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AND GOLDEN RULE.

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CHRISTIAN CITIZENS.

BY REV. B. T. ROBERTS.

Whenever the directions of the Bible have been conscientiously obeyed, the best results, in even this life, have uniformly followed. Of the millions who have undertaken to obey its teachings, a few, wearied with its restraints, or led captive by the world, have thrown off allegiance to its authority. Yet of these we have never known, or been informed of one who claimed that he had been led astray by the Bible. Surely that cannot be a false light which invariably guides storm-tossed ships safely into the harbor. The medicine which makes the patient better, whatever the disease, ought not to be rejected until a more effectual one is found as a substitute. It is not wise to throw away a chart which has guided others in safety over unknown seas, until we are certain that we have obtained a better.

The Bible lays down principles for the government of man in every possible relation of life. It has much to say of nations. "Righteousness exalteth a nation, but sin is a reproach to any people."—Prov.

xiv, 34. The seven nations were cut off from the land of Canaan because of their abominations. They were destroyed in consequence of their corruptions—for the same reason that Babylon and Egypt and Troy perished. Infidels might as well cavil at the destruction of the latter as of the former. It was equally severe; brought about in the same way—by human agency; and the direction of the same Providence that presides over nations, rewarding the righteous and punishing the wicked. Yet even Gibbon does not bring up the fall of the the Roman Empire as an argument against the inspiration of the Bible.

The heavy burdens which Governments impose upon the people are occasioned, for the most part, by wars, by official corruption and by the crimes of individuals. In some countries industry is almost wholly crushed out by the exactions of the Government. In this country, where the Government is professedly by the people, and for the people, we hazard the conjecture that one half the net profits of the farmers, the great producing class of the country, is now paid, in one form or other, as taxes to the Government. We think it could be shown that fully three-fourths of these taxes are

occasioned by wars and by the sale of spirituous liquors.

A war is an expensive, and unchristian mode of settling a dispute. A dispute between nations should be settled, if possible, by a mutual willingness to do right and to make all needed concessions. If the parties cannot agree, then they should choose arbitrators and abide by their decision. Every Christian Church should bear its protest, and use its influence against war.

Our wars against our Indians are a disgrace to the civilization of the age. We make treaties with them; concede to them the exclusive right to reservations of land of which they were the original proprietors; white outlaws invade their territory and encroach upon their rights—the poor savages attempt a defence, and, instead of punishing the outlaws, we send an army against the Indians to drive them from their soil and reduce them to submission. It is estimated that it costs the Government, that is the people of the United States, one million of dollars for every Indian they kill! That these Indian wars result wholly from our fault and mismanagement is demonstrated by the experience of our neighbors in Canada, in dealing with the same class of people. The Canadian Government treats its Indians fairly, and they have no Indian wars.

Our civil war, with the occasion for it, the heavy load it has laid upon the people for years to come, and the general demoralization which has resulted, would all have been avoided had the advice been follow-

ed which Elihu Burritt and other Christians gave about fifty years ago. They urged that, as the whole nation was, in a measure, responsible for the existence of slavery, therefore all should assist in bearing the burden of its removal. They advocated a gradual emancipation with a fair compensation for the slaves within a period, which, though brief, would have given the opportunity to educate the slaves for the duties of freemen. It was proposed to meet the expense by the proceeds arising from the sale of public lands. But this plan met with no favor. It was opposed quite as stoutly by the religious teachers as by any other class of people. Yet that it would have been much better than the alternative we were compelled to adopt there can be no doubt.

A people that acknowledge no higher law than force, can be governed only by force. In a Government among those who do not respect the principles of righteousness, liberty will be short-lived. From unpunished fraud to force, the step is short and sure to be taken. The love of right must be, in the body of the people, stronger than the love of party, or the Republic will be ended. Its forms may be preserved, in a measure, as were those of the Roman republic, under the Cæsars, but the spirit of liberty will have fled.

We should, then, study our Bible, to learn the principles, by which we should govern our conduct as citizens. It is important to us, and to the cause of Christ, that we act right in this important matter. In the Theocratic republic, the only

civil government that God ever personally established on earth, the direction was given: "Thou shalt provide, out of all people, able men, such as fear God, men of truth, hating covetousness; and place such over them, and let them judge the people." "Judges and officers, shalt thou make thee in all thy gates; and they shall judge the people with just judgment."

Every Christian should act on this principle, in choosing civil rulers. As long as the professed followers of Christ will choose, from two bad or incompetent men, who are nominated for any office, the politicians will see, that they have had and incompetent men to choose from. As long as corrupt men can secure the votes of good men, they will manage to get themselves nominated.

Some maintain that Christians ought never to vote. They base this opinion upon the saying of our Lord. "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews, but now is my kingdom not from hence."—John xviii, 36. But this passage does not prove that a Christian can take no part in civil affairs. To vote is not to fight. It is the way to prevent fighting. As long as men differ in judgment there are two obvious modes of settling such differences of judgments as may arise—by reason and by force. When argument is exhausted, then an expression of opinion of the the parties interested—that is a vote in some form—decides the matter. So that in order to put an end to fight-

ing, the servants of Christ should vote. With this construction of our Lord's words agrees the direction of the Apostle: "Only let your conversation be as it becometh the gospel of Christ."—Phil. i, 27. That is in the original, "Do your duty as a citizen as becometh the Gospel of Christ." This does not require that a Christian should be, on the one hand, a politician, or an office-seeker; or on the other, that he should be indifferent to the welfare of the public. He should take an active interest in whatever involves the well-being of his neighbors, and should always act conscientiously on the side of the right. He should exert his influence as a citizen, in a proper manner, to prevent the sanction of law being given to anything which is an abomination in the sight of the Lord. It is a great neglect of duty for Christians to stand aside and allow Irish and German whiskey and beer sellers and drinkers to administer the civil affairs of our great cities. If allowed to go on, they will, of course, soon assume control of the States, and then of the National Government. As long as Christians divide up into opposite parties of about equal numbers, the sons of Belial, acting together, and going to whichever party will concede most to their demands, though a minority will carry the day. In the State of New York, although there are, it is estimated about one million one hundred and fifty thousand church members, yet a few thousand liquor dealers succeed in securing legal license and toleration

for a traffic which kills more, and costs more than the bloodiest war.

If Christ has set you free, then stand forth in this freedom. Allow no party ties to bind you to any hoary headed or any youthful wrong but keep yourself perfectly free to stand on the side of God and of right on every question in which duty calls you to act. Consult—not the organs of the party with which you may have acted, but the oracles of God, to ascertain your duty. When that is settled as God would have it settled, then go to Him for wisdom and courage to do your duty faithfully as a citizen in all the varied relations of life. **THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH.**—Ps. cxix, 105.

SPIRITUAL DESIRES.—Unsatiated desires in temporal things, make a poor man in spiritual things; a right Christian is rich in outward things only, when he is contented with what he hath. That man hath nothing of heavenly things, that thirsteth not after more. Worldly desires always leave us empty; either we do not get what we covet, or else we are not satisfied with what we get; but he that thirsteth after heavenly things is always filled, and the more he receives, the more he desires.

Sincere desires will bring the richest and choicest mercies that God can give. What a glorious improvement we might make of this affection, if we did but divert the streams and turn them heavenward. How many excellent mercies lie around, and only want this tide to bring them in. Why then do I let my desires run out in waste? I but make myself poor, in thirsting after more of the world, and more of the creatures; whereas I might be rich, if I would but earnestly desire more of grace, and more of Christ.

JOY AND SORROW.

As there is a sad mirth, so there is a joyful mourning; look upon the voluptuous man; however laughter may appear in his face, yet sadness ever centres in his heart: his carnal delights are not only vain, but vexing. Whilst the banquet lasts, the sensualist sings, but when the reckoning comes, his spirits sink, his burning candle presently goes out in a snuff, his shining sun instantly sets in a watery cloud. Solomon gives us the sum of it thus: "Even in laughter the heart is sorrowful, and the end of that mirth is heaviness."

But now come to the penitential person: as his tears are the joy of angels, so they are the joy of his heart, and the solace of his soul: the saltier his tears, the sweeter his comforts; the deeper his sighs, the fuller his joy: the beams of consolation always shine into this house of mourning, so that his soul is in a travail with a Barnabas, and his labors bring forth the fruits of peace: insomuch, that I may truly say:—"To mourn for sin, is to weep for joy." These pure and pleasant streams of consolation, that flow and run in those crystal rivers of eternal pleasure, at God's right hand, come from a weeping spring. Why then is the mouth of wickedness opened against the way of holiness? As if grace were the Calvary to entomb joys; and impiety the very womb to bring forth felicity: but if experience may be heard, my soul hath felt both, and I find such damps of spirit in worldly pleasures, and such refreshing of soul in the depth of godly sorrow, that I shall esteem one drop of such spiritual joy, better than an ocean of their carnal mirth.

It would tire the hands [of an angel to write down all the pardons that God bestows upon true penitent believers.—Bates.

EXPERIENCE.

BY N. J. TAFT.

The wonderfully radical change which I have recently met with is leading me to cry aloud, write abroad, and spare not as never before. My past Christian experience never gave me the satisfaction and soul rest which I believed many others enjoyed, simply because of my unfaithfulness. But there came a time, viz : the first of the year 1879, when I determined, by the help of God, I would cut loose and live a consistent Christian life. Because of disobedience in the past, I was led of the Spirit forthwith to make wrongs right, which was very humiliating to the old carnal nature. Blessed be the Lord for the convicting Spirit which led me to the performance of this duty. In a number of instances I had to make confession and restitution which brought the power and the glory. I was very thorough in this matter, both in private and public. I wish to say, all to the glory of our Saviour, I was then and there filled with the Holy Ghost, which enabled me to stand out with boldness and declare the mighty power of God to save to the uttermost. My first duty then was to labor with one whom I could then see, but not distinctly before, was altogether wrong and out of the way. This stirred the enemy and brought persecution under the pressure of which I backed down, crushed entirely. I need not now state what followed, I have decided to leave that all with the blessed Lord, who careth for his own and promises to avenge his own, that cry unto him day and night. But you may ask the question, why back down then? I acknowledge my sin. I lived in a backslidden state for some seven months, when last October I resolved that I would return unto the Lord, and I did in earnest, realizing as fully my lost condition I believe

as is possible. My prayer to God is that the backslidden all about us might become thus pungently convicted, then we should see a mighty stir in earth. The Lord has fully restored unto me the joys of his salvation, settled and fixed my wavering mind, established my goings and given me the baptism which abideth. All glory to his precious name! I have learned, as never before, the value of secret prayer, which is my stronghold.

THE SOUL'S HAPPINESS.—Where thy happiness lieth, there thy portion lieth : if thou place thy felicity in a poor, empty creature; if with Judas the spirit run so low, that thou canst be content only to keep the bag ; or with Reuben, for some worldly convenience, to quarter on this side of Jordan ; why then, unworthy soul, take that which is thine own, and go thy way. If thou wilt be put off with a breath of honor, a blaze of pleasure, a snare of riches, or a parcel of vanity, why then go take thy fill : look for no more from God. Thou seest thy all ; when thou goest from hence, then farewell all. In the meanwhile remember this, that when the breath shall be expired, the blaze extinct, and the soul forever ensnared, then thy eternity shall be spent in bewailing thy folly. But now, O precious soul ! if thou place thy felicity in the highest excellency, thy portion lies in the chiefest good : If it be thy happiness always to behold the beauty of God's face, it shall be thy portion, forever, to behold the beauty of God's presence. Lord ! let the worldling then be sent away with some poor worldly trifle ; for my part, since thou hast made me capable of such heavenly excellencies, I desire never to be put off with transitory vanities : my happiness lies only in thyself, therefore, whatever I enjoy beside thyself, I will take it as a blessing but not as my portion.

EARNESTNESS.

BY MRS. D. A. CATTON.

When we see persons deeply in earnest in anything they have to do, we think they are the ones that will be likely to succeed. Perseverance overcomes obstacles, that at times, appear to be insurmountable. If at the outset of our running the Christian race, we could see all we should have to contend with before we reached the end, we might fear that we should be overcome in the way; but we are permitted to see only so far as it is best for us to see.

A soul, that is really in earnest to escape from the "City of Destruction," will not be easily hindered. He will, like Bunyan's Pilgrim, put his fingers in his ears, look neither to the right nor the left, but run, crying "Life! life! eternal life."

A desire "to flee from the wrath to come," will crowd out all other desires; and it will be evident that he is in earnest, by his avoiding and putting from him everything that is displeasing to God, and seeking to do all that God requires.

When this earnest desire is uppermost in his mind he will not be moved from his purpose, by persecution, trial, suffering, losses or crosses. He will "count all things but loss, so that he may but win Christ, and be found in him," when he shall come to call his ransomed ones home.

Leaving others, whom he cannot persuade to go with him, to do as they will, he will so "fight the fight of faith," as to be a victor in every conflict, and at last gain the skies, and join in the chorus—"Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to Him be glory and dominion forever and ever. Amen."

—Believers have a life that death can never touch.—*Romaine.*

PERFORM THE DOING OF IT.

BY AUSTIN Q. HAGERMAN.

It is easy to wish to do good, but to translate the wishes into works, is not so cheap and light a task. Of course, as far as the mere wishing goes, it is praiseworthy to wish to do "deeds of love" and "acts of kindness; but if the matter stops there it is abortive and worthless. It seems courteous, and has a rather benevolent look to say to a needy one, "Be ye warmed and filled?" but when nothing is given for the warming and filling, "What doth it profit?" St. James aptly and truly asks the question, and the honest answer of each heart must be that such do-nothing kindness profits neither the speaker nor hearer of the soft flimsy words of idle well-wishing.

The Church at Corinth had been willing for a year to help the needy saints at Jerusalem. St. Paul said to them, "Now therefore perform the doing of it, that, as there was a readiness to will, so there may be a performance also out of that which ye have."—2 Cor. viii, 11.

This sentence embodies a great principle. Idle planning alone never made a "fortune," or performed a charity, or saved a soul. Irresolute wishing to be better never corrected a single bad habit.

A readiness to will is all very well if there is a performance also. Christian faith may plan large things, but there must be patient labor and steadfast toil in performing. Faith and works must go together like the breathing of the lungs and the pulsation of the heart. There must be so many heart-throbs to every full breath, or there will be impairment of health and loss of strength. The body needs fresh blood as well as fresh air. It is not enough for us to merely pant after holiness; we must have our "fruit unto holiness," or we shall be

empty vines and barren fig-trees, fit for the fire only. The sounding sham and vain show of a religion that wishes and gushes with loud professions when it ought to work and suffer with dutiful performance, such a fruitless religion will make the churches barren wastes, and will spread the blight of unbelief.

Perhaps you are planning many good actions for the coming year. Now therefore perform the doing of them. Look to Christ Jesus for help and inspiration. Consider his example and ponder his precepts. According to your heart-capacity to receive the inworking grace of God, so work and bestow, and be a blessing to humanity. Do what you can. If there be first a willing mind it is "accepted according to what a man hath, not according to that he hath not." Wishes will count for nothing unless there is an effort to make them real works in proportion to your power. The willing mind is accepted according to what ye have. To "have" much and do little is evil. Have many loving plans and perform the doing of them. "Your labor is not in vain in the Lord."

GOD'S SUNBEAMS.—The brightness of the morning sunbeams shows us the dust in a neglected, ill-kept room, and God's messages to us in sickness are like his sunbeams: they throw a bright light upon the sins that we have tried to hide away in the corners of our hearts.

There is nothing like staying in God's light if we want to keep our hearts clean; it is only the wicked who love darkness rather than light, and we are told why: "because their deeds are evil."

—A short race, a rough pilgrimage, a dangerous voyage, a fierce combat, a hard day's work; and then a glorious prize, a happy end, a good home, a complete victory, and an eternal reward; fear not, the end crowns the whole.

THE VICTORY.

BY MRS. A. E. MORRIS.

Help me, dear Lord, to consecrate
Myself, my all to Thee,
And prostrate fall at Thy dear feet;
Thine only now to be.

My heart and mind, my life, my all
To Thee, O Lord, I give,
Since Thou has bought them with Thy blood;
Thine own, Lord, now receive.

Then shall my days be crowned with peace,
My nights with praise be filled,
And self be swallowed up in Christ—
Oh, glorious victory!

MAKE IT PLAIN.

On the sixteenth day after the battle of Gettysburg, I entered the room where a young wounded colonel was apparently near to death. As I entered he was roused from his stupor, and beckoned me to his bedside, and threw his feeble arms around my neck.

"Oh, my father, how glad I am to see you! I was afraid you would not come till it was too late. I am too feeble to say much, though I have a great many things to say to you; you must do all the talking. Tell me all about dear mother and sister."

I soon perceived by the appearance of those in the house that there was no hope entertained of his recovery. But as I could no longer endure the agony of suspense, I at last inquired of the doctor, "Doctor, what do you think of my son's case?"

"Entirely hopeless."

"But is there nothing more that can be done to save him?"

"No, sir. Everything that human skill and kindness can do, has been done. Your son has been a brave and very successful officer; has been a great favorite in the army; has won the highest esteem of all who have known him, but he must die. Immediately after the

amputation, the gangrene set in, and defies all efforts to arrest it."

"Well, doctor, how long do you think he can live?"

"Not more than four days. He may drop away at any hour. We are constantly fearing that an artery will give way, and then it is all over with the colonel. What you wish to do in reference to his death, you had better do at once."

"Have you, or has anyone, told him of his real condition?"

"No. We have left that painful duty for you to do, as we have been expecting your arrival for several days."

As I entered the room with the dreaded message of death pressing on my heart, the eyes of my son fastened on me.

"Come, sit by my side, father. Have you been talking with the doctor about me?"

"Yes."

"What did he tell you? Does he think I shall recover?"

There was a painful hesitation for a moment.

"Don't be afraid to tell me just what he said."

"He told me you must die."

"How long does he think I can live?"

"Not to exceed four days, and that you may drop away any hour—that an artery may slough at any moment, which you cannot survive." With great agitation, he exclaimed:

"Father, is that so? Then I must die. I cannot, I must not die. Oh, I am not prepared to die now! Do tell me how I can get ready! Make it so plain that I can get hold of it. Tell me, in a few words, if you can, so that I can see it plainly. I know you can, father, for I used to hear you explain it to others."

It was no time now for tears, but for calmness and light, by which to lead the soul to Christ, and both were given.

"My son, I see you are afraid to die."

"Yes, I am."

"Well, I suppose you feel guilty."

"Yes, that is it. I have been a wicked young man. You know how it is in the army."

"You want to be forgiven, don't you?"

"Oh, yes! That is what I want. Can I be, father?"

"Certainly."

"Can I know it before I die?"

"Certainly."

"Well, now father, make it so plain that I can get hold of it."

At once an incident, which occurred during the school-days of my son, came to my mind. I had not thought of it before for several years. Now it came back to me, fresh with its interest, and just what was wanted to guide the agitated heart of this young inquirer to Jesus.

"Do you remember while at school in—you came home one day, and I having occasion to rebuke you, you became very angry, and abused me with harsh language?"

"Yes, father, I was thinking it all over a few days ago, as I thought of your coming to see me, and felt so bad about it that I wanted to see and once more ask you to forgive me."

"Do you remember how, after the paroxysm of your anger had subsided, you came in, and threw your arms around my neck, and said, 'My dear father, I am sorry I abused you so. It was not your loving son that did it. I was very angry. Won't you forgive me?'"

"Yes, I remember it very distinctly."

"Do you remember what I said to you as you wept upon my neck?"

"Very well. You said, 'I forgive you with all my heart,' and kissed me. I shall never forget those words."

"Did you believe me?"

"Certainly. I never doubted your word."

"Did you then feel happy again?"

"Yes, perfectly; and since that time I have always loved you more than ever before. I shall never forget how it relieved me when you looked upon me so kindly, and said, 'I forgive you with all my heart.'"

"Well, now, this is just the way to come to Jesus. Tell him '*I am so sorry,*' just as you told me, and ten thousand times quicker than a father's love forgave you, will he forgive you. He says he will. Then you must take his word for it, just as you did mine."

"Why, father, is this the way to become a Christian?"

"I don't know of any other."

"Why, father. I can get hold of this. I am so glad you have come to tell me how."

He turned his head upon his pillow for rest. I sank into my chair and wept freely, for my heart could no longer suppress its emotions. I had done my work, and committed the case to Christ. He, too, I was soon assured, had done his. The broken heart had made its confession, had heard what it longed for, "I forgive you," and believed it. It was but a few moments of silence, but the new creation had taken place, the broken heart had made its short, simple prayer, and believed, and the new heart had been forgiven. A soul had passed out from "nature's darkness into light, and from the power of sin and Satan unto God."

I soon felt the nervous hand on my head, and heard the word "father" in such a tone of tenderness and joy, that I knew the change had come.

"Father, my dear father, I don't want you to weep any more, you need not. I am perfectly happy now. Jesus has forgiven me. I know he has, for he says so, and I take his word for it, just as I did yours. Wipe your tears. I am not afraid to die now. I think I would as soon die as live, for I should go right up to heaven and be with

Jesus. You and mother and sister will soon come after me, and then we shall all be together. We shall have no more trouble there. If it is God's will, I would like to live to serve my country, and take care of you and mother; but if I must die, I am not afraid to, now. Jesus has forgiven me. Come, father, let us sing,

"When I can read my title clear,"

and we did sing.

"Now, father, I want you should pray, and I will follow you."

We did pray, and Jesus heard us.

"Father, I am very happy. Why, I believe I shall get well. I feel much better."

From that hour, all his symptoms changed — pulse went down, and countenance brightened. The current of life had changed.

The doctor soon came in, and found him cheerful and happy — looked at him — felt his pulse, which he had been watching with intense anxiety, and said:

"Why, colonel, you look better."

"I am better, doctor. I am going to get well. My father has told me how to become a Christian, and I am very happy. I believe I shall recover, for God has heard my prayer. Doctor, I want you should become a Christian too. My father can tell you how to get hold of it."

In the evening three surgeons were in consultation, but saw no hope in the case, and one of them took his final leave of the colonel.

Next morning the two surgeons who had been in constant attendance came in, and began as usual to dress the wound.

On opening the bandages, they suddenly drew back, and throwing up their arms, exclaimed:

"Great God, this is a miracle! The gangrene is arrested, and the colonel will live! God has heard your prayers!"

"Why doctor," replied the colonel. "I told you yesterday that I be-

lieved I should get well, for I asked Jesus that I might live to do some good. I knew He heard my prayers and now you see He has. Bless the Lord with me, doctor."

Meanwhile, "*Our son must die,*" had gone over the wires, and sadness at home. Next day, "*Our son will live, and is happy in Christ,*" followed, and joy came again to the loved ones.

After his recovery, the colonel returned to the people whose sons he had led with honor through fifteen hard-fought battles. They, in return, gave him the best office in the gift of a loyal and grateful people. Among them he now lives in prosperity and honor, is a member of the church of Christ, and the father of a happy family. — *Congregationalist.*

ASK AND RECEIVE.—Sir Walter Raleigh one day, asking a favor from Queen Elizabeth, the Queen said to him: "Raleigh, when will you leave off begging?" He answered: "When Your Majesty leaves off giving."

Ask great things of God. Expect great things from God. Let his past goodness make us "instant in prayer."

—Faith is simple, it is to believe; faith is sublime, it is to be born again.

—Our stock in life, our real estate, is that amount of thought which we have had, which we have thought out. If we have ever done any work with those finest tools, the imagination, the fancy, the reason, it is a new creation, independent of the world, and a possession forever.

—Poverty is the load of some, and wealth is the load of others, perhaps the greater load of the two. It may weigh them to perdition. Bear the load of thy neighbor's poverty and let him bear with thee the load of thy wealth. Thou lightenest thy load by lightening his.

BEWARE!

BY REV. W. T. HOGG.

To be forewarned of danger, is to be fortified against it. "If the good man of the house had known in what watch the thief would come, he would have watched and would not have suffered his house to be broken up."—Matt. xxiv, 43. Men often suffer irreparable loss because of danger unforeseen. Where no premonition was given, no blame attaches to the subject of misfortune. But where repeated warnings have been disregarded, "sudden destruction" is a just retribution.

Jesus Christ repeatedly warns his followers against the dangers incident to a Christian pilgrimage. And he never sounds a false alarm. When the word of God says beware, then look out for danger. To disregard this signal incurs an irreversible doom. The Christian life is attended by numerous dangers, into which careless souls are sure to fall. Hence, we are frequently cautioned to beware.

1. "Beware of false prophets."—Matt. vii, 15. "Because many false prophets are gone out into the world."—1 John iv, 1. Jesus says, they "come to you in sheep's clothing, but inwardly they are ravening wolves." They come with a semblance of godliness, but within they are full of deceit and wickedness. Now they are false prophets in a scriptural sense, who teach a false way to heaven, or who do not teach the true way—the way described in the Bible.

Jesus says, "Strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it."—Matt. vii, 13, 14. Consequently, whoever teaches a broad way, an easy way, or a popular way to heaven, is, according to the Bible, a false prophet.

The Bible enjoins separation from the world as the way of life. Love

of the world is spiritual adultery. Christians are married to Christ. Consequently as he was separate from sinners, so must they be likewise. Hence, the language of the apostle 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."—Jas. iv, 4. "Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you," etc.—2 Cor. vi, 17. "And be not conformed to this world, but be ye transformed by the renewing of your mind," etc.—Rom. xii, 2. Now this is unmistakably the way into the kingdom of God. And he who teaches any other way, or who does not teach this way, is unmistakably a false prophet. And thousands of such there are in our day, who are "deceiving and being deceived."

Men assuming to instruct others in the way to heaven who are themselves allied with the workers of iniquity in secret, oath-bound fraternities, where Christ is ignored, are in the highest degree false prophets—"blind leaders of the blind." They are full of falsehood themselves, and are continually deceiving others. So they who profess to teach the way of life, and yet countenance pride, covetousness, love of the world, self-indulgence, and carnal ease, are themselves the most subtle foes of humanity, the most detestable enemies of God. "For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error."—2 Pet. ii, 18. Therefore, "Beware of false prophets."

2. "Beware of the leaven of the Pharisees which is hypocrisy."—Luke xii, 1. Hypocrisy consists in putting on an external appearance

of virtue or godliness "to be seen of men." Much that passes for superior piety in our day, is only superior hypocrisy. It was so in the days of Christ. "He knew what was in man, and needed not that any should testify of man." And he was continually saying to the popular church members of that day, "Woe unto you hypocrites," etc. "For ye are like unto whited (white-washed) sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within are full of hypocrisy and iniquity."—Matt. xxiii, 28-29.

Now "men look on the outward appearance" and generally form their opinions of human character accordingly. "But God looketh on the heart," and judges us according to what appears within. And what shall it profit us to have acquired a reputation for virtue among men, if in God's judgment our hearts are not right. Beware of hypocrisy. Take no stock in "whitewash" religion. It is deceptive and soul-damning. Be not content with a fair exterior, but apply to God for the cleansing of thy heart. He says, "From all your filthiness, and from all your idols will I cleanse you; and a new heart also will I give unto you."—Ezek. xxxvi, 25. Nothing short of this will do. Then constantly lift thy soul and cry:

"Wash me, and make me thus thine own;
Wash me, and mine thou art;
Wash me, but not my feet alone—
My hands, my head, my heart."

Shun all superficial holiness. Keep at a wide distance from Phariseism. Be "an Israelite indeed in whom is no guile." In order to this let thy prayer continually be: "Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."—Ps. cxxxix, 23.

3. "Take heed and beware of covetousness."—Luke xii, 13. Covetousness may be defined as inordinate desire for creature good. It denotes the state of a mind from which the supreme good has been lost, laboring to replace him by some subordinate form of enjoyment." Hence the Word of God denominates it idolatry. The most common form of covetousness is desire for riches—a disposition to lay up treasures upon earth. In the sight of God the sin of covetousness is just as black as adultery or murder. Indeed the Bible always classes this character with those so-called baser ones of which men blush to speak.

Covetousness is the prevailing sin of the church. One writer has said:

"Covetousness will, in all probability, prove the eternal overthrow of more characters among the professing people than any other sin, because it is almost the only crime that can be indulged, and a profession of religion at the same time supported." It is one of the greatest obstacles to the progress of religion. It robs Christ's kingdom of many a subject. It turns the temple of God into a den of thieves. Nor is it satisfied until the Lord of the temple is bartered for a few pieces of silver.

When a man gives himself up in devotion to the unrighteous Mammon, who can tell to what extent the god of this world may blind his judgment and deceive his soul? Answer the Word of God: "They that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition."—1 Tim. vi, 9. Therefore "take heed, and beware of covetousness."

4. "Beware of dogs."—Phil. iii, 2. Jesus cautions his disciples to "give not that which is holy unto the dogs, lest they turn again and rend you." It is unprofitable for us

to speak largely of the holy things of Christ's religion to men of carnal minds. They will only try to rend our characters if we do. Beware of such men as try to justify themselves by rending the characters of other people. Enter not into their society. Have no controversy with them. Give them no occasion to get an advantage over you. Do not even attempt to stop their growling and barking. They will bite and devour you if you do. There is danger from this source. Hence, God's word says, Beware!

The land is filled with these dogs of Satan. They snarl around the true people of God at every turn. They fain would glut their carnal natures at the Christian's expense. The kennels of hell have well-nigh emptied themselves upon earth for the devouring of Christ's flock. If you are all intent in your pursuit of holiness, they will rage the more. You must beware of them, and give them no advantage. Otherwise they will destroy you. The only safety from these ravenous beasts is "in the secret place of the Most High"—in the narrowest part of the narrow way. "No ravenous beast shall go up thereon; it shall not be found there." There is the place of safety. But, "without are dogs," ready to rend and devour the stragglers. Therefore, "Beware of dogs."

5. Finally, "Beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."—2 Pet. iii, 17.

There is danger of falling from grace. No matter how stable you are, you may fall. Numerous snares are laid for your feet. To walk in safety, one must take heed to his ways. "Let him that thinketh he standeth, take heed lest he fall."

"The error of the wicked" above mentioned, is the chief snare of the devil for the overthrow of Christ's followers. The term "wicked," in

this Scripture, is derived from a Greek word which signifies "lawless." It denotes those characters who so wrest the Scriptures as to make them countenance their own unholy lusts and lawless practices. They are generally people "having a form of godliness, but denying the power thereof." Such are the most dangerous people in the world. God says, "from such turn away." If you walk with them, you will, in all probability, be led away with their error, and so "fall from your own steadfastness." If you wish to keep saved, be sure to keep with saved people. Beware of men "who hold the truth in unrighteousness." Beware of such as "corrupt the word of God." They will most surely corrupt you. Be assured that God's Word means what it says. Its requirements must all be met. And they that teach otherwise make God a liar. This is "the error of the wicked." It overspreads the land with spiritual death. It has shorn the Church of strength. It is the same with which the devil drew our first parents from their exalted estate. And it is this hellish device which is damning millions of their posterity to-day.

Multitudes are being led away from the true gospel faith by this error. This is the cause of all church apostacy. "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having the conscience seared as with a hot iron." — 1 Tim. iv., 1, 2. The only security against apostacy is to "grow in grace (increase in holiness), and in the knowledge in our Lord and Saviour Jesus Christ." — 2 Pet. iii., 18.

If heaven is ever reached, it will be by giving all diligence to follow the scriptural way, and to avoid the manifold dangers against which the Bible warns us. We must be

all awake and ever active, or we shall come short, at last, of entering the celestial city. Therefore, "Be sober, be vigilant; for your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist steadfast in the faith."—1 Pet. v., 8, 9.

WHAT HAST THOU DONE ?

What hast thou done to show thy love,
To him who left his throne above;
His glorious throne in yonder sky,
And came to earth for thee to die ?
Tell me, my soul !

What hast thou done in all these years,
Since Christ in love dispelled thy fears,
And in their place gave peace of mind,
And access to his throne to find ?
Tell me, my soul !

Hast thou the world renounced entire ;
And for its praise felt no desire ?
From every folly turned away,
To seek for joys that last alway ?
Tell me, my soul !

When'er a brother in his need,
Appealed to thee to clothe or feed ;
Didst thou with generous soul reply,
And for Christ's sake, thyself deny ?
Tell me, my soul !

Hast thou e'er dried the widow's tear ?
Or sought the orphan's path to cheer ?
Hast thou e'er raised the fallen up,
And bidden him once more to hope ?
Tell me, my soul

Or hast thou lived in selfish ease,
Seeking alone *THYSELF* to please,
Forgetful that thy God would claim
Thy service, if thou bear his name ?
Tell me, my soul !

Forget not, soul, that by and by,
A reckoning comes in yonder sky,
When Christ, as Judge, will ask of thee,
"O soul ! WHAT HAST THOU DONE FOR ME ?"
Remember, soul !

[PRIMITIVE METHODIST.]

—The Christian religion having once appeared, cannot again vanish ; having once assumed its divine shape, can be subject to no dissolution.—*Carlyle.*

BAPTISM OF THE HOLY GHOST.

We are required, not only to "be filled with the Spirit," but to "be FERVENT in Spirit, serving the Lord." We are required, not only at some specific period of our lives, to be "baptized with the Holy Ghost, and with fire," but so to abide and walk in His illuminations, that "God's word shall be in our hearts as a burning fire shut up in our bones." When we receive the Spirit, we enter into the light of God, where we have "fellowship with the Father, and with His Son Jesus Christ," and "one with another." As we "walk in the light," that is, in the Spirit, this fellowship is perfected and perpetuated. When first baptized with the Holy Ghost, our normal Christian life begins, and we become "strong in the Lord, and in the power of His might." As we subsequently walk in the Spirit, we, being "in the inward man renewed day by day," "go from strength to strength," are "changed from glory to glory," are in the world as Christ was in the world, do the works which He did, and are "filled" more and more "with all the fullness of God."

The Great Error.—Here we notice a not uncommon and dangerous error into which some fall, who have waited, and actually received "the promise of the Father." They contemplate the gift then received as a *final* one, and the work then done in them as a *finished* work. *Now*, they think, we are filled once for all, and for ever; are endued with life-power, and "abundantly furnished for every good work" that lies before us. Hence, they expect nothing, ask for nothing, and trust for nothing, but a continuance, or mere increase, of what has already been received. When the Spirit came upon them, for example, His presence and coming were evinced by a transforming manifestation of the

glory and love of Christ in some specific form. This one manifestation, in this one form, they think, is to abide with them, and to increase for life. As they mingle in the scenes, and enter upon the duties of life, the light, despite all their efforts to keep it, waxes dim, and the particular manifestation passes away. In prayer, and speaking for Christ, they are not helped as they expected. Hence they begin to doubt whether they ever did receive the Spirit or to think that He has left them, perhaps for ever. When in such perplexities, Satan may present to them some form of delusion by which they may be led permanently astray, and make shipwreck of the faith; or, at least, present darkness may become more deep and perplexing than that which preceded the first incoming of the Comforter.

Here it should ever be borne distinctly in mind—and overlooking this occasions the great error under consideration—that the Spirit is a *person*, and comes to us from Christ and the Father, as a person, to accomplish in us a specific mission and work. In accomplishing this mission, He exercises an infinite diversity of functions. So His work in us, and through us, takes on a corresponding diversity of forms. As our teacher, for example, He is commissioned to teach truth of an infinite diversity of forms. He does not show all truth, at any one time, but leads onward and upward as our capacities, and necessities, and the exigencies of our calling as saints of God, require. As a teacher and revealer of truth, He "enlightens the eyes of our understanding, that we may know the things which are freely given us of God." He does not show us all these things at one and the same time, bear in mind, but successively, as our needs require.

As our Teacher and Divine Revelator, "He takes of the things of Christ, and shows them unto us."

In accomplishing this high purpose, He does not, at any one time, show all of Christ, or unveil every aspect of His character; nor does He occupy us forever with one and the same form and aspect of Christ's perfection and glory. While, through the Spirit, Christ is always in us the hope of glory, and as enlightened by the Spirit, we "behold with open face, as in a glass, the glory of the Lord, and are changed into the same image, from glory to glory," this end is accomplished, not, we repeat, by keeping unveiled before the mind some one side of Christ's character, but by showing us, in successive manifestations, the endlessly diversified forms of beauty and perfection which exists in Him, and make up the sum of His glory. When the vividness of some one manifestation has passed away, the impressions made, "the change in the same image," has not passed away, but abides as permanent characteristics of the inner life and as preparatory for higher visions and manifestations of "the glory of the Lord" to be subsequently vouchsafed.

In our study of the Sacred Word, the mission of the Spirit is, not so much to enable us to understand the mere meaning of what is written, as to impart to us all impressive apprehensions of the Eternal verities themselves, which those Scriptures do reveal. So when we are walking up and down in the midst of God's providences, the mission of the Spirit, as we seek his enlightenment, is to "instruct and teach us the way we should go, and guide us by His eye," He giving us wisdom when we lack it, and ask it of God.

When, as God's sons and daughters, we go forth to do His will, and work, the mission of the Spirit is to "endue us with all power for all things," and cause "all grace to abound towards us, so that we having all-sufficiency for all things, may abound unto every good work." This "all grace" and "all-sufficien-

cy," He does not impart at one time, but, in all fullness, at each moment, and in each exigency, as our needs require.

The incoming of the Spirit, at the first baptism, is, as we have said, the rising upon the soul of "the Son of Righteousness, with healing in His wings." What is it to "WALK in the Spirit?" It is to trust Him for light and instruction, as the pupil trusts his teacher. The teacher does not impart all truth at one time, but leads the pupil onward and upward, as he is able to receive. So with the Spirit. He leads, guides, illumines, imparts grace, and enduements of power, as we need, and God's glory in and through us requires. As He is given to abide with us for ever, so we, at all times, and in all things, are required and expected to seek his teachings, guidance, enduements of power, and Divine enlightenments. We are to do this, expecting that He will lead us through, and induce in us, not one specific form of experience, but an endless diversity of experiences, all alike Divine in character, and for our good and the glory of Christ. In the case of Alexander Dallas, one of the founders of the Irish Church Mission, as given in a late number of *Divine Life*, we have an impressive example of a true life-walk in the Spirit. "He did *nothing*," we are told, "without an open recognition of the Third Person of the Sacred Trinity. He never knelt in prayer without making this his first petition. He never entered a cottage but he paused at the door to pray that the Spirit would teach him what to say." Thus "walk in the Spirit," reader; thus, at all times, and everywhere, seek His guidance, teachings, illuminations, and "everlasting strength," and "your sun will no more go down, neither will your moon withdraw itself; but the Lord shall be your everlasting light, and the days of your mourning shall be ended."—A. Mahan, in *Divine Life*.

TOBACCO AND RELIGION.

BY REV. A. SIMS.

"Quench not the Spirit."—1 Thess., v. 19.

We sometimes hear the question asked, What has tobacco to do with religion? A long and careful observation of the effects of tobacco habits has convinced us that the common use of the weed is a direct curse to the souls of men, and is a fearful hindrance to the spread of Christianity. Tobacco is praised as a soporific—as a comfort and solace in trouble. Yes, here is the world-wide mischief of this narcotic. Thousands of young and old men hear the Gospel preached, are awakened, resolve to become Christians, thank God for a good cigar which allays their fears and quiets their disturbed mind. We have every reason to believe that thousands of awakened souls have been lulled to sleep again by the use of the stupefying drug.

A professor of religion and a slave of tobacco may mean well, but a hallucination pervades his moral nature exactly proportioned to the amount of tobacco he consumes. He may have an intellectual consciousness of right and wrong, but the moral sense is blunted; he does not *feel* duty if he sees it; nor does he *feel* truth as he perceives it.

Multitudes can testify to the awful truth of these statements, and did space permit, we might give hundreds of facts in proof of what we have laid down; but a few must suffice. Says an old smoker: "Tobacco smoke deadens sensibility and fills the soul with self-satisfaction. The smoker, whilst sublimely fuming earth and air, is satisfied. He is satisfied, whether rich or poor, married or single—*he has his pipe!* He is satisfied whether in a fore-castle or cabin, whether at the head of a factory or an understrapper—*he has his pipe!* He is satisfied,

whether he knows much or little, whether saint or sinner—*he has his pipe!*"

Here is another—but sad confession: "I was at church, when fidelity to my idol would allow; and often was I moved with ideas of 'wrath to come,' and hurried home to drown the strivings of God's Spirit in tobacco fumes. Often have I writhed under mighty truths from Sinai and Calvary; often has my meerschaum, like the bachanalian cup, relieved every twinge of pain and every fear.

"Sometimes I took the anxious-seat, with the other youth: and our minister, in order to secure my submission to God, would propound many questions: 'Do you feel yourself to be a great sinner? Do you believe in the great doctrines of the gospel? Have you any idols in your heart? Do you drink? Do you gamble? Do you dance?' And I have gone home 'poor and miserable,'—like Col. Gardiner, wishing myself a dog; and have smoked one pipe of tobacco, and, in ten minutes, been in a complete state of hallucination, feeling rich, and in 'need of nothing.'"

A deacon once said, in self-defence against an appeal to his conscience, on the subject of using tobacco, "If I go to conference or prayer meeting without first smoking or taking a chew of tobacco with me, I cannot enjoy the meeting; I cannot speak or pray without it; the meeting passes like a dull and heavy task; I enjoy none of its exercises, and I long to have it close that I may procure relief. But when I previously smoke or carry my plug of tobacco with me, I then can enjoy the meeting—can talk and pray, get good, and do good, and all goes well."

The reply in substance was this: "Instead, deacon, of going to the social meeting, under the inspiration of the Holy Ghost, depending on His agency to give you enjoy-

ment, and freedom of feeling, and utterance, you go there leaning on the inspiration of tobacco—an agency not from above—one that is earthly, sensual, devilish.”

This is a perfect sample of the condition and feeling of thousands—and more or less of all tobacco-users. They so deaden the natural sensibilities of body and mind by using it, that they are not immediately susceptible of the impulses of the Holy Spirit, by which alone a true spirit of devotion and religious enjoyment are induced. Every thing to them is insipid and lifeless without their tobacco. They absolutely depend on its exciting properties to give them what they call spiritual life!

A worthy Methodist minister told us of a young man who, after having been deeply aroused to a sense of his spiritual danger, took a few pipes of tobacco, and thereby lost all his impressions.

Writes a friend, “A young man of my acquaintance, between twenty-five and thirty, became very sick: he was irreligious and profane, and a neglecter of the word of God. I felt it to be my duty to visit him in his sickness, hence called at his residence, and was admitted to his bed-side. I conversed with him a few moments, directing him to the blessed Saviour Jesus Christ, whose blood cleanseth from all sin. He made no reply, but called immediately for his *pipe*, and beckoned me to leave. I moved round to the opposite side of his bed, and while he was lying on his back *smoking*, his head a little raised, I asked him if he suffered much pain? He immediately replied in a firm voice, ‘Your conversation gives me more pain than any thing else!’” This is an illustration of the undeniable fact that the use of tobacco abases, stupefies, and quiets conscience, and endangers the souls of its victims.

The late Rev. George Trask thus cogently writes: “Account for the

mournful fact if you can, that a drug so nauseous, in spite of every taste and every instinct, now has mastery over *two hundred millions*, without the hypothesis that Satan has a hand in it! Render unto Satan the things that be Satan’s.

“Tobacco stupefies sensibility, produces self-satisfaction, and soothes the subjects of Satan in their sins! Its lulling potency makes many a minister an amiable dolt; robs him of zeal for *revivals*, and of courage to wield the battle-axe; seats him in his easy-chair to nurse his dignity, and to be satisfied with his spiritual attainments, till death winds up the scene!

“Tobacco to thousands of young men has unearthly charms. It allays anxiety, extracts arrows of conviction, and makes them satisfied, whether saints or sinners. It not only renders them insensible to the Gospel, but it often *paralyzes the will*, and its victim is like a fort, with traitors within and enemies without, while the sentinel is drunk! It often breaks down all *manliness*, and the victim is in the condition of the poor collegian, who in tears cried, ‘What I would that I do not, but what I hate that I do.’ ‘O, I need tobacco to give me resolution to give up tobacco.’

“It is deplorable enough that the Gospel must encounter a heart which is at enmity with God; but, O! if it must encounter not only an enemy, but a sot; not only a sot, but a paralytic; not only a paralytic, but a fool—the case is incomparably worse.

“Such are the effects of tobacco, *not on all*, but on multitudes who hear the Gospel. Satan knows this; and, if he does not, he has not the sagacity commonly ascribed to him, and is unfit for his office.

“Smokers, whilst smokers, are hard to convert, and if they cling to their idol when converted, they are prone to become drones in the church or pitiable backsliders.

Facts, mournful facts, would amply substantiate this statement in America."

On another occasion, after having urged upon an audience the necessity of renouncing every wrong practice, that they might be cleansed from all sin, he thus relates the following incident: "As I withdrew to the vestibule, a well-looking brother approached me, under very strong excitement. 'You have struck the nail on the head once,' he said, in trembling, tearful tones. 'You have struck the nail on the head,' he said again in a louder voice, and sobbed like a broken-hearted child. 'Tell us, brother,' we said, 'what you mean?' After a while he replied: 'I have been praying for sanctification five or six years. There has always been an Achan in my soul—always something in my way; and you are the first that ever told me what it was. *It is my pipe.* When I have been praying in my closet for the blessing, something has raised me suddenly from my knees, and I have run to the mantle-piece for my pipe! *My pipe has been stronger than God!* And when reading the Bible in my family devotions, I have often cut short the exercise, and, before I was aware, have run for my pipe. *My pipe has been stronger than God!*' he said again; then, straightening up with the dignity of a man, wiping the tears from his eyes, raising his hand, and looking upward, with genuine eloquence he exclaimed:

"The dearest idol I have known,
Whate'er that idol be;
Help me to tear it from thy throne,
And worship only thee."

Then, suiting the action to the word, he drew his meerschau from his pocket, dashed it down indignantly upon the steps of the church, and, like the baptized eunuch, went on his way rejoicing.

—The rays of happiness, like those of light, are colorless when unbroken.

TO THE UTTERMOST.

There is nothing more common than to call in question the divine promises, as they appear in the word of God. There is no one thing that so staggers faith as these promises. If it breaks down anywhere, it is at their magnitude, for God has said so many things, we think they are too good to be true, and are forever trying to pare them down, and say they mean a great deal less than the words indicate. Abraham "staggered not at the promises of God." Nearly everybody's faith would have been crushed, but his did not break down.

"Able to save to the uttermost." Then they began to pick away at the word "uttermost." I wish, beloved, we would leave off this unbelief, and believe God's promises.

1. *His divine ability.* The extent of this ability must be determined by this word uttermost. This is the key word of the text. Its meaning is not so much perpetuity as completeness. The margin reads, "able to save evermore." But the primary meaning is not perpetuity. It does not refer to duration particularly, but to completeness. Dean Alford, one of the best Biblical scholars, says: "Ever to save, or to save illimitably, forever." Completeness is meant by the word uttermost. Christ is able to save perfectly, completely; to the very end; every way, in all respects to the uttermost; all wants and needs in every respect done away. Completeness—a work completely done. The uttermost is made up of utter and most, meaning the outer limit. There is nothing beyond the uttermost, and there can be nothing to save when we get there.

I suppose the apostle also means that God is able to save everybody; the word takes in the whole race; the one most distant from himself and nearest hell. It makes little difference, if he only comes. Some

people think there are others too bad to come, and we had better turn our attention to those more respectable. I believe the heart of God is moved with profound sympathy for those who have least of human sympathy. Ho! every one that thirsteth come ye.

Some think God can save from the great sins, but not from the smaller ones. But he means to take each individual, and make a complete work of the human heart. He will go clear down to the bottom of depravity.

They say that those who talk this way have a very faint idea of depravity. I doubt if we ever did conceive the depth of human depravity; but there is a failure to comprehend the virtue of the all-cleansing blood of Jesus. What does depravity amount to when it comes in contact with the blood? What does depravity do toward stopping the completeness of this salvation? The text teaches that God arrests a man, and then saves him, away out to the outer limit of the roots of his depravity. We have a grand foundation to rest our faith upon.

2. Some confound the uttermost salvation with the introduction of a soul into the kingdom. Some hold that when a person is converted, there is nothing beyond but growth and enlargement. This has done immense harm in the church. I would warn you against what was taught by one man—Count Zinzendorf. There has never been a church since the beginning that has not held the view that a soul is not entirely cleansed at conversion. Wesley fought for that through all his life. A few take up the false doctrine and palm it off on the people. But there cannot be found one in a thousand who avers that God cleansed him entirely when he converted him. Although gloriously converted, they find things in their hearts which conversion did not exterminate, but which full salvation did. To take

the other view you must contradict the experience of the universal church. You must take the position that ninety-nine out of every hundred were not converted, when you say that Bramwell, Fletcher, Bangs and other such giants, did not understand Christian experience. Another thing more ungrateful, you must assume that any person with conscious impurity in the heart has never been converted, or is backslidden.

A man said, "I judge of holiness by the way people live; I know people who enjoy holiness, but they do not believe in it as you do." But there is something better than living religion, and that is possessing it. Bad fruit results from a bad tree. People will not always do as you would do, for they do not think as you do; but if their hearts are right they will be loyal.

Another mistake is, confounding purity with maturity. Purity occurs where there is something removed, taken away, washed and cleansed; but maturity means something added. When God purifies, he takes away depravity. Purity may come in a moment, and it fits for heaven; but maturity is not a necessary condition for heaven. No person is kept out of heaven because not mature. If a man is pure, he will get into heaven; if he is impure, he will not. If the doctrine of the text is true, where does it place the great majority of the Christian church? When you compare what God has done and what he promises, where does it leave you?

"This is the point I long to know
Am I this, or am I not?"

Such experience right under the promises!

"In vain we tune our formal songs."

This in the light of full-orbed promises! Oh! if Christians could sing—

"His name yields the richest perfume."

When a man takes on such experience the world feels it. They know

the difference between this and the poor, dying rate."

"O! the rapturous height
Of the holy delight,
Which I feel in the life-giving blood;
Of my Saviour possess'd,
I am perfectly bless'd;
I am fill'd with the fulness of God."

Why is it that Christians of to-day have so few joys to sing about?

Here I am reminded of the ancient Greek general, Ulysses, who was in his vessel sailing down the sea with his soldiers. As the classic soldier goes, he had to stop the ears of his men with wax, to prevent the Sirens' songs enchanting them from their duties. Ulysses himself was affected by their charming music so that he had to lash himself to the mast. But Jason, who had to pass down the same sea, called in Orpheus, who had power in music excelling all the Sirens of the sea, and having such music aboard, there was no danger in their seductive powers. Christians, there is music in Jesus' voice. The reason you are drawn so much to the world is, there is so much of the world in you. We have so much trouble with the enemy without, because there are so many within. Think of a man going to the theatre for pleasure when he has half of heaven in his heart! With the well of water "springing up," with the music of heaven in his soul, and going to the opera, to listen to its jarring jargon! Get a pure heart, and you will not want the abominable attractions of the world. Get the music in your soul. Hand your soul over to God, and let him save you to the uttermost.—*Christian Harvester.*

—Religion is not a mere bodily exercise; no, but an occupation of the mind and heart—an occupation, too, which engages the noblest contemplation of the former and exercises the purest of the latter. It is the employment of the whole soul upon the sublimest object that mind can be conversant with. "Wisdom's ways are ways of pleasantness, and all her paths are peace."

TOTAL ABSTINENCE.

JOHN B. GOUGH.

Now, I say to every abstainer, be you a Christian or not, let the drink alone. Total abstinence is your safety. Are there no men ruined who had the grace of God in their hearts? Will you dare to say that every deposed minister never had the grace of God in his heart?

Will you tell me that the wife of a minister who spent eight years in China, teaching Chinese women Christianity, as a devoted Christian, and then came home and delivered lectures to ladies on the wants of the women of China, to raise money, not for herself, but for them—will you tell me she had no grace in her heart? And yet she died drunk in the American Mission House, Hanover Street, Boston, and the servant in the next room heard her cry:

"Oh, Christ, have mercy on me! Oh, God, for Jesus' sake, save me!" But she died drunk, and the bottle of brandy by her side was only one-third full, though she had brought it in full.

I may be getting on delicate topics, but I have had to deal with facts, not theories. I have had to deal with men and their experiences. I knew a man in whose pulpit I spoke in 1848. Dr. Eddy told me that he was the most eloquent minister in many respects that he ever heard. He was the pastor of a very fashionable church. The night I spoke he was to offer prayer. He was very much intoxicated. Dr. Skinner asked me if I would testify in the case. They were going to depose this man for drunkenness. I said, "No, I will give no testimony whatever." Still he was deposed, and I know that this Doctor of Divinity, who had preached the Gospel to thousands for twenty-eight years, stood in a low dram shop, with his face blackened, and a number of degraded and dissolute

men jeering him, as he stood there and preached some of his old sermons for whiskey, to stave off delirium tremens.

Oh, Christian tipplers, beware! Christian dram drinkers, beware! The thing itself is a moral evil, caused by a physical agency. I could give you fact after fact. There was a man in the streets of Albany, whose name I will not mention, or give any clue as to his identity. Dr. Sprague, of Albany, was called upon to visit him in the station-house. He was there mad drunk, jabbering Greek and Latin quotations. Who was he? He was a man who was elected to fill the pulpit vacated by the death of one of the greatest preachers Great Britain ever knew. They gave him a situation as a professor. Six months ago he was found in New York strapped to an iron bed—mad! These men have no grace in their hearts—never had? Oh! I tell you there is no power on earth like this drink, and we fight it with all our might, and fight it with all the power God has given us, asking his blessing on the grand warfare that is going on and will go on through the ages, until his seal shall be set upon this fruitful source of misery and death.

Our principle of total abstinence is a lawful principle. It is a sensible principle. Can you find me a man sixty years old who will say, "I am sixty years of age; I never drink a drop of intoxicating liquor, and I regret that I didn't learn to drink it when I was a young man?" Men have come to me by the score—I say it within bounds—one of them the son of a well-known man, who, as he grovelled at my feet and clasped my hands, said:

"For the love of God help me out of this hell."

"What is the matter with you?"

"Drink's my curse."

Yes, that's it. It comes from the prison,—*"Drink's my curse."* It

comes from your houses of correction,—*"Drink's my curse."* It comes echoing from the lunatic asylum—*"Drink's my curse."* It comes from the pale-faced wife, and the starving children—*"Drink's my curse."* It comes hissing hot through the black lips of the dying drunkard—*"Drink's my curse,"* and not a man who has escaped but rejoices in the fact to-day.

Look at the wrecks of men to be seen on every hand. Oh! young men, I wish I could lift the curtain that conceals from your view the secrets of this charnel house. A man about forty years of age, I suppose, a graduate of Edinburgh University, came to me and showed me his diploma as a physician. He was quite a fluent linguist and a very cultivated gentleman, but the mark was upon him. I was with him some time, and when he left me he said to me, "I am very much obliged to you, Mr. Gough, for your kindness to me. You have told me the truth, but it's no use. There's no hope for me. Will you shake hands with me? I'm a lost laddie—good-bye."

How many "lost laddies" are there; lost, lost! A living man lost—yes. It's an awful sight to see a living man a lost man, and there are such. I knelt at the family altar with a doctor of divinity in New England in 1852, and I heard him pray. He was the pastor of a large church. To-day he is a drunkard, and employed as a hostler in a stable in Boston. When Mr. Moody was holding his meetings, it was decided to go and see him, and do something for him. What was the result—"Go away from me. You know who I am. You know what I am. You know what I have been. Go away from me. The doctor prescribed it for me to save my life, but he has damned my soul—go away from me!"

Lost! lost! lost!! and there are men who are breaking loose to-day,

going across that line which, if they cross, I fear there is no hope for them. It is horrible when we see the results of this drinking system, and yet observe men stepping forward to fill up the ranks as death mows the others down, ready to begin again. It is fearful; it is pitiful.

Then what shall we do? Our principle of total abstinence is a simple method. It is so simple! What we want is that men and women should adopt it. We ask you, then, to adopt this principle not only for your own sake, but for others. Oh! these men need help. They know that the bitter appetite is there like the smouldering ovens of a volcano ready to be roused by the first dram drunk. Don't tamper with the appetite. Don't think, if you have abstained for ten or more years, that you can drink a little moderately. I remember reading of a gentleman who had a pet tiger. The tiger was in his study one day, and the gentleman's hand was hanging over the chair. The tiger was licking his hand, and on the gentleman attempting to remove it, the animal with a low growl and a snarl, fixed its claws in the gentleman's arm. The tiger stood with its ears thrown back, its tail stretched, and was evidently preparing for the fatal spring. The gentleman, keeping his eyes fixed upon the tiger, rang the bell and ordered the servant, to bring the pistol, with which he shot the tiger dead. He then looked at his hand and observed blood upon it, the sight and smell of which had aroused the tiger's dormant nature. So it is with the appetite for drink, which is ever ready, like the tiger, to make the fatal spring whenever it is for a moment tampered with.—*The Advance.*

—I desire to have a league, offensive and defensive, with every soldier of Christ.—*John Wesley.*

ONLY TRUST HIM.

Mr. Moody, in a sermon on this subject, preached recently in Cleveland, related a touching incident, as follows:

When we were in Philadelphia I was going out of the depot building one night, tired out. We had had a long session, and I thought I could not talk any more, and was going home to rest. There was a man at the door, who looked as if he had not a friend in the world. I said to him, "What is the trouble?"

He said he had come down from Altoona to find Christ, and had attended the meetings, but had not got any good, and he had got to go back that night without Christ. I said,

"Are you sure you have got to go back without him?"

"Yes," he said; "I could not find him."

"Well," I said, "I think there is some mistake about it. Look here, my friend, can you trust God to save you?"

"Why, yes," said he, "I can do that."

"Well," said I, "do you suppose the Lord would let you go to perdition trusting him?"

"Well," said he, "he wouldn't, would he? I never thought of that. He wouldn't, would he?"

"No," said I, "he wouldn't. He would never let a soul go down into the dark cavern of death trusting him."

"Why," said he, "I understand it. Good bye." And off he went.

You may say that is so very simple; but he has made the way so plain that "a wayfaring man, though a fool, need not err therein."

—The gold of the sanctuary must be tried before it is accepted; and is thrown into the fire, not because it is of no value, but because it is so precious.

HOW SHALL WE GET MONEY?

BY M. B. FULLER.

This is an age of progress; old customs and theories pass away and new ones take their places. The world is moving on and we must keep up with it. There are many great Christian enterprises to carry forward and we want to do our part in the grand work. Churches must be built; the Gospel must be carried to the heathen; benevolent enterprises for the destitute must be multiplied as poverty and suffering increase. What is our part in the work? To do all we can. How shall we accomplish it? That is the question. In general we go to the Bible for direction in practice as well as in faith. Let us see whether we can find in it any light on this important question. A few passages must suffice, and we hope they may stimulate to further study of the subject. David vowed unto the mighty God of Jacob; Psalms cxxxii: 4-5 "I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the Lord, a habitation for the mighty God of Jacob." How did he fulfill his vow? A beautiful description is given in full in 1 Chron. xxix; 1-9. David said to the people, "I have prepared with all my might for the house of my God. . . . Then the chief of the fathers and princes . . . and captains . . . and rulers offered willingly, of gold 5,000 talents and 10,000 drams, of silver 10,000 talents, . . . and they with whom precious stones were found gave them. . . . Then the people rejoiced, for that they offered willingly, . . . and David the king also rejoiced with great joy."

Christ says, Luke ix: 58, "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head." Yet he was fed and clothed by the kindness of disciples, friends, strangers and even sinners. In Acts vi: 1-6, we have

an interesting lesson. "And in those days when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost, and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor and Timon and Parmenas, and Nicolas, a proselyte of Antioch; whom they set before the Apostles: and when they had prayed, they laid their hands on them." Again, there were poor saints in Jerusalem to be cared for, Acts xi: 29-30. "Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: which also they did." 1 Cor. xvi: 2. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 2 Cor. viii, 1-4.—"Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gifts and take upon us the fellowship of the ministering to the saints." 2 Cor. ix: 1-7, "For as touching the ministering to the saints, it is superfluous for me to

write to you; for I know the forwardness of your mind, for which I boast of you to them in Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." Rom. xv: 26. "For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem." These are some of the Scripture examples.

Let us now examine briefly some of the modern ways of raising money for similar purposes. Imagine David advertising a grand series of bazaars, fairs, festivals, socials and dime parties to get money for the temple. Imagine, if you can, the Beloved Disciple saying to others, "We must have an oyster supper to get money to provide our Master with suitable clothes for his work." Suppose the disciples (Acts vi), had said, "We have had a great revival, now let us raise money for the widows; we will stop preaching the gospel for a while, we can do that any time. Let us have various entertainments and give the proceeds to the widows. Get all the young people, sinners and all, stirred up, and let us see what we can devise to bring in money. The cause is noble and should arouse enthusiasm. Let the shrewd ones devise, and we will carry out their plans; the end justifies the means."

Paul wrote from Phillippi to Corinth. Suppose he were to-day writing from Cleveland to Oberlin and conforming to present customs, he must write somewhat as follows: "The people of Cleveland, as you have seen by the Leader, have been doing a noble work in raising money for the different church enterprises; the churches have held grand bazaars and fairs and festivals and oyster

suppers and dime parties, and almost everything which could be thought of, and have got a little money out of everybody. They have furnished amusement for all who would pay for it. They have enlisted saints and sinners, all have done nobly. The young ladies have written letters to all the young men, and these were sold from their Post-offices for ten or fifteen cents apiece. They have fish ponds, and sage ministers have fished out dolls and jumping-jacks at twenty cents each, which cost only a trifle. Grab-bags have furnished great fun, and have brought in large returns. All kinds of fancy articles have been made and sold at magnificent prices. Now I am going to Oberlin and we want a good time there. What I have written will give you some hints as to the line of effort. Some one may suggest additional plans, for some of you have made it a study. Get the people aroused, ministers, faculty, students, citizens, all. Oberlin people have lost some of their notions, they will take hold if you get them awake; make it a grand success, and rival Cleveland."

Why should these things sound incongruous, almost sacrilegious when put into the mouth of Paul? He was a disciple and a preacher; so are we disciples and preachers. In a recent number of the *Advance* in an article under the title "A New Departure" Mrs. Emily Huntington Miller gave a defense of Paul's methods. We would like to hear the other side if there be any. Now I am a young man preparing to preach the gospel; I want to succeed in it, and all these questions must be met. Shall I follow David, and Paul and the other disciples; or have their methods become obsolete? Some wiser one please answer, for several of us want to know.

Oberlin, O.

—God hears no more than the heart speaks; and if the heart be dumb, God will certainly be deaf.

LIFE BEGUN.

The *Episcopal Recorder* gives an anecdote of a moral, industrious man, who fulfilled his duties creditably, but had one peculiarity that cropped up on all occasions—a thoroughly discontented spirit. Nothing was right; no weather pleased him; no advantages gratified him; no kindness satisfied him; there was always something wanting. He and his wife were regular in their attendance at meeting, but they had no concern about their souls; and he only coldly, but civilly, assented to any word dropped upon the subject of religion. At the end of five years he left his situation for another of the same kind, with the addition of a little gardening, in which he took some pride. Occasionally some pretty flowers of his rearing, were left at the house of his former master, and inquiries made of a kindly nature. Thus passed some years, till one day he called to leave a message. Having given it, he was about to go, when a word was spoken as to the importance of eternal things over the things of time. The man's countenance lighted up at once, and, putting his hat on the floor, he said, "Oh, I did so long to tell you what the Lord in sovereign mercy has done for my soul!" Seeing the surprise with which this news was received, he said, "Ah! you may well wonder, as I do at myself. Just to think of the Lord taking me in hand, and bringing me to know Him, and to love Him! It seems past belief—indeed, at times I can't believe it myself." Asking for a few particulars as to this great change, the man, with much simplicity, said, "No one had any hand in it at all but the Lord. He began it and ended it. You know what a discontented creature I was. Nothing pleased me—everything was wrong. I never thought God or man did anything right, for I was always of that discontented turn. God took hold of

that sin of mine, and showed me my wickedness. It condemned me day and night. For a year I had no hope, no peace; but, in the midst of all my blindness, the Lord visited me, and cleared off all my sin, and brought in such a heavenly peace that I can never describe. Oh, how different everything looked! I assure you," said the man, with energy and glistening eyes, "from that time everything has changed. The fields, and the garden, and my work, and the weather, seem quite different. I know the change is *here*—in my soul—and I feel it is the Lord's work, and I know to what I owe it." "And to what do you owe it?" was asked. "Why, to sovereign grace," said the man. "No thanks to me, I'm sure. It was the Lord's work, from first to last, and he well deserves the praise.

DECEITFUL RICHES.—Usually when a worldling is dead, we ask, how rich did he die? O! say many, he died rich; he hath left a great estate. Alas! the poor man hath slept his sleep, lost his dream, and now he awakes, he finds nothing in his hand. Where lies his golden heap? Only the rust of that heap is gone to witness against him; his mammon fails him, only the unrighteousness of it follows him; others have the use of it; only the abuse of it he carries to judgment with him: he hath made his friends, but he hath undone himself:—So that I may justly write this motto upon every bag, this is the price of blood. Shall I then treasure up the price of blood? No! Christ hath instructed me, as a steward; therefore, what I have, and need not, Christ shall have in his members, that need, and have not. So the transitory creatures, when they shall slide away, shall not carry me with them; but when I shall pass away, I shall carry them with me.

—Live one moment at a time, and that moment by faith in the Son of God.

BEATING THEIR MOTHER.

Benjamin Franklin, writing to Thomas Paine, urging him not to publish the "Age of Reason," said to him: "You are probably indebted to religion for the habits of virtue on which you so justly value yourself. You might easily display your excellent talents of reasoning upon a less hazardous subject, and thereby obtain a high rank. Among us it is not necessary, as among the Hottentots, that a youth, to be raised into the company of men, should prove his manhood by beating his mother." The pertinency of this argument as against Paine cannot fail to be seen by any one. And it is equally applicable to the modern apostles of infidelity and their more noisy followers.

What Franklin advised Paine not to do is what the advocates of infidelity of all shades of ability and attainments, are busily engaged in doing. They are beating their mother. To Christianity do they owe all that distinguishes them from heathen. Blot out all that Christianity has done for the education, civilization and elevation of mankind, within the last eighteen centuries, and what of intelligence, good order, development of the forces of nature, and human happiness would remain? These men and women who are seeking to discredit the Bible, to destroy the church, and to blot out the name of Christ as the atoning Saviour for sin, from the records of the world, are indebted to the educational institutions whose foundations were laid by Christian hands for whatever of learning, science or philosophy they may have; and to the influence of the religion of Christ for protection by Christian laws, for the happiness and purity of their domestic life, and for all that is tender, beautiful and grand among men.

If ingratitude to parents be one of the basest exhibitions of human

nature, who can measure the extent of the depravity which leads those who have received so much from Christianity to revile it, to labor for the destruction of its institutions, to dishonor it, and cast contempt upon its author, and even to strive to dethrone the God of the Universe? Let those who profess so much sympathy with all that is truthful and good, and who boast such a profound esteem and affection for all that is human, at least cease to evince their supposed superiority by beating their mother—Christianity. This proceeding is, to say the least, very unseemly, and is something of which manly natures ought not to be guilty.—*Presbyterian Banner.*

—The rays of happiness, like those of light, are colorless when broken.

—The great man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burden cheerfully; who is calmest in storms, and most fearless under menace and frowns; and whose reliance on truth, on virtue, and on God, is most unflinching.

—Few will question the observation of Rev. H. W. Bellows, though a Unitarian, that he "never knew one man or woman who steadily evaded the house of prayer and public worship on the Lord's day—who habitually neglected it, and had a theory on which it was neglected—that did not come to grief, and bring other people to grief."

—Private prayer is the golden pipe through which the Lord is graciously pleased to convey spiritual blessings to the soul. He knoweth all our wants, and, without our asking him, could supply all our wants in the best manner and at the best possible time. But he will be inquired of by the house of Israel, to do for them according to the exceeding great and precious promises he has given.

EDITORIAL.

FALLING.

That there is no need that any one should, under any circumstances, fall from the grace of God, the Scriptures plainly declare. Yet that every one may, they are equally explicit. "Wherefore let him that thinketh he standeth take heed lest he fall.—1. Cor. x, 12. God never warns where there is no danger. But the Bible abounds in warnings against falling—hence we conclude that the danger must be great. "Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."

Young converts are in danger. A little compromising here and a little there—going to a party "just this once,"—conforming to the world "to gain influence," and the Holy Spirit is grieved, and the poor, ensnared victim begins to fall away from God. Discouragement sets in, and the race for eternal life is given up.

Established Christians are in danger of falling from grace. Solomon was old and wise, yet he fell. He probably did not know it, as he kept up all the forms of the worship of God. So many who consider themselves established Christians are really destitute of saving grace. They are of the world. But Christians have come out from the world and are separate. Some are covetous. "For this ye know, that no covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God."—Eph. v, 5.

Preachers are in danger of falling. Perhaps no man since the days of the Apostles ever had more influence over the preachers with whom he was associated than John Wesley had over those who labored with him. Yet he says of them, "Our preachers, many of them, have fallen. They are not spiritual. They are not alive to God. They are soft, enervated, fearful of shame, toil, hardship. They have not the spirit which God gave to Thomas

Lee at Pately Bridge, or to you (Mr. Mather) at Boston. Give me one hundred preachers who fear nothing but sin, and desire nothing but God, and I care not a straw, whether they are clergymen or laymen. Such alone will shake the gates of hell, and set up the kingdom of God upon earth."

If John Wesley's standard is correct, and who can doubt it? where are the preachers who, if ever converted, have not fallen? How many do you know who are not "fearful of shame, toil, hardship?" How many who are full of faith and of the Holy Ghost, declaring the truth of God with all boldness? How many can say "the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God."—Acts. xx, 23, 24.

There are some, thank God, who are ready to obey the call of Christ at the loss of all things.

But how few, even of those who profess to be fully consecrated to God, are willing to go even among their own countrymen to preach, unless they have an organized society to back them up, and their support assured in advance? How few of those who have been truly converted and called of God to preach retain the simplicity, the zeal, and the self-denial of their first love!

If so many preachers are merely professionals, following the ministry for a living; if so many are destitute of saving grace, is it any wonder that the cause of Christ is scandalized by ministers falling into gross sins?

St. Peter gives a preventative against falling. It is reliable—applicable to all cases, and within the reach of all: "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."—2 Pet. iii, 18.

SELFISHNESS.

There is nothing that clings to man like his selfishness. It is the last thing that grace roots out of the human heart. The appetites may be subdued, the affections controlled, the temper brought into subjection, pride overcome, and still selfishness remain. It is the last enemy that holds out in the soul of man against the dominion of grace.

A young man came to us recently for spiritual help. We found that his difficulty was an unwillingness to obey the call of God to preach. Some years ago he went out on a circuit in Canada, full of faith and courage. He met with *encouraging success*. The Lord gave him favor with the people, and accompanied the word he preached, with the power of His Spirit. A local preacher, a man of means, and a man of high standing in the church, kindly offered him a home. After he had been there some weeks, the preacher noticed a remarkable falling off in the condition of his horse. From being fat and lively, as he was when he went there, he became so poor as scarcely to be able to get around the circuit. This was the more remarkable, as the preacher himself took care of his horse, and was told to give him all the oats he wanted, from a well-filled bin. The farmer noticed his changed appearance, and told the preacher he must give his horse more oats. The preacher did so. But his appearance did not improve. One morning, after taking care of his horse, the preacher unexpectedly went back to the barn for something he had left. To his surprise and horror, there stood the farmer, with a measure, taking away the oats from the horse. Without saying a word, he turned and went back to the house saying to himself he would never preach again. He at once left the circuit, without expressing any reason, and of course lost his peace and joy in God.

This was doubtless an extreme case. Yet how few there are on whom you can depend to do any service for you as carefully as they would do it for themselves! Yet anything less than this falls below the Gospel rule. Our Saviour says, *Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.*—Matt. vii. 12. This is a simple rule, easily applied to his own conduct, by any one who honestly desires to make the application. It requires of us, *when we undertake to do anything for another*, to do it as faithfully as we would for ourselves. His interests should be as safe in our hands as they would be in his own. It may be we expect an insufficient recompense, or even no recompense. That makes no difference. When we promised to render the service, we laid ourselves under obligations to do it well. Paul says, "I am debtor both to the Greeks and to the Barbarians." Not that they had done anything for him. They had persecuted him on every occasion, whenever the slightest pretext could be found. But he had undertaken, in answer to the call of God, to preach to them the Gospel of Christ. By assuming the duty, he felt himself under obligations to make known to them the great truths which should make them wise unto salvation. No matter how they treated him, he was still their debtor.

Then when you find yourself doing by others—using their property, doing their errands, or construing their words or actions—more unfavorably than you would do by yourself, rest assured that selfishness is at the bottom. You are not fully saved. You need to die out more fully to self. A more complete consecration is called for. You should seek by importunate prayer the pentecostal fire—that will burn up the selfishness still remaining. Do you want this thorough work? Nothing short of it will introduce you into the eternal kingdom of God.

Among the few sayings of our Lord, recorded by all four of the evangelists, is the following, to which we all do well to take heed: "He that loveth his life shall lose it; and he that hateth his life in this world, shall keep it unto life eternal."—John xii, 25. See also, Matt. x, 39; Mark. viii, 35; and Luke ix, 24.

UNION.

Whether union is desirable or not depends altogether on the things which are to be united. In nature, substances which have no affinity for each other may be mixed, but they will not unite. Light and darkness have no communion. God has separated sin and holiness. They will not harmonize. Men may seek to unite them, but the effort is vain. They have nothing in common. Christ will not walk with Belial, even though the latter may covet his company.

It is folly to seek to unite a church that has come out from the world, with a church that is conformed to the world. It will not improve either.

The Mississippi is a clear stream; the Missouri muddy. When they come together the united stream is muddy. A few drops of ink will color a tumbler-full of water.

It is now quite the fashion to cry out for union. Some, in their great zeal for union, have scattered their own families, and wherever they gain an influence, they divide those whom God has united. They introduce, wherever possible, a spirit of division. Against such we are warned. "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."—Rom. xvi, 17, 18.

Our first aim should be to get people to the Lord. When they are really united to Him they will be in harmony with each other. "But he that

is joined unto the Lord is one spirit."

—1 Cor. vi, 17. This union is an individual one. It is brought about by a personal, voluntary, permanent consecration to God. Lamps hanging around a wall must each be filled and trimmed and lighted by itself. When each sends out its own pure light there is no difficulty in making them shine in common. So when you get people filled with God's blessed Spirit, it is easy to get them united. Those who were baptized with the Holy Ghost on the day of Pentecost needed no exhortation to bring them together. Of their own accord they had "all things in common."

Still among those who are united to the Lord and who have his Spirit, differences of opinion may arise. This was the case with Paul and Barnabas. But neither of them was wrong. They disagreed, probably because it was best that they should disagree. They could no longer work together because the time had come when they should work apart. More heard the Gospel from their Heaven-touched lips than could have done if they had stayed together.

But when we find ourselves disagreeing with God's saints, we should see that we are not self-willed. It is hard to admit that we can be wrong. Yet he who never admits it makes but little improvement. A spirit of submission becomes a disciple of Christ. Whenever others have as much right to their opinion, as we have to ours, we should never insist upon having our own way. We should concede, as far as we can, even to the weaknesses and prejudices of others where concession involves no sin. "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the spirit in the bond of peace."—Eph. ix, 1-3.

BE SERIOUS.

The Spirit of God never dwells with a spirit of levity. The two are not agreed. There is as wide a difference between the joy which the Lord gives and the joy of the world, as there is between the natural motions of a living being and the contortions of a dead one produced by electricity. A true Christian is not gloomy and morose—and he is no tlight and trifling. There is something ghastly in the mirth of a man standing on the gallows, on which in a few moments he is to suffer for his crimes. No rightly disposed person would feel like laughing at his witticisms and imitating his jokes. So no Christian who is alive to eternal realities can sport with his fellow men on the brink of ruin. If he is in a proper spiritual condition he has no disposition to do it.

Many preachers would succeed much better in their work if they had religion enough to make them serious. But if one goes in for sport and fun through the week, he cannot expect that the solemn truths which he utters on the Sabbath will have any more influence with his congregation than they have with him. He may affect an earnestness he does not feel, but few will be deceived. If you walk with God, seriousness will characterize the whole of your deportment. He that holds converse with Deity is not amused at trifles. An elephant does not cut antics like a monkey. A herald sent from Heaven with an important message for mortals does not behave himself, when out of the pulpit, like a strolling actor. He is not deceived by the flimsy pretense that to gain an influence with sinners, he must smoke or joke with them. Paul's exhortation to a young minister was: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."—1. Tim. vi, 12.

Those you make sport with will de-

spise you. By your acts you place yourself on a level with them and they will in their own estimation place you below themselves, for they will say that they are not hypocrites—they do not claim to be anything more than they are.

A Christian is engaged in a serious work. To escape hell and gain Heaven is the most important work in which a man can be employed. He can be no trifer who believes the words of Christ. "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment."—Matt. xii, 36.

IN BROOKLYN.

We had the pleasure of attending the General Quarterly meeting at Brooklyn, N. Y., the 17th and 18th of January. It was a blessed season. The testimony of the saints showed that they are holding on their way rejoicing. The large and attentive congregation manifested a deep interest in the word preached.

Action is being taken to raise a fund to build a church, which is greatly wanted. There is no place where free churches are so much needed as in our large cities. But it is very difficult to establish one. Land is high. The population, especially the working classes, is fluctuating—it costs so much to build and sustain the popular churches that every method known to man is adopted to secure for their support every one possessed of means. Many are artfully drawn in to pay their money against their settled, conscientious convictions. They support religious institutions in which they have no confidence.

AMONG THE GERMANS.—On Monday eve, following the General Quarterly Meeting, we preached for our German Society in New York. They worship in a hall on Grand Street. It was crowded by an intelligent, interested audience. We have rarely enjoyed a service better. God was in

our midst, of a truth. All felt his presence. A number rose for prayers as seekers of salvation. A few clear testimonies were given. At the close, Brother Kettles, the pastor, stated that they had a fund previously raised and invested in Government bonds of two thousand dollars towards buying a lot and building a church. He said that those who felt free to do it might give in their names with the amount which they felt free to pay for this purpose. In about ten minutes, without urging, with the best of feeling, he raised over one thousand dollars to be added to the amount on hand. This was another demonstration of what has long been an established conviction with us, that there is no way to raise money among Christians like appealing directly to their love for Christ. He who truly loves Christ will do more out of love for him than from any other motive.

AT ALTON, N. Y.—Under the labors of Rev. A. Smith, the Lord is graciously pouring out his Spirit. A number have been converted, and the work seems to have only commenced. We spent the Sabbath, Jan. 25th, with them, and it was a memorable day. The altar was filled at the close of the morning service with seekers for pardon and purity. In the evening a number came forward seeking pardon. We trust the work will go on till hundreds are saved.

OUR PROSPECTS are brightening. Some of our friends are taking hold in good earnest to extend our circulation, and with the best results. We tender to such our sincere thanks. New subscribers may still be sent in. We trust all our friends will take hold and send us one or more new subscribers. We can still supply the January number. Call the attention of young converts to THE EARNEST CHRISTIAN. It will help them spiritually to read it. Let us hear from you soon.

MISTAKES.—It is a very great annoyance to us to see typographical errors in THE EARNEST CHRISTIAN. Generally it is remarkably free from them. In this respect it will usually bear a favorable comparison with any magazine in the land. But sometimes we overlook an error. Sometimes when we are away, errors will creep in in spite of the care of competent persons whom we leave in charge. We console ourselves with the reflection in such cases, that those who notice the errors, will know how to correct them. It is human to err—and, we must confess it—printers are human.

CORRESPONDENCE.

THE EARNEST CHRISTIAN has been a great blessing to my soul. For nearly twenty years I have been a reader of this best of magazines. During the time I was teaching, we—teachers in the same school—kept various magazines and exchanged with each other. I examined, too, most of the religious publications of the American press. In the M. E. Church, I took three of its largest papers. Since that time, I have been led to look for real salvation publications. The conclusion to which I come after all this review, is just this: that what it professes to be—a magazine for the diffusion of Bible religion—THE EARNEST CHRISTIAN is beyond all question, so far as I know, the best, religious magazine in America.

D. W. HART.

OBITUARY.

Mr. David Warner—father of Rev. W. W. Warner, David S. Warner, of Spring Arbor Seminary, and of Miss Ella M. Warner of Chili Seminary—departed this life in holy triumph, at his residence, in Geneseo, Livingston, Co. N. Y., December 27th, 1879. Aged 63 years and 9 months. He was born, lived and died, on the farm taken up by his father, David Warner, in the early settlement of the country.

Brother Warner gave his heart to God in early life, and united with the M. E. Church, of which he continued a member until he united with the Free Methodist class at Groveland, about eleven years ago. His wife, and some of the children, had united with the class when first organized; but Brother Warner was slow in following his convictions, in regard to changing his Church relations. When, however, he had decided the question, he assisted freely with his means in erecting a house of worship, and maintaining the principles of Free Methodism.

He was highly respected in the community in which he lived, as a man of integrity and uprightness. In his Christian course, he was subject at times, to great depression of spirit, under temptation, thus preventing that constant state of victory, in which it is the will of the Lord, to preserve his children. But God, who is rich in mercy, was pleased to sanctify, his last affliction, to his spiritual good.

Though poorly in body, he attended the last session of the Genesee Conference, as delegate from the circuit to which he belonged. He was confined to the house most of the time after his return home.

Soon after Conference, he said to the writer that he did not feel as clear in his mind as he wished, and desired to be remembered at a throne of grace. A few weeks later, he felt better in his mind, and remarked, "It has been good for me to be afflicted." It was apparent, that God was drawing him closer to himself; but it was not until the Sabbath previous to his departure, that he gained the signal victory, that he enjoyed, the last week of his earthly existence. Calling his wife and daughter, to engage in prayer, he made such a specific, definite, and entire consecration of himself and all to God as brought down the divine blessing, in a wonderful manner, on his soul. From this time he seemed filled with holy comfort and ecstasy, ex-

claiming, over and over again, "Glory, Glory, Glory, Saved to the uttermost, Saved to the uttermost." The following expressions are a few, among many of like character, made during his few remaining days,—*"I feel as if I was right on the borders of Heaven."* *"This is Heaven begun."* *"He fills me with Himself."* *"He gives me the victory over all."* *"The grave looks lovely."* *"I am all ready, I want to go."* *"This is no fiction, this is reality."* *"O how I praise God, and will to all eternity, that he ever gave me such a family; that would not give me up, but held right on to me, till I got saved."* Thus, with the clear light of eternity, shining on his soul, he gave his emphatic endorsement to the course of his family in the past, and exhorted them to be valiant for the truth, and do all they could, to snatch poor souls from ruin's brink. He called his children, one by one, to his bedside, and placing his hand on the head of each, gave them his parting counsel, and benediction. He had a word of exhortation for all who came in, and left messages for friends not present. It was remarked by himself and others, that his mind seemed unusually clear. Those who witnessed these scenes unite in declaring, that they were indescribably glorious. In the presence of such victories, sorrow and suffering flee away from Christian hearts. The family mourn not as those who have no hope.

GEO. W. COLEMAN.

LOVE FEAST.

J. SIMONSON.—My soul rejoices in the God of my salvation. Jesus is watering my soul with his Spirit daily, and he is feeding me with the manna that never perishes; therefore my heart praises him with all the power he has given me, and I intend to press forward to the mark, that I may have a glorious entrance to the kingdom of my Redeemer, where all the blood-washed are!