yet how simple!" There is a wonderful greatness in this salvation, but while we are almost overwhelmed with astonishment at its greatness, let us not lose sight of the simplicity of the way.—*Living Epistle.*

—“There is no surer sign of perfection than a willingness to be corrected.”

CHRIST WITHIN.

Oh, Christ! I used to say,
Help me to come to Thee;
But can I say so now,
When Christ has come to me?

Dear presence in my soul,
Where Thou hast found thy rest;
Can I seek Thee in the skies,
When dwelling in my breast?

A mother may seek her child,
When wayward it doth roam;
But seeking has no place,
When the child is safe at home.

His voice is on my lips;
His tears bedew mine eyes;
His home is in my heart;
How can he be more nigh?

Ah, Oh! He is no longer
A Christ that dwells apart;
But near as life with life,
He dwells within my heart.

[Primitive Meth. Record.]

—If we have any sorrow, any abiding doubts or fears, surely it is because we know not, as fully as we may know, the nature of a God of love.—*H. A. Rogers.*

—“There was but one place of safety in the day when the flood came upon the earth, and that was Noah’s ark. All other places and devices—mountains, towers, trees, rafts, boats—all were alike useless. So also there is but one hiding-place for the sinner who would escape the storm of God’s anger; he must venture his soul on Christ.”

—“What we like in religion is of very little consequence. The only question is, What is written? What saith the Lord? God’s thoughts are not man’s thoughts, and God’s words are not man’s words. God says of every living person, who is not a decided Christian, be he high or low, rich or poor, old or young—he is dead.

SO LITTLE WINE.

BY MRS. H. A. CROUCH.

They had large draughts at Pentecost. So unusual and singular were the manifestations of the Spirit on that occasion, that those who were looking on thought they were drunken. That they were really honest in this opinion, is evident from the reply of Peter to them. "These are not drunken as ye suppose."

The influence of wine upon mankind has been the same in all ages, carrying them, as it were, for a season, out of themselves into another life. So with the wine of God. Now, as on the day of Pentecost, it lifts persons out of themselves entirely; they drink and forget their sorrow, and remember their misery no more; they drink "And make a noise as through wine," and they are "filled like bowls, and as the corners of the altar."—Zech. ix, 15. They drink and are made courageous; they drink and are made bold; now they can stand as witnesses; now they can rebuke sin; now they can face death; now Peter, so lately intimidated by a servant girl, can stand before the multitude and charge upon them the death of Christ, saying "Of whom ye have been now the betrayers and murderers."

He who would drink the wine of God must take the Nazarite vow, which comprehends, as is prefigured in the type.—Num. vi, 3.

I. The most complete abstinence from all that grows on the vine of worldly pleasure; nothing is allowed; no wine; no moist grapes or dried; no vinegar of wine even, or vinegar of strong drink; nothing that is made of the vine tree; strictly nothing, "from the kernels even to the husk." Hear it! Read it! ye who think a pleasant joke harmless, and in perfect keeping with the spirit of Christianity! See also, the

same truth confirmed from Paul's pen where he speaks of foolish talking and jesting, which means the same as joking—something uttered wittily for mere sport or diversion, (see Webster.) "Let it not be once named among you as becometh saints."—Eph. v. 4.

Christ went to marriage feasts; He was very friendly with sinners; yes, but he did not jest with them; neither did his disciples. He fulfilled his mission and preached the Gospel, and was holy, harmless, undefiled, and separate from sinners." If you have not this "separateness" spoken of in Num. vi, 2, 3—this separateness which Christ proclaimed to his followers when he said "If any man love the world, the love of the Father is not in him;" this separateness thundered by James, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be the friend of the world is the enemy of God;"—I say, if you have not this separateness, it is not safe for you as a Christian, to go among sinners, for you will imbibe their spirit, and die. It is safe for you to go anywhere between the gate of heaven and the mouth of the pit cased in the "armor of light" as a warrior.

This Nazarite vow comprehends:

II. A wealth of long hair.

"All the days of the vow of his separation there shall no razor come upon his head: he shall be holy and shall let the locks of the hair of his head grow."—Num. vi, 5.

Woman is subject to man, and long hair given her, not only for a covering, but alas as a sign of subjection. In 1 Cor. xi, the apostle, after speaking of its being the shame of man and the glory of women to have the head covered and wear long hair, and of woman as being the glory of man and created for him, adds "For this cause ought the woman to have power (marginal reading, "a cover-

ing, in sign that she is under the power of her husband," on her head."—1 Cor. xi, 10.

Nehemiah plucked off the hair of those Jews who were rebellious. Jeremiah's prophecy to insubordinate Jerusalem was "Cut off thine hair, O Jerusalem."—Jer. vii, 29. In a figure he would not have her wear that which was a sign of subjection when she was wilfully pursuing her own ways. Hear the Beloved speaking of his bride: "Thy hair is as a flock of goats that appear from Gilead." In another place, speaking of her hair, he adds: "The King is held in the galleries."

There are many whose names are on church records, who take Jesus as a Saviour, but not as King; they are submitted in some things but will have their own way in others; they wear the ornaments of the rival of their Beloved; they speak "half in the speech of Ashdod and cannot speak in the Jew's language, but according to the language of each people," whereas, the Beloved says of his bride "Thy speech is comely."

O, to be submitted to God! O, to take Jesus as prophet, priest and king!

"Awake ye drunkards and weep, and howl all ye drinkers of wine," for the wine of this world shall be cut off from your mouth, and you shall awake from your pleasant dream to poverty and shame.

Nazarite of God, if you become unequally yoked together with a Delilah, she will vex your soul unto death, for she loves her nation; she will get from you your secret; she will shear your seven long locks so that you cannot be subject to God; your eyes will be put out, and you will be brought down to Gaza—"which is desert," bound with fetters, and there, blindly, you will tread the ceaseless round of formalism, round and round the same

beaten track, grinding at the mill, food for your enemies.

This Nazarite vow comprehends:

III. Separation from dead bodies.—Num. vi, 6, 7. "He"—the Nazarene, "shall not make himself unclean for his father or for his mother, for his brother or for his sister, when they die, because the consecration of his God is upon his head." Leaving the type, we take up that which is prefigured, that we are not to make ourselves unclean for any—not even father or mother, brother or sister, who are "dead" in trespasses and sins; we are to do the will of God solely; we are to look one way only; but so often there is looking two ways. The father compromising to please the son; the son compromising to please the father; the mother looking to God and to her daughter; the daughter looking to God and to her mother.

O for the single eye! "If therefore, thine eye be single"—one of God's most positive promises, "thy whole body shall be full of light."

But look well to the spirit here, ye who are consecrated to follow him who said "I came not to send peace but a sword, for I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law." Look well to the spirit, or you may find your courage for divisions, your readiness to take heart-rending situations, to proceed from drinking—not the blessed wine of God's kingdom, but that presented to you by one who comes as an angel of light. The wine that this deceiver would give you is "Of the vine of Sodom, and of the fields of Gomorrah." It is pressed from "grapes of gall" whose "clusters are bitter." The flame that it kindles is not pentecostal.—An imitation indeed, as the magician's rods were changed to serpents "like Moses' rod," and as

"they did so with their enchantments," thinking to supplant God. This flame does not sit upon the head soft and cloven like the spread wings of the dove; "like as of fire" melting the whole being into tenderness. Cloven, melting yourself and others; but it hardens; it steels you against others; it steels others against you; it is lurid.

By this test we shall know,—though the deceiver should appear fair as an angel of God. By this test, when the Beloved brings us unto his banqueting house—(or "house of wine," as the marginal reading is,) his banner over us is love.

"Strange flames far from my heart remove,
My only thought, word, deed, be love."

O, for the wine of the kingdom! I hear that blessed cry "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price."

Yes, you will have to buy it, but not with money; you will give the wine of earthly pleasure, so that you shall say with the Psalmist "All my springs are in thee;" you shall give up your friends so that you shall be of the tribe of Levi, (priests to God.—Rev. i, 6.) "Who said unto his father and his mother I have not seen him, neither did he acknowledge his brethren, nor know his own children; for they have observed thy word and kept thy covenant. They shall put incense before thee, and whole burnt sacrifice upon thine altar."

With seven long locks upon your head, no gate shall impede your progress for you can shoulder gate, posts, "bars and all," and carry them to the top of a hill not far from Hebron. Seven is a number signifying perfection and completeness; but no seven green withes can bind you; cords, green withes and new ropes break as a thread of tow is broken when it toucheth the fire,

and with the Psalmist you say "And I will walk at liberty."

The world may weave your seven locks in their web and fasten it with a pin, and they will shortly find out their own loss to their sorrow. But your strength shall not be known, only keep your secret well. "Therefore the world knoweth us not because it knew him not."

A long-faced Christianity? Yes, but those only are long-faced who have given up the wine of earth and have not yet the wine of heaven. Believe me—the happiest people this side of Glory are those who drink the wine of God. Give us grapes from Eschol (Eschol a valley,) which grow in that "delight of all lands" where rivers of milk and honey flow. A branch—Jno. xv, 5 I am the vine, ye are the branches,—a branch with only one cluster must be borne between two.

Give us the new wine for which God has to make provision for enlargement in the receptacles, or they would perish under its mighty working. We cannot be satisfied with earth who have been crucified with Christ, buried away from the world in the stillness of death to sin, and awakened with him to resurrection-life. We can not drink of the polluted, mixed wines of earth, who have drunk of the streams which make glad the city of God. So little wine! and yet it is written for all generations of God's people, "Drink, yea, drink abundantly, O beloved."

"Take us the foxes, the little foxes that spoil the vines: for our vines have tender grapes."—Cant. ii, 15. If the vines are spoiled there can be no grapes; and if there are no grapes, there can be no wine.—And it is the little foxes that do it! So little, we think they can do no harm. So little we think God does not notice them.

So little wine, and this is the reason.

PREACHING THAT WINS SOULS.

Great dependence must be placed upon the word. Jonathan Edwards' sermons are little more than mighty deductions from the Scriptures. The word proclaimed was attended with the Holy Ghost and with power, as is always the case. God delights to honor his own word.

There must be an "I" in the message. A personal God must address an individual through a messenger impressed with the awful responsibility of the message. As was prophesied, Zechariah, when the inhabitants of one city shall go to another, saying, Let us go up speedily to pray before the Lord, to seek the Lord of hosts, there must be the "I will go also." The stream will not run higher than the fountain. It is impossible to send people on when the preacher lags behind. He must be able to say, "Come, and I will tell you what God hath done for my soul." There must be a personal responsibility inculcated. Parents must be taught to cry to God for their own children, quite as much as for their neighbors', which is at times, much easier. In Massachusetts, a minister read in Numbers xxxi, 28. these words: "And levy a tribute unto the Lord of the men of war which went out to battle; one soul of five hundred." The "one soul" arrested his attention. It obtained a place in his thought: "One soul." My mission is with one soul; I must get *one soul* as a tribute to the Lord." He began to pray over it. He made it the subject of a sermon, spoke of the value of the soul, portrayed as best he could what one soul had brought when converted to Christ. All happiness is experienced by single souls. The subject possessed him; he went with it before his people; God honored the message. Thirty-four men and

women determined to bring one soul as a tribute to God. They set to work, and in a month, a revival begun, which illumined and blessed the entire Connecticut Valley.

Faith must be in the preaching. A sermon without faith is lifeless. The preacher must believe not only that God is the rewarder of those who diligently seek him, but that his message is an instrument in his hands to be used for the salvation of lost men. He must expect great things if he would achieve them. This is the distinguishing feature of evangelistic effort. A minister preaches in his usual way, and hopes for a blessing at some future time. An evangelist comes in the name of God to cry "To-day," "Now," "If you will hear his voice harden not your hearts." If blessings do not come, he seeks to find out the reason why; he makes diligent inquiry; days of fasting and prayer are held; The church lays aside business and turns thought in this direction; there is a return unto the Lord, a gathering of obstructions out of the way; confession of sin is made; burdens come upon the heart; The cry for souls is heard. A minister in one of the towns on the Hudson river believed that revivals come once in about five years and worked accordingly. Hearing of a work of grace, he went to the meeting. The preacher had a *now* in his message; it stirred his heart; he began to make a calculation: "Suppose I do not preach for souls, and tell men of their immediate danger, how many of my people will be in hell before the time comes for my usual effort?" He thought over the state of the congregation. He grew troubled; he carried his statement into the pulpit; God owned it; men and women were startled, and great numbers were brought to Christ. This *now* should characterize our preaching. It will be the one question at the bar of God: Did we believe in Christ, and did

we show it in our preaching and in our lives?—*Watchman.*

—“Communicate your experiences to afflicted souls, and they will return to you with enhanced preciousness, and in redoubled measure.

—“You must venture the whole salvation of your soul on Christ, and on Christ only. You must cast loose completely and entirely from all other hopes and trusts. You must not rest partly on Christ, partly on doing all you can, partly on attending church, partly on receiving the sacrament. In the matter of your justification Christ is to be all. This is the doctrine of the Bible.”

—Oh, marvel not if we speak strongly and plead with you warmly. We dare not amuse you with trifles and say smooth things, when life and death are at stake. We feel that we stand between the living and the dead. “If the trumpet give an uncertain sound, who shall prepare himself for the battle?”—1 Cor. xiv, 8.

—“Many who read the Bible do not read it aright. One man looks over a chapter on Sunday evening, but that is all. Another reads a chapter every day to his household at family prayers, but that is all. A third goes a step farther, and hastily reads a verse or two in private every morning, before he goes out of his house. A fourth goes farther still, and reads as much as a chapter or two every day, though he does it in a great hurry, and omits it on the smallest pretext. But each and every one of these men does what he does in a heartless, scrambling, formal kind of way. He does it coldly as a duty. He does not do it with appetite and pleasure. He is glad when the task is over. He forgets it all when the book is shut. Oh! what a sad picture is this! But in multitudes of cases’ oh, how true!”

WHAT IT DOES.

Now what is this salvation and life? First, what is this salvation? Some say it is salvation from “self.” I am utterly incapable to comprehend this statement. Perhaps this results from some technical sense attached to the word by those who use it. But if understood according to authorized acceptance of the term, it entirely fails to express the object of our Lord’s saving mission. What is self? According to Webster, it means our personality—the Ego of Philosophers. We do not need to be saved from our constitutional being and attributes, but from our sins. And this was the great object of Christ’s Mission and Atonement. It is not, then, from “self,” but from all that is sinful in “self,” that He came to save us. Take away from self all that is undivine and interpolated, and self needs no improvement, except what results from the inhabitation of Jesus in it. If those who so constantly employ this phraseology mean the sinfulness of “self,” the carnal nature, then I understand their import, and join in the prayer that we may be saved from this Satanic injection of self-originated perversity and defilement. But without such qualification the term is vague and misleading. It must be remembered that the forces of Divine grace are massed primarily and chiefly against sin. Christ came to checkmate Satan, and countervail his mischief in the empire of mind and soul. His work is to repair, cleanse and build up. He finds humanity dilapidated, broken down and prostituted. Christ came to restore—restore what sin and Satan impaired—not to take away or change our individuality. He came to convert us back to God, not to convert us into another order of beings. Therefore, if original sin is personal and subjective, then the saving work of Jesus must be per-

sonal and subjective also. In other words, I must be saved in myself, though not by myself. The purifying grace must touch the sinful subject, and go wherever the subtle contaminations of sin have gone. Holiness must be inwrought, like the cleansing of a defiled garment, not deposited like a jewel in a dirty box. It must become a quality of my nature, not the purity of Christ substituted for a lack of that quality in me. Jesus is glorified, not by making us holy merely by proxy, but by making us "partakers of the Divine nature." We must show his mind and moral perfections by an actual assimilation into His immaculate likeness, "being changed into the same image from glory to glory, even as by the Spirit of the Lord."—2 Cor. iii, 18. This change begins in sanctification, and only begins there. It goes on and up, by an ever ascending gradation, with ever brightening glories without limit.

Now to this saving mission of Jesus we should bind our convictions as by hooks of steel, because there is a tendency, and I fear, a growing tendency, to slur over the subject of heart purity. Our vision is being blurred by half-truths, and dazzled by glittering generalities, such as "consecration," "rest of faith," "baptism of power," "fullness of Jesus," in Himself, in opposition to the utter and perpetual emptiness of myself. We are not told what these truths imply, as regards heart purity. Indeed, some of these gifts and graces are claimed, while sinfulness of heart and life is confessed, and the idea of being "cleansed from all unrighteousness," "all sin," "all filthiness," and "all idols," is either not emphasized, or is treated as a fanatical vagary. We must most solemnly except to, and deprecate all such teaching as would represent Jesus as a failure, or a half Saviour, or a prospective Saviour from sin.

WAITING.

BY MRS. THIRZA D. HUTTON.

For ye have need of patience, that after having done the will of God, ye might receive the promise.—Heb. x, 36. When the children of Israel left Egypt, the land of their bondage, they doubtless expected soon to reach the promised land, little dreaming they were to spend forty years in the wilderness. They knew not their own lack of preparation for the great work before them. Moses knew not what God had in store for him, when in his sympathy and zeal for his oppressed brethren, he killed the Egyptian. But God saw that Moses was not yet ready for the responsible work of leading his chosen people to deliverance. Therefore Moses fled through fear of Pharaoh, to the land of Midian, where he spent forty years as a shepherd, after which God revealed to him his will concerning him.

David was anointed king in Saul's stead, at the age of twenty-two, but it was years before he really ascended the throne of Israel. Our Saviour spent the greater portion of his life in the humble occupation of carpenter, doing his great work for the world's redemption, in about three years. One day with the Lord, is as a thousand years, and a thousand years as one day. God will have a tried people. "The secret of the Lord is with them that fear him."

Sometimes God reveals to us by his Spirit, his will concerning us, and "the vision is yet for many days." We do not always understand this, and we grow restless under discipline; we wonder at our peculiar trials and hindrances; we do not see that God in his love and mercy, suffers us to be hindered, because we are not ready for our work.

How many, feeling they believe a

mission is given them from God, rush into work, as the unthinking horse rusheth into battle: sadly lacking the preparation God would give if they would but tarry long enough to get it. It requires great patience and grace to take, as from the hands of God, such experiences as come to us, and to believe that they are the will of God concerning us. This faith and submission does away with unbelief and restlessness, and we are then ready to learn through the experience, what God designs we should learn. When Bunyan's Christian started on his pilgrimage, he had not gone far before he was taken into the armory, and was fitted from head to foot with just such weapons as he would need on his pilgrimage; and as Bunyan's Christian found the "Lord of the Hill" had made preparations for pilgrims all along the way; so our Lord has preparation for us, his children, and we are unfitted for service without it.

Let us not, then, be more anxious to do, than to be. But if we are just what God would have us, we will do his will because we love him, not from any selfish or impure motive; our eye will be single, and our whole body will be full of light. Let us cease repining, reasoning, and questioning, and just rest in the will of God, knowing that he who has begun the good work, is able to finish it, remembering that "the gifts and calling of God are without repentance." God has his plans for all of us, and they are without repentance. He will see that they are carried out, if we quietly submit to his will.

With God the darkness shineth as the day; and what seemeth to us darkness, to God is full of light. If we wait in faith and submission, the darkness will be made light to us. Oh, the blessedness of waiting on the Lord.

—To be carried in Christ's bosom, we must first become lambs.

TRANSFORMED.

BY REV. A. V. LEONARDSON.

And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.—Rom. xii, 2.

"Be not conformed to this world," says the oracle of God. Also, "If any man love the world, the love of the Father is not in him." To love the world, in a Bible sense, is to be destitute of the love of God. To love God, then, is to be destitute of the love of the world. "Ye cannot serve God and mammon.

Be not conformed, then, is a divine command; none are exempt from guilt who disobey; all are innocent in this respect who comply.

I. Be not conformed to the spirit of the world. To possess the spirit of the world, is to possess the same spirit possessed by the enemy of all good—by the ungodly; it is to possess the carnal mind. "To be carnally minded, is death; but to be spiritually minded, is life and peace."

II. "Be ye transformed." To be transformed, is to be changed in the outward form, or in the spirit; to be metamorphosed—renewed. This transforming power is found in the grace of God; when this is brought to bear in the case of rebels, guilty in his sight, the dead sinner is changed into a living saint; the old man, into the new creature. This new man has a new spirit; a spirit of life, planted within; a spirit of holiness, of power; a spirit of meekness, of long-suffering, of resignation to all the will of God; this is the spirit of the Master. "If any man have not the Spirit of Christ, he is none of his." This blessed Spirit controls and guides the man into all truth, into non-conformity to the world; leads him from sin, from the company of sinners, leads him in

the way of God, so that he enjoys the glorious liberty of saints on earth.

III. "Renewed in the spirit of your minds." "Let this mind be in you which was also in Christ Jesus." Sinners need to have a thorough, radical change—a change in their minds; they are wrong, corrupted, defiled; they think wrong, are wrong, consequently, they do wrong. "As a man thinketh, so is he." Men, whose minds are changed by the grace of God, have their "affections set on things above, not on things on the earth;" they are dead, and their lives are hid with Christ, in God. No contradiction, then, in saying it is possible for such a man to be both dead and alive—dead to the world, and alive to God.

IV. "That ye may prove what is that good, and acceptable and perfect will of God."

Experimental knowledge, or experience, is the most satisfactory to all. The Apostle says: "We know that we are of God." The world and worldlings have an opposite experience; shall we not have knowledge, experience, satisfactory to ourselves? Shall we not be positive in our provings of the things of God? There is but one way of ascertaining: Let us "Taste and see that the Lord is good." Condemnation is very keenly felt by those who are guilty. When sin is cancelled, we are free; when guilt is cleansed, we are innocent; when the storm is hushed, we have peace; when Satan is cast out and Christ comes in, we have joy in the Holy Ghost; when the labor is over, we have rest. Let us, then, be conformed to the will of God, prove by a blessed, happy experience, the peace, the joy of saints on earth, that when life's scenes close with us here, we may prove the peace, the joy, the rest, that is as enduring as eternity itself.

PRIDE.

BY LOUIS W. RUBARDT.

Pride has been the ruin of thousands. In many a comfortable home pride has crept in, and through it people have become poverty-stricken. It has not only robbed people of their homes, but has also robbed them of the love of God which they once felt. Many who once enjoyed religion, are now dead in sin; they still profess it, and have but a name to live. It was through pride that Adam was thrust out of Paradise, and Lucifer out of heaven.

Pride is of the devil; it originated from him—he is the father of it. Pride has crept into the church little by little, and now it rules with a rod of iron. It pleases the devil very much to see the people rush headlong to ruin and death. Just as sure as pride enters the church, just so sure spiritual life dies out. They cannot dwell together—they are eternal opposites. Those who profess to be called of God to preach the Gospel, ought to stop such work. They are at the head of the people, who generally take them for true guides. Of course the people will do as their preacher does, right or wrong. If he wears gold, goes to sociables, pic-nics, circuses or plays; games of chance, croquet, and so on, assuredly they will. Wicked preachers are but wolves in sheep's clothing. They lead the people, and the devil leads them. If the blind lead the blind, they will both fall into the ditch. Satan is throwing a net among the people, and thousands have been caught in it. Some may ask, "What harm is there in wearing gold, or pearls, or costly apparel, flowers, ruffles, feathers, and so on?" The wearing of such things is evidence enough of a proud heart. We read in God's word: "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing gold, or of putting on of

apparel."—1 Pet. iii, 3. This is a commandment. It forbids the wearing of such things. If we disobey this commandment, we are treading under foot the law of Almighty God. We should be obedient children, not fashioning ourselves after our former lusts, but obeying God in all things. Churches whose law still stands against pride, fashion, and extravagance, are now spiritually weak and powerless, because their law is a dead letter.

One society builds a church which costs a large sum of money, and are very proud of it. With self-congratulation, they tell how much it cost. This excites the envy of another society, and they will do all they can to build one larger, more costly, and with more style. Do you call that being Christ-like? O! where are the peculiar people? There is now money enough in the steeples of America to support a number of missionaries.

Through pride many souls are lost. "Whether ye eat or drink, or whatsoever ye do, do all for the glory of God." Preachers with gold buttons in their shirt, and discipline in hand, will read, "Dost thou renounce the devil and all his works, the vain pomp and glory of the world, so that thou wilt not follow nor be led by them?" Is not the man that will do so a stumbling block in the way of many? By the disobedience of one, many are become sinners; so by the obedience of one shall many become righteous. Preachers ought to be shining lights in the circle in which they move, and from the pulpit cry out against all sin. But why are there so many that do not? Some love popularity, and seek the honor that comes from men. "Pride goeth before destruction, and an haughty spirit before a fall." "Be not conformed to this world, but be ye transformed by the renewing of your mind." Often, in order to get out of the world, we must get out of the church. "The

pride of Israel doth testify to his face; therefore shall Israel and Ephraim fall in their iniquity."

Where persons attire themselves in rich and fashionable clothing, and fare sumptuously every day, it plainly shows that they are really proud, even though they profess godliness.

Pride is the most secret, subtle and ruinous of all sins. Were there two heavens, one for proud, extravagant, fashionable Christians, and one for those who have been washed in the blood of the Lamb, you would see the former crowded to its utmost. But God did not so design it. All who want to make heaven their home, must enter by the door into the sheepfold; they that do not are thieves and robbers. A few proud Christians in heaven, would soon ruin everything; they would want a change of dress about once a month. Oh! proud and fashionable Christian, where will you be when you are called of God to give an account of your stewardship? You who have heard the word of God preached time and again, and have shut out the light, you for whom Jesus died, you who have made the world and the church your idol, you who have tried to find satisfaction in worldly amusements, and have found none, will you not seek that peace that God alone can give? Repent, for the kingdom of God is at hand. Neglect God's word and your soul's salvation no longer. Be reconciled to God, and let him wash pride and all other sins away.

—Thousands of false professors have more idols than the heathen.

—"There was but one man to whom the Egyptians could go in the time of famine, when they wanted food: they must go to Joseph. It was a waste of time to go to any one else. So also there is but one to whom hungering souls must go if they would not perish for ever: they must go to Christ."

A DREAM.

BY REV. R. GILBERT.

"And leadeth them up into a high mountain apart by themselves."—"Who shall ascend into the hill of the Lord? Or, who shall stand in his holy place? He that hath clean hands, and a pure heart."—Bible.

It was a lovely evening in May. The sun was verging the Pacific slope beyond the Rocky Mountains. Gold-tinged clouds in the far-off west threw mellow light on the green-carpeted prairies, and the gentle-waving woodlands. The forest birds—Heaven's own ethereal choir—were chanting their evening song, as if to sing the setting sun asleep. The toilsome labors of the day being ended, I sought a retired place, where undisturbed, I could talk with Nature and with God. While reclining upon the green turf amid the wild flowers, the humid zephyrs of the evening fanned my wearied form, and I sank down in deep sleep. While the outward senses ceased to be the medium of thoughts, I dreamed that I saw a lofty, majestic mountain, that seemed to hang in mid-heaven. A dense fog environed the face of the mountain, impenetrable to mortal eye. As my enchanted eye glanced up the mighty mountain, I saw that the atmosphere became more, and still more clear, till, at the top, the coronal clouds flashed with a beautiful brilliancy, too luminous for my vision. I saw swarming thousands of men, women, and children in all stages of progress, ascending the mountain, or apparently, desirous to do so. A vast majority, however, were near the base of the mountain, and made no real advance up it. Some advanced a part of the way up, and then gliding almost imperceptibly down the mountain, were lost in the dense, dismal cloud that surrounded it, and disappeared forever. Few—a comparative few, held on their tireless way, and as they arrived at

the top of the mountain, their mantles dropped, and their sandals fell from their feet, and they suddenly disappeared in the luminous clouds.

While I gazed with great admiration, and wondered what this mystical mountain, with its countless thousands could mean, a venerable form stood before me—a man in the garb of an ancient pilgrim. His grey locks flowed to his shoulders—his robe was girded up, and his sandals were much worn with long travel. "Brother pilgrim," said the venerable man, "do you desire to know what yonder majestic mountain images? Come with me, and I will show you." Implicitly following my pilgrim guide, we approached nearer the wondrous mountain. "This mountain," said my interpreter, "is named the Mountain of Probation. The mountain has four terraces called Repentance, Justification, Regeneration, and Holiness. Closely observe the humble few as they ascend the first part of the mountain. They walk with burdened steps, girded with the sackcloth of humility, crying, 'God be merciful to me, a sinner.' Like Bunyan's pilgrim, when they arrive at the top of the first terrace, they get a clearer sight of the Cross, and their chains fall off. Ascending still higher above the regions of Justification, and Regeneration, they arrive at the more serene part of the mountain called Holiness. If they continue faithfully to ascend, their speed is more rapid till they are lost to our sight in the luminous clouds that obscure the top of the mountain."

"At all stages of the ascension," said my interpreter, "you see that some turn back, and almost imperceptibly glide down the mountain, till they sink in the dense, dark fog that surrounds the mountain. Please narrowly observe the movement of the countless thousands that swarm near the base of the mountain. They have not ascended as

high as the regions of Regeneration, and yet imagine themselves model Christians. Instead of the yoke of Christ, they carry immense, self-imposed burdens, such as gilded church steeples, instrumental music, godless church choirs, secret societies, 'costly array,' and the glittering paraphernalia generally of a world-conformed ecclesiasticism. At the head of these deluded, countless thousands, you see thousands of professed ministers of Christ. Having learned to decline Latin nouns, and to conjugate Greek verbs, they fancy they understand the whole science of salvation. Their Gospel accoutrements are not furnished from the New Testament armory. Instead of the steel blade of the Spirit, they have the tin blade of ecclesiasticism; instead of the helmet of salvation, they substitute silk hats; for the breast-plate of righteousness, they have gold studs and dangling yellow watch-chains. They are more expert in handling the 'cabletow' than in drawing the Gospel net. They value Christ much higher than Judas did; for, while he sold Jesus for 30 pieces of silver, they insist on having a much larger sum, as the reward of their spiritual treachery. Some profess holiness, some say they were fully sanctified when regenerated; and many say that holiness is only attainable at death. While professing to march up the mountain, they merely circle around the base, till the sand gives away beneath their feet, and they and their deceived followers all disappear in the dense and dismal vapors surrounding the mighty mountain."

"But come," said my pilgrim interpreter, "let us not linger here; let us hasten to our translation at the top of the mountain." So saying, he seemed to add wings to his heavenward speed. I saw him rapidly ascend till he arrived where mantles and sandals began to strew the ground—dropped by ascending

saints. There, in the dim distance, white-robed spirits darted through the clouds and caught him up, and all instantly disappeared beyond the glory-circling clouds. I heard the echoes of heavenly music as it flowed from strong-lunged angels. Making a super-human effort to quicken my ascension, I awoke. The Queen of night was walking the heavens in her silver robes. The dim stars, as sky sentinels, looked placidly down on earth. The droning of the night insects had succeeded the mellifluous song of the birds then asleep amid the green foliage of the forest, and the chill dews of night had settled on my brow.

PREVAILING SINS.—The duty of the hour is to attack prevailing sins. John Knox did this, and his memory will be fresh and green among Scotchmen forever. John Wesley did it, and that act and habit of his life have made him immortal for all time. The appalling prevalence of political corruption calls for the advent of an Augustine who shall deal it mortal blows. The high tide of the drink traffic, and of the closely associated social evil, as together they sweep on to debauch society, is imperatively demanding the uprising of some "son of thunder," who shall neither spare nor pity these terrible crimes. Some such Jonah, showing the people their sins, is needed in order to the purging of the public conscience. The pulpit should do this work. Let it gird itself with the sword of battle.—*Banner of Holiness.*

—Conversion and change of opinion are two distinct things.—*Dorothea Trudel.*

—Take all sorrows out of life, and you take away all the richness, and depth, and tenderness. Sorrow is the furnace that melts hearts together in love.

CONFESSION.

BY MRS. BRAYTON.

"With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

I would warn every one that has obtained the blessing of holiness, to be very careful to hold fast to the profession of his faith, without wavering. For I know by sad experience the consequence of shrinking, wavering, and finally denying my Jesus by refusing to confess fully what he had done for me, cleansing me from all sin.

I first received this great blessing about six years after I was converted. I never for one hour doubted my conversion; and my sanctification was just as plain to me. I had learned from the Bible that the Lord commanded me to be holy, that it was his will, even my sanctification. I knew there was still an enemy lurking in me—my besetting sin—which was pride. The love of dress would appear sometimes almost as strong as it was before conversion. I had not power to overcome this evil of wanting to be conformed to the fashions of the world, although I knew this was contrary to God's word. I came to believe, by reading the word of God, that there was power in the precious blood of Christ to cleanse me from all sin, and keep me clean. I began to hunger and thirst after this experience.

About that time I left my father's and went to another state to spend the winter, for my health. And there, in a strange land, and among strangers, while attending a meeting in a strange church, I was brought to the point to give up all my idols, to consecrate myself wholly to the Lord, and I received the assurance of his Spirit that he accepted me, that he sanctified me wholly. O what a change that was! The things that I had loved most, seemed the most hateful. I abhorred the wearing of

gold and pearls and costly array; I greatly rejoiced in this blessed state of experience, and I confessed it for some time; but met with such bitter opposition and persecution as I had never thought of. They first called me insane; that did not move me, for I knew my blessed Jesus was called mad, the apostles were called drunk, and Paul was called mad. But the enemy came upon me in a stronger form, and took me in my weakest point. He said, "You are an upstart; you are presumptuous; you are self-righteous, to profess more than the ministers preach, or any of the old members of the church profess." This was not only suggested in thought by Satan, but it was said to me; this was more than my sensitive nature could bear—I shrunk. What a sin to fear man more than God! He said to me, "Confess." I said, "I cannot."

I fell into darkness, and for some time I wandered in mazes of doubt and distress. Cheerless unbelief filled my soul with grief. But glory be to God I was not left in that awful state long, although it seemed an age.

I praise God that he at length sent a minister to our town that knew, by experience, of holiness, and dared to preach it. I was encouraged to come back to my blessed Jesus, and confess how I had denied him. I found him faithful and just to forgive me, and again he cleansed me from all unrighteousness. This was about four years from the time I first received the blessing. Meantime I had come back to my native land, and had married.

About two years after I had the second time received the cleansing, we moved back to the place where I had first found and lost the pearl of greatest price. You can imagine the test of confessing in that place, where I had been so shamefully treated for professing holiness. But my God said, "Confess fully." I said, "Dear Jesus, I will not deny

thee again, though I should be torn in pieces, or martyred in any way, I will confess what thou hast done for my soul." I did boldly confess, and it brought the same persecutions on me again. The enemy said, "You shall not profess holiness." I said, "I will, though I die." I was not stoned to death as Stephen was, yet my mind was distracted by the bitter trials that came upon me; but glory be to God, although I was taken to an insane asylum, Jesus was with me there, and that prison did indeed a palace prove. Although I was (by some of the attendants) beaten almost to death, they could not stop my praising God and talking holiness, unless they entirely killed the body. Jesus was with me all the time I was there, and restored my mind and brought me out of that horrible prison in one month from the time I was taken there. He brought me back to my own town, and loved friends, and is blessing me abundantly. I am becoming more and more rooted and grounded in love,—the love of God, which casteth out all fear. Oh! glory be to God for his loving kindness and tender mercy to me.

—Whoever has a spirit of contradiction certainly does not manifest the spirit of God. —*Dorothea Trudel.*

—"A religion is entirely useless in which you join any thing with Christ in the matter of saving your soul. You must not only depend on Christ for salvation, but you must depend on Christ only and Christ alone."

—"In Christ alone God's rich provision of salvation for sinners is treasured up. By Christ alone God's abundant mercies come down from heaven to earth. Christ's blood alone can cleanse us. Christ's merit alone can give us a title to heaven. Jews and Gentiles, learned and unlearned, kings and poor men, all alike must either be saved by Jesus or lost forever."

IDOLATRY.

BY REV. J. OLNEY.

"His spirit was stirred in him."—Acts xvii, 16.

The sin of idolatry stirs the righteous. It always has: it always will, because the righteous of earth are jealous of God's glory. They worship God, who is a Spirit, in spirit and in truth. God has told them to worship no other being, but the only, living God. For one who is born of God, and has become a partaker of the divine nature, to see idols of any kind worshipped, must stir his spirit as it did St. Paul's at Athens, when he saw the whole city given up to idolatry.

The righteous God is stirred at idolatry. When his people, whom he had led out of Egypt by the hand of Moses, made a golden calf and worshipped it, God was angry with them, and sent plagues to destroy them. So Job tells us that up-right men shall be astonished at this; and the innocent shall stir up himself against the hypocrite."

It is a wonder that no more of the saints of to-day are stirred when they see pretty much the whole world going into idolatry of some kind. It is no more sin to worship wooden images in the likeness of men or beasts, than to worship costly edifices with stained glass and frescoed walls, or organs and music, or fashionable ornaments, or the name of a church because our forefathers belonged to it. All things we set our heart upon instead of God, are idols.

Dr. Wayland said a few years ago, that if the rage for fine churches went on as in the past, in fifty years our whole land would become idolatrous; church members would worship their edifices; and their smooth-tongued preachers, and outsiders would worship their farms, their gold and silver; and the whole land would become idolatrous.

We ask, how far from this time are we? Common observation shows

us that we are merging fast into the fulfillment of this prediction. And yet there are thousands so blind that they cannot see it, because they can get proselytes to their churches; and it is getting popular to profess holiness, and hug their idols to their hearts. Certainly times are changing fast. Sham conversions and sham holiness are popular, and soon it may be a sham power of the Holy Ghost, and the devil will endorse the whole thing. How unlike the conversions and holiness promoted by the apostles, and the Methodists of fifty and seventy years ago. When God said "come out from among them," they obeyed, and denied themselves of all ungodliness and worldly lusts. Peter's testimony was, "Lo! we have left all and have followed thee." Christ says to-day, "He that forsaketh not all that he hath, cannot be my disciple."

When and where has God changed? He is the same to-day and forever he changes not. His way is the way of holiness, the highway. I hear him say, "I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness and all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you." When we go through such a change, we will hate every idol. Our spirit will be stirred even to see the idols, especially in our popular churches, their members bowing down to the god of fashion, belonging to secret, oath-bound societies, linked in close brotherhood and fellowship with infidels, unbelievers, profane and ungodly men; preachers of the Gospel, spiritual teachers, and ring-leaders of holiness associations, all mixed up with idolatry, and yet professing all the religion of the New Testament.

We ask, what are we coming to, where are we drifting, or where have we drifted to? No wonder there are so few, genuine, old-time convictions and conversions to God

and to holiness. It is easy to convert numbers to churches and creeds—we almost wonder the spirits of the dead saints are not stirred at such a change since they left the mundane shores. The Lord save our world from destruction, and the people from idolatry, for Christ's sake. Amen.

—“A religion is entirely useless in which Jesus Christ is not the principal object, and does not fill the principal place. There are only too many nominally Christian men and women who practically know nothing about Christ. Their religion consists in a few vague notions and empty expressions. “They trust they are no worse than others. They keep to the church; they try to do their duty; they do nobody any harm; they hope God will be merciful to them; they trust the Almighty will pardon their sins, and take them to heaven when they die.” This is about the whole of their religion. But what do these people know practically about Christ? Nothing, nothing at all. What experimental acquaintance have they with his offices and work, his blood, his righteousness, his mediation, his priesthood, his intercession? None, none at all. Ask them about a saving faith; ask them about being born again of the Spirit; ask them about being sanctified in Christ Jesus. What answer will you get? You are a barbarian to them. You have asked them simple Bible questions. But they know no more about them experimentally than a Buddhist or a Turk. And yet this is the religion of hundreds and thousands of people who are called Christians all over the world.”

—*Ryle.*

—“Man, as long as he lives in time, is liable to temptation. Every man has a bias peculiar to himself, and carries the origin of all his temptation within himself.”—*Starke.*

EDITORIAL.

THE NECESSITY.

Many things may be important, but they are not absolutely necessary. We may be saved, and believe with Arminius, or believe with Calvin. A saint may have been baptized by immersion or baptized by sprinkling. We may keep God's commandments in a church governed by bishops, or in a church governed by its own members. We may believe too much, or we may believe too little.

For all who would gain Heaven, one thing is necessary—**HOLINESS**. Whatever creed we may subscribe to, whatever form of church government we may adopt, it still remains an unalterable truth, **WITHOUT HOLINESS NO MAN SHALL SEE THE LORD**.—Heb. xii, 14. This, then, is the one thing needful. There can be no substitute for holiness. Wealth may add to your importance in the eyes of your fellow-men, but if you are holy, though you are as poor as Lazarus, angels will, when you die, carry you to the Paradise of God. Though you may be as rich as Dives, and may roll in luxury while you live, and when you die be buried with splendor, and have pronounced over your decaying body the highest eulogiums by hireling preachers, yet if you are unholy, your eternal portion will be without the Heavenly city.

He must be holy who would associate with a holy God, and holy angels, and with the spirits of just men made perfect. All who surround God's throne are arrayed in white robes, which wealth cannot buy. Why do you not, then, make that of the first importance which will be of the first importance to you to all eternity? Why do you take so much pains to secure the gold that perisheth, and so little pains to secure the *gold tried in the fire*, which will make you rich forever?

If holiness is your one necessity, then you should make all your business bend to the great object of making you personally holy. You should see to it that every bargain you make, whether it adds to your profit or your loss, does not detract from your uprightness of character. Whether the times are hard or easy—whether the crops fail or are abundant, you may still be *laying up for yourself treasures in heaven*. To this end you should make every business interest subservient.

If you need to be holy more than you need to be learned, then you should make all your studies and all your reading tend in the direction of making you more devout, and humble and faithful. John Wesley was a man of varied learning. But early in his religious experience he resolved that he would be "a man of one Book." He did not mean by this that he would read no other—but that he would study nothing but what would help him better to understand and explain and illustrate the Holy Scriptures. This should be the course of every one who would be holy. When you find that the effect upon your mind of anything you are reading, is to make you less prayerful and less conscientious, lay it aside forever, however entertaining it might otherwise be. You can grow in the knowledge of truth, and at the same time grow in grace. There is plenty of reading to employ all the time you can devote to it, that will be a help instead of a hindrance to you in the divine life. Let such have not merely your preference, but also your exclusive attention.

If you would be holy, you should listen to that preaching which stirs you up to follow holiness. Good people are altogether too careless about the character of the preaching to which they listen. If a preacher is popular and eloquent, they inquire no farther. He may be superficial,

and even unsound in doctrine. Yet if the multitude run after him, too many who would be saints, bid him God-speed. Yet such a course is plainly contrary to the teaching of Christ and the apostles. Though a preacher may draw crowds, and receive a large salary, yet if he is not with Christ, in promoting holiness, he is against him. You should not, therefore him your influence, nor your support. *Wherefore do you spend money for that which is not bread?* If you are receiving from your minister the bread of life, and are in a healthy, spiritual condition, then are you growing in the divine life.

SALT LAKE CITY.

On our way home from California, we spent Saturday and Sabbath at Salt Lake City. It is marvellous how patient toil has transformed the desert into fruitful fields. The soil in its natural state is so impregnated with alkali, that little but the worthless sage-brush will grow. The lack of rain would seem to render it impossible to raise grain even if the soil were fertile; but streams from the mountains have been turned upon the land until it has been thoroughly leached, and rendered productive. This region supports now a population of about a hundred and twenty thousand, from almost all the nations of Europe. They are about two thirds Mormons, converted and brought here through the zeal of the missionaries which have been sent out. Every little while a fresh supply arrives. They are mostly from the ignorant masses, though occasionally, there are persons of intelligence among them. They are helped to lands, and their children sent to school, and their material condition is improved from year to year.

Salt Lake City contains about twenty-five thousand inhabitants, about one third of whom are "gentiles," that is, not Mormons, who have

come here to make money through mining and trading; The Roman Catholics, Episcopalians, Methodists, Baptists, and Presbyterians, have each a church in this city. There are banks, daily papers, street cars, gas works, and most of the appliances of modern civilization. The city is laid out with broad streets, on each side of which is running a beautiful stream of clear, mountain water. The city appears to be orderly and well governed. The Sabbath was remarkably quiet—stores closed, and no amusements, not even ball-playing by the boys going on. In every respect, it has much more the appearance of being a Christian city, than some which are commonly considered Christian cities.

On Sabbath morning, we attended the M. E. Church. It is centrally located—a pleasant brick edifice, surmounted by twelve pinnacles, and supplied with organs. The service was held in the basement. A young lady presided at the organ, and a choir of four or five young persons led the singing. The preacher was a good looking, intelligent man in the prime of life,—but not the regular pastor. Everything had the appearance of the most profound spiritual death. The preacher, in his prayer, told the Lord a number of times, they were all "full of sin and folly," and prayed as if he expected it would never be otherwise. He read from a manuscript which he held in his right hand, a dry sermon, in a dry manner. There were about twenty-five persons present when the services commenced, and about forty at the close. It will need a more vigorous Christianity to make much impression upon indifferent worldlings, or deluded Mormons.

In the afternoon, we attended the Mormon Tabernacle. This was planned and built by Brigham Young. For all practical purposes, it is the best planned, best constructed edifice for the convenience of a large audience,

that we ever saw. Every thing about it was designed for use and not for ornament. The building is of oval form, two hundred and fifty feet long, and one hundred and fifty feet wide, and seventy feet high from floor to ceiling. It consists mainly of a self-supporting roof, resting upon heavy stone columns, the spaces between which are used for doors and windows. The audience room is light and airy, with a high gallery—altogether capable of seating twelve thousand people. When filled, it can be vacated in one and a half minutes. It has an organ thirty by thirty-three feet, and fifty-eight feet high, having about three thousand pipes. It is made from native wood, and is the best piece of machinery for worship, we have ever seen. The seats front the west end, in which is located the organ, the choir, and elevated seats for the President, the twelve Apostles, and the Bishops—dignitaries of the church.

The worship was conducted very much as it is in Protestant churches. The singing, we judge, was fully up to that of fashionable choirs; as we could understand scarcely a word that was sung.

The sermon was preached by a Mr. Stainor, who is, we were informed, a lawyer of the city. He is a stout-built, intelligent looking gentleman of about fifty; he spoke in a clear deliberate, earnest manner. The matter of the sermon was such as you might hear in an ordinary Protestant pulpit. It was followed by an exhortation of about the same length, which was distinctively Mormon. It was delivered by one of the editors of the Mormon Daily Paper. We were told that if we would have a clear idea of God, we must look at a man as nearly perfect as can be found. The image of God, in which man was made, he taught, was physical; he talked in a flippant manner about the Almighty, as though he had

found him out to perfection. There were about six thousand persons present; they appeared to be below the average in intelligence.

In the evening we went to another Mormon meeting. The city is divided into twenty-two wards; in each of these is an "Assembly Room," in which one of the Bishops is responsible for a meeting every Sunday evening. The one which we attended was a plain meeting-house, capable of holding five hundred persons. It was not over half filled. Here, the distinctive features of Mormonism were brought out more clearly. The marriage question was discussed in a dogmatic manner. The speaker said that, "If a man and woman are not only married, but sealed to each other by the proper officer of the church, the union is eternal. When they die, they become gods, capable of creating and peopling new worlds. These have, to all eternity, the glory of the sun, of which Paul speaks. But, if they are simply married, but not sealed, after death, they find, to their surprise, that Mormonism is preached to them. If they then accept it, they are saved, but have only the glory of the moon, and, at best, are only the ministering spirits, or servants of the others."

In this respect, Mormonism agrees with false religions generally, in that it ascribes to the priesthood the power to control the everlasting destiny of others. All religions are to be rejected which make our future felicity depend—not upon what we do, but upon what a priest does to or for us.

Preachers are of use to us, only as they lead us to Christ; but we should never allow them to come between us and him. "We have a great, high priest that is passed into the heavens, Jesus, the Son of God."

The Mormons, in common with Christians, accept the Bible, but in addition, they receive as inspired, the "Book of Mormon" and the "Revelations of Joseph Smith."

THE SEVENTH DAY.

SAN FRANCISCO, May 26, 1879.

REV. B. T. ROBERTS—Dear Brother in Christ: I take the liberty to write you, calling your attention to a few pages of reading matter that will accompany this letter. I am anxious that some one who has the ability to discern the right, and will not dissemble, would tell me if this doctrine is error or God's truth? It seems to me of the greatest importance. Will you be so kind as to show wherein I am wrong—if that is your decision—and greatly oblige an earnest inquirer after truth. With due respect,

MRS. M. C. JONES.

To this earnest request, we would give a candid, and as we believe, truthful reply. We have, to the best of our ability, given a thorough examination to the question involved.

The documents referred to are "The Nature and obligation of the Sabbath of the Fourth Commandment," by J.-H. Waggoner, and "The two Covenants," by Eld. M. Smith.

The doctrine taught in these pamphlets and similar publications is erroneous because,

1. They make the essential thing in true religion to consist in keeping as the Sabbath, the seventh day of the week.

Mr. Waggoner, page 42, says: "Do not think that faith, or a profession of faith in Christ, will excuse your neglect of God's holy commandment,"—meaning by it, the observance of the seventh day of the week as the Sabbath.

And Elder Smith says: "Friend, you may heretofore have honestly kept the first day of the week for the Sabbath, and have enjoyed the favor of God, but you can do so no longer." (page 32.) The Pharisees professed to keep the seventh day of the week, and they were so strict that they charged our Saviour and his disciples

with breaking the Sabbath. "And he said unto them, The Sabbath was made for man, and not man for the Sabbath. Therefore the Son of Man is Lord also of the Sabbath."—Mark ii, 27-28.

Strict as they were in keeping the seventh day of the week for the Sabbath, they were not in a state of salvation.

The Jews in our Saviour's time kept the seventh day of the week. Because he did not come to their notions, they denounced him as a wicked man. "And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day."—John v, 16. Notwithstanding all this zeal for the Sabbath, our Saviour says of them, "Ye are of your father, the devil."—John viii, 44.

Even in the Old Testament, from which these "seventh day" writers quote so much, the stress is not laid on keeping the Sabbath, as though that were the main thing. God says to those whose chief claim to religion was in the stress which they laid on the observance of holy days: "Bring no more vain oblations: incense is an abomination unto me, the new moons and Sabbaths."—Isa. i, 13. Even under the old dispensation, the important thing was something more than the observance of days. "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and love mercy, and to walk humbly with thy God?" Micah, vi, 8.

Under the new dispensation, Paul says to those who make their religion consist mainly in their regard for days, "I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another Gospel: which is not another; but there be some that trouble you, and would pervert the Gospel of Christ."—Gal. i, 6-7. "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed

upon you labor in vain."—Gal. v, 10-11. The essential thing in true religion, is love to God and love to man. "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself."—Matt. xxii, 37-39. This, then, is our first objection to the teachings of the advocates of "the seventh day," they make that of chief importance, which Christ does not.

Our second objection is, they pervert the plain meaning of the commandment which they profess to enforce. They represent it as teaching that "the seventh day of the week is the Sabbath of the Lord thy God." It does not say so. Why? Because it does not mean it. If it had meant it, then it would have said it. But there is not a single passage of the Bible which says that the seventh day of the week is the Sabbath. Not one. The Fourth Commandment is very plain, and very definite. It reads: "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord, thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."—Ex. xx, 8-11.

Here we have,

1. The requirement to keep the Sabbath day holy.

2. The time specified—the seventh day, after six days of labor. It does not say, "The first six days of the week shalt thou labor,"—but six days shalt thou labor—at the end of which thou shalt observe one day as the Sabbath.

3. We are to insist that all under our control—our children—our hired men and women—keep the Sabbath.

4. The reason for selecting the seventh day in preference to selecting the tenth or the sixth day is given—the Lord rested from the work of creation on the seventh day.

Our third objection to such teaching is, that it requires an impossibility. To keep the seventh day of the week in regular succession, I must know, wherever I am, when it comes. How am I to know? I have studied as much as Christians generally, but I should be very unwilling to have my salvation depend upon my knowing that the day of the week we call Saturday, is the seventh day in regular descent from creation or from the days of our Saviour, down to the present time. If this is a fact, I can not prove it to be such. I do not know, I cannot know.

I go to Alaska, the northwestern part of our country. I find the people keeping as Sabbath the day of the week I call Saturday. But they call it Sunday. Which is right? Who is to decide this question? It must be settled, if the theory of these seventh day people is sound. How shall it be decided? The people who settled that country went east to get there, and they carried their reckoning of time with them. They had a right to. I went west and did the same. I had a right to. According to my understanding of the Scriptures, I consider it my duty to keep the same day they do. But my brother who insists on keeping the "seventh day of the week," must, to be consistent, keep the day the people there call Friday. For he has no more right to compromise there than here. And if his reckoning here is correct, it is correct two thousand miles west.

Were these "seventh day" people to go to Spitzbergen, they would find that for three months at a time the sun does not rise. As they reckon

their day from sunset to sunset, what would they do there?

When God gave the Ten Commandments, he knew the world was round. It appears to us that it was for this reason that the time when we should keep the Sabbath, was left indefinite. Isaiah says that the way to heaven is so plain that "The wayfaring men, though fools, shall not err therein."—Isa. xxxv, 8. Any one can tell when he has worked six days, and then if he keeps the seventh, he keeps God's command.

A fourth objection to this seventh day doctrine is that it tends to demoralize a community. Where there is no Sabbath there is a lack of Christian morality. For a part of the religious community to keep one day, and another part another, is to give to the irreligious portion of the community a plausible excuse for not keeping any day as the Sabbath. When I was a boy, in the south-east part of the town in which I lived, Persia, N. Y., was a seventh-day Baptist settlement. They were a steady, religious people. But the children learned from their parents to disregard the Sabbath of their neighbors,—and working for these neighbors, and associating with their children, they learned to disregard the Sabbath of their parents. The result is, that neighborhood is said to be a very ungodly one.

The true rule is, in whatever part of the world you may be, Keep as the Sabbath, the day which the Christians there generally keep. This we understand to be the principle laid down by the Apostle:

"And unto the Jews I become as a Jew, that I might gain the Jews; to them that are under the law as under the law, that I might gain them that are under the law."—1 Cor. ix, 20.

Even the better class of Jews in this country are discussing with favor the proposition to observe the Christian Sabbath.

TO ONE WHO SWEARS.

You are a rational, accountable being. You like to be able to assign, to yourself at least, a reason for your conduct. When you cannot give a good reason for what you have done, you feel degraded in your own estimation. I ask you, in all kindness, to answer this question, at the bar of your conscience, why do you swear?

You cannot tell. Let me give you some good reasons why you should not swear.

First. You gain nothing by swearing. You do not expect to. An oath in every sentence you utter, does not bring you a cent, nor does it give you a good reputation. The wicked despise you even when they smile at your oaths. The good instinctively keep at a distance.

Second. It introduces you to wicked men. If in a strange place, a bad man hears you swear, he feels free to make your acquaintance. If he is searching for a companion to help him in some act of villainy, he makes bold to approach you. In this way, an honest farm hand, waiting for the cars, was invited to drink. When partly intoxicated, he yielded to the solicitation of his comrade, to help steal a span of horses—then followed conviction and the State's Prison.

Third. It needlessly afflicts the good. Though they may say nothing, they feel grieved and hurt at your profanity. Every oath you utter in the hearing of a saint of God, sends a pang to the heart. Why do you hurt the feelings of those who wish you well and who would do you good? "Because of swearing the land mourneth."

Fourth. Profane swearing brings upon you, in a rapidly increasing degree, the displeasure of God. Have you never read the command: *Thou shalt not take the name of the Lord, Thy God, in vain: for the Lord will not hold him guiltless that taketh His name in vain.*—Ex. xx, 7. What

matters it though men may think there is no great harm in swearing? Does the prisoner at the bar feel secure because his associates in crime stand by him? Can men acquit at the judgment one whom the Lord will not hold guiltless? How terrible the thought, that in the imprecations you utter upon others, and perhaps upon yourself, you pronounce your own eternal doom! From the destiny you are preparing for yourself, there is no escape to all eternity! As the savings of each day add to the wealth of the diligent, so does every oath of the profane, add to the store of misery which awaits him.

Do you say you will run the risk, for Christ died for sinners, and God is merciful? But does not Christ say, *Swear not at all*?—Matt. v. 34.

By profaning the name of God, you trample upon His authority. You show contempt for his goodness. His mercy in sparing you, in bestowing upon you temporal blessings, in calling upon you to turn from your evil ways, is designed to lead you to forsake sin, and love and serve him; but, by rejecting his offers of forgiveness, you render your final fate more fearful.

Or despisest thou the riches of his goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God, who will render to every man according to his deeds.—Rom. ii, 4-6.

A treasure of wrath! Every oath you utter, adds to its immensity! and it is all for yourself! Your treasures of farms, and bonds, and money, and goods, will soon be left to others. But the coming wrath thou treasurest up unto thyself. The stoutest hearts, when they see that they are about to enter upon possession, will quail at the prospect. *And the kings of the*

earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man hid themselves in the dens, and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come, and who shall be able to stand?—Rev. vi, 15-17.

If you continue in profanity, you cannot escape a fearful doom.

Then, friend, do not swear, but pray. Take kindly this warning which is given in all kindness. Implore forgiveness of the Almighty, whom you have wantonly offended.

AT HOME.

Through a kind Providence we reached home Wednesday, the fourth of June. The Lord had most graciously cared for our loved ones, and we found all well.

Our trip across the continent was as pleasant as we could possibly have anticipated.

Here, as everywhere we go, we find plenty to do—the harvest truly is great, but the laborers are few.

PERRY DIST. CAMP-MEETING.

This was held in a beautiful grove on the shore of Silver Lake, near the village of Perry, N. Y. We were there from Thursday to Monday. The attendance was very good from the district. Everything passed off pleasantly and harmoniously, with the best of order. The preaching was good, and listened to attentively. The saints were quickened, and there were some conversions.

CHILI CAMP MEETING.

The attendance was large, order good, preaching in demonstration of the Spirit and results blessed.

There were about fifty tents well filled. On the Sabbath fifteen hun-

dred teams entered the ground. There were probably five or six thousand people present. Public services were held almost without interruption through the day. The preaching of the word was listened to with marked attention, and at the close of the evening services the masses quietly retired.

There were, during the meeting, several blessed outpourings of the Spirit, when every one present seemed to catch the hallowed flame.

The saints were generally quickened, some sinners sought and found pardon, and some believers obtained the blessing of entire sanctification. The meeting was a success.

NEW SUBSCRIBERS.

We thank our friends for the encouragement and help they are giving us in sending in new subscribers. Many give their cordial indorsement to the work we are doing, but comparatively few realize that every new subscriber sent in, adds to our influence for good. No one can tell what favorable results may follow the introduction of THE EARNEST CHRISTIAN into a single family.

In anticipation of an increase of subscribers, we have printed an extra quantity of the July number. Please give us your assistance to the extent of sending us at least one new subscriber.

CORRESPONDENCE.

DYING TESTIMONY.

Sarah Smith, wife of Monroe Smith, and daughter of Allen and Betsy Campbell, died at her residence in Leon, Cattaraugus Co., N. Y., May 11, 1879, aged 33 years.

Sister Smith was born of the Spirit during the winter of 1875, under the faithful labors of Rev. John Taylor, at Peace Vale, on the Leon Circuit. Her conversion was very clear, and she maintained her first love until the

Master called her to come up higher. She was one of those "who came up through great tribulation," being confined to the house, and a good share of the time to her bed, for nearly seven years, with inflammatory rheumatism. Her disease, although very painful at times, was borne with perfect patience and resignation to the divine will, not a murmur or complaint escaping her lips. We trust that she will "come forth and have part in the first resurrection, for on such the second death hath no power," when she will appear with a "glorified body."

Sister Smith was a loving wife, an affectionate mother, and a devoted Christian.
W. W. BROWNE.

LOVE-FEAST.

MRS. S. C. MCCORMICK.—I would say to the praise of God, that he is a present help in every time of need. I am enabled, through grace, to look away from myself and surroundings, to Jesus, who is the author, and shall be the finisher, of my faith. I am proving his precious promises as never before. I am satisfied with the way he is leading me. Praise God forevermore.

MRS. M. E. CALDWELL.—I am on my way home with the glory in my soul. No one but God knows the trials I went through, but they have been good for me, and I am on the solid Rock to-day, bless God!

MRS. M. A. BAKER.—The love of Christ makes fresh my heart, every day and every hour. It is delightful to live separate and unspotted from the world. THE EARNEST CHRISTIAN has been a great help to me on my pilgrim journey. The way grows brighter and more glorious as my soul moves up the shining way. Praise God from whom all blessings flow.

Ohio.