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THE

Earnest Christian

AND GOLDEN RULE.

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No. 1

AN APPEAL TO YOUTH.

BY REV. B. T. ROBERTS.

"Remember now thy Creator in the days of thy youth."—Eecl. xii, 1.

Children are naturally inquisitive. At an early age they begin to inquire about God. But as they advance in years and in wickedness, they cease their investigations into the nature and attributes of that majestic Being who is of "purer eyes than to behold iniquity," and who cannot look upon sin with allowance or approbation.

Sinners, old and young, are forgetful of God. Not that they never think of him, for God, in his infinite mercy, forces himself at times upon their attention. But they dismiss him from their thoughts as soon as possible as an unwelcome intruder. He speaks in the muttering thunder, and as peal after peal, and flash after flash, strike upon the outward senses of the sinner, he trembles at this slight putting forth of the finger of the power of the Almighty. But the clouds retire, the sun shines forth, the alarm felt is attributed to weakness of the nerves, and God is banished again from the mind. At

times they recollect God, but do not remember him.

They forget to worship God. This duty is enjoined by nature herself.

They forget to obey him, they follow their own inclinations or the fashions of the day in preference.

Forgetfulness of God is a great sin. He so accounts it. "Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee. And when the Lord saw it, he abhorred them, because of the provoking of his sons, and of his daughters. And he said, I will hide my face from them, I will see what their end shall be; for they are a very froward generation, children in whom is no faith."—Deut. xxxii, 18-20. "The wicked shall be turned into hell, and all the nations that forget God."—Psa. ix, 17. "Now consider this, ye that forget God, least I tear you in pieces, and there be none to deliver."—Psa. l, 22.

I. To remember God is to think of him, to believe in him, to worship him, to obey him, and, in brief, to consecrate ourselves unreservedly and forever to his service. It is to seek him, implore him for the par-

don of our sins; to have our sins blotted out, our hearts renewed, transformed and sanctified by his grace.

It is to believe on his only begotten Son, Jesus Christ, as the propitiation for our sins, our mediator, our prophet to instruct us, our priest to atone for us, and our king to govern us and protect us. It is to become Christians, not merely by profession, but by possession of all that mind that was in Christ.

II. But we are urged to remember our Creator in the days of our youth, *now*, not to defer it till uncertain to-morrow shall come. *In the days of thy youth*; we are not to await the maturity of manhood or the ripeness of old age.

You who are in youth should become Christians,

1. *Because the claims of God upon you cannot otherwise be met.*

He is your *Creator*. Your parents have cared for you as none others have. You owe them a debt of gratitude you can never repay. The most of men have generally a regard for their parents. Ingratitude to parents has been considered, even among heathen nations, as one of the blackest of crimes. Olympias, the mother of Alexander, was of a very unhappy, fault-finding, jealous disposition. She narrowly inspected the conduct of others, and uttered many complaints to her son which he uniformly bore with patience. Antipater, one of Alexander's generals, whom he had left in command in Europe, once wrote him a long letter complaining of her conduct; to whom Alexander returned this reply, "Knowest thou

not, that one tear of my mother's will blot out a thousand such letters?"

Your obligations to God are infinitely greater than those which you owe to your parents. While you are then, mindful of the less duty, do not neglect the greater. To him you owe life and friends, and all your blessings.

2. *Your sinful tendencies are increasing.*

The time to train a tree to the shape you may desire, is when it is young and pliant. We all have dispositions which, if not restrained and overcome, will inevitably work our ruin. But your passions and appetites, which unfit you for heaven, may be much more easily subdued now, than when they are strengthened by repeated indulgence. The sinner of confirmed, vicious habits, may be saved through the omnipotence of grace, but he is liable to relapse into vice.

It looks to you like a great undertaking to become a Christian. It is really so. It would be a great undertaking for you to set out in defiance of the cold and snows and ice of the Arctic regions, to make a voyage to the poles; or to resolve to brace the heat and fevers and pestilence of Africa, in order to explore the hidden regions of Ethiopia; or to acquaint yourself with all the science of the day, but it is a far more important undertaking for you to become a Christian.

But the undertaking will never be less.

"A pebble in the streamlet scant
Has turned the course of many a river,
A dew drop on the baby plant
Has warped the giant oak forever."

Difficult as is the work of self-subjugation, and bringing these sinful hearts into harmony with God, and fitting them for heaven, it is less difficult in youth, than it will ever be again.

3. It will save you from those vices and crimes which will stamp with infamy your character, and render your salvation extremely improbable if not impossible.

At a revival of religion a few years since, a young man found his way to the House of God, and an arrow of the Almighty found way to his heart. When the invitation was given, he went to the altar, and expressed a desire to flee from the wrath to come. On retiring from the church, he was rallied by his young associates, who ridiculed his seriousness, and endeavored successfully to dissuade him from becoming a Christian. He became uneasy, left college, obtained a midshipman's warrant, and went to sea. In a short time he organized a conspiracy and formed a plan to mutiny, put to death the officers, and take possession of the ship. The plan was discovered, he was tried by a court martial, and the son of Secretary Spencer, a distinguished member of the Cabinet at Washington, was put to an ignominious death.

Youth become corrupt and abandoned at a much earlier age than formerly. In our cities and villages but few young men remain moral, unless they are decided Christians. Could you watch many of them, who put on the outward garb of morality, as God watches them, you would see some whom you least suspect, at the drinking-saloon, the

gamblers' table, and the haunts of debauchery, and to meet these expenses skilfully purloining from their employers' till. Youth is confident. But you should learn from the experience of others. Let their fatal career prove a warning.

4. You can be much more useful by embracing religion when young. The idea of usefulness should enter largely into your plans for life. Settle it then, that he is most useful who aids most in peopling heaven.

Some of these young men ought to be preparing for the ministry, who are not yet even converted. Some, who are living to no purpose, spending all their earnings, ought to be laying by, that they may aid in sending the Gospel to the heathen.

If God has endowed us with talents, we ought not to bury them in the earth, in living for the world, but devote them to his service. If our abilities are less than others', we ought to cultivate them the more carefully, and employ them the more assiduously in the service of our Creator.

Says Dr. Olin: "What victories might we not anticipate, what enlargements for Zion, could the whole host of our young men be induced to gird themselves with strength, and enter upon the whitening field to which they are called, with something like the primitive spirit of Christianity. It would be as the birth of a new dispensation. They who are ready to perish would revive again, and all the islands of the sea would rejoice. The church is well furnished with ideas. What she now wants is agents to execute them. She wants an army of youth,

large-minded and large-hearted, and deeply baptized into the saying Spirit."

Those who have been most useful were converted young. Jonathan Edwards, converted when a youth, entered the ministry at the age of nineteen. Whitefield was converted at seventeen and began to preach at twenty-one. The Wesleys were converted young, and devoted themselves from their youth, to God.

5. If you do not embrace religion when young, the probability is that you never will. The great mass of Christians now in the church gave themselves to God in youth. Men who have been most largely instrumental in the conversion of souls, have remarked that the youth constituted by far the greater part of the subjects of revivals. God says, "I love them that love me; and they that seek me early shall find me."—Prov. viii, 17. "Whom shall he teach knowledge? and whom shall he make to understand doctrine? Them that are weaned from the milk and drawn from the breasts."—Isa. xxviii, 9.

6. You will be the happier to all eternity for embracing religion when young.

"For the son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works."—Matt. xvi, 27.

"And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever."—Dan. xii, 3.

(1) By embracing religion when young and then remaining faithful

till death, your good works will be much more abundant than they could be if you deferred the work of salvation till later in life.

(2) You can turn now to righteousness.

7. The liability to die in youth is another reason for seeking God early.

"Leaves have their times to fall,
And flowers to wither at the north wind's
breath,
And stars to set—but all
Thou hast all seasons for thine own, O death!

We know when moons shall wane,
When summer birds from far shall cross the
sea,
When autumn's hue shall tinge the golden grain,
But who shall teach us when to look for
thee?"

Death pays no respect to age or station. His relentless hand will soon strike the fatal blow.

A NEW SERMON OF AN OLD.—
St. Paul teacheth the art of heavenly thrift—how to make a new sermon of an old. "Many," saith he, "walk, of whom I have told you often and now tell you weeping, that they are enemies to the cross of Christ." Formerly he had told it with his tongue, but now with his tears; formerly he taught it with his words, but now with his weeping. Thus new affections make an old sermon new. May I not, by the same proportion, make an old prayer new? Lord, thus long have I offered my prayer dry unto thee, now, Lord, I offer it wet. Then wilt thou own some new addition therein, when, though the sacrifice be the same, yet the dressing of it is different, being steeped in his tears who bringeth it unto thee.—*Thos. Fuller.*

—As every lord giveth a certain livery to his servants, Charity is the very livery of Christ. Our Saviour, who is the Lord above all lords, would have his servants known by their badge, which is love.

A CHRISTIAN'S REWARD.

BY REV. J. A. GREENE.

"Behold, we have forsaken all, and followed thee; what shall we have, therefore?"—Matt. xix, 27.

I. "We have forsaken all." This saying clearly unfolds the true character of Christ's disciples, and teaches us what constitutes the kingdom of heaven. Christ tells us "the kingdom of heaven is like unto a treasure, hidden in a field; the which when a man hath found he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." "And again, it is like unto a merchant-man seeking goodly pearls, who, when he had found one of great price, went and sold all that he had, and bought it." Consequently, whosoever would obtain the hidden treasures of grace and glory, must go and do likewise.

If one would find the pearl of great price, he must in a Scriptural sense, sell all that he hath in order to obtain it, for this is the price placed upon it. If we have but one talent, give it to God in consecration, and the pearl is ours. If God has given us ten, it will cost us the whole to obtain the hidden treasure. "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." The early disciples knew full well what it meant to count the cost and pay the price. When to take upon them the name of Christian, amounted to the same in the sight of the world as becoming the filth and off-scouring of all things; when to be known as a follower of Christ was about the same as signing their own death-warrant; they knew what Peter meant when he said: "We have forsaken all."

Would to God that more of Christ's modern disciples knew what it meant, for it implies as much to-day as it did in the days of the apostles. Although in this age those bearing the name of Christian are allowed a

good reputation from the world, yet these who do "live godly in Christ Jesus, suffer persecution."

"He that saith he abideth in him, ought himself also so to walk, even as he walked." If we would be Christ's disciples we must seek what he sought, which was in every instance and under all circumstances the glory of the Father; and must forsake what he forsook, all selfish motives and indulgences, sinful practices and ungodly associations.

1. "Sinful practices." If any one is engaged in any illegitimate pursuit, to become a follower of Christ he must abandon it at once. For instance, if for the sake of filthy lucre one has dealt out to his fellows the beverage of hell, he must close his doors, empty the contents of his kegs, and cease to do the devil's work, even if it costs him his home, his bread, or his life; if it takes off right limbs or plucks out right eyes. "For it is more profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." The command is, "Let the wicked forsake his way." All sin, of whatever description, must be faithfully renounced, as utterly inconsistent with Christian discipleship.

The impenitent sinner lives after the flesh, according to the course of this world, fulfilling the desires of the flesh and of the mind. The followers of Christ mortify the deeds of the body, and walk not after the flesh, but after the Spirit. They renounce every vicious habit, and freely sacrifice upon the altar of conscience and truth, all that is injurious to soul or body.

2. "Ungodly associations." The disciples of Christ obey the injunction, "Come out from among them, and be ye separate." They realize the truth of Christ's statement to the apostles, "The world will love his own; but because ye are not of the world, but I have chosen you out

of the world, therefore the world hateth you." Those who are of the world are companions of the wicked, are actuated by the same principles, and are governed by the same maxims; but when grace intervenes, the ties which once bound the now regenerated man to sinners are broken. "He renounces the hidden things of dishonesty, and has no fellowship with the unfruitful works of darkness."

Although Christ does not forbid every kind of intercourse with the wicked, yet he teaches his subjects the evil and danger of making them constant companions or intimate friends. "Be not unequally yoked together, with unbelievers." "Who-soever, therefore, will be a friend of the world, is the enemy of God." Hence like Moses, Christ's followers choose to suffer affliction with the people of God; like David, they become companions of them that fear the Lord, and their delight is with the excellent of the earth.

II. "And followed thee." Not only did the apostles forsake all, but they followed Jesus. The Word tells us that as we have received Christ, so we are to walk in him. There are many who make a start toward the kingdom of heaven, and at first forsake all, but by failing to follow Christ, they are overtaken and fall a prey to the enemy of souls. The apostles not only forsook their fishing nets, and the seat at the receipt of custom, but they followed Christ both to prison and to death. So we are to follow him. "All hail reproach and sorrow, if Jesus leads me there," is the language of every child of God.

His disciples follow him as their teacher. "He speaks as never man spake." "His word is spirit and life, and is able to save the soul." His disciples listen to his voice by perusing his Word, and by obeying the dictates of the Spirit. "Hear ye him."

III. "What shall we have, there-

fore?" Whatever motive in Peter's heart prompted this question, Christ kindly gave an explicit answer, and in the context we read, "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, shall receive an hundred fold, and shall inherit everlasting life." Hence, we see Christ amply rewards his followers for all the service they bestow. May the Lord help those who are doubting, and murmuring over their trials, to look up and by faith grasp this promise. As I think of this it causes my soul to "mount up with wings as eagles," and causes me to feel that I shall run and not be weary, and walk and not faint, and I would proclaim to all, "In my Father's house are many mansions." "I go to prepare a place for you."

Mansions, crowns, robes, palms, a seat with him upon his throne, the promise of having part in the first resurrection, and best of all, eternal life promised to those who forsake all and follow Christ. Can we not afford to accept of this offer, and close the contact with the world? "Will ye also be his disciples?" This promise being made to those who forsake all, implies that only those shall receive the fulfillment of it; consequently those who do not "tear the dearest idol from their hearts, and worship only him," shall inherit eternal death.

The question which ought to concern us most is, "Have we forsaken all?" Have we renounced the world, with all covetous desires of the same? or does a love of the dollar dampen our zeal for God, or lessen our love for Christ and souls? If the property of Christians was wholly consecrated to God, would his cause go begging as it now does? And would not the ministry receive a more comfortable support? If the ministry had greater confidence in the promises of God, and would look to him instead of the church

alone for support, would he not send along the ravens with a portion of meat, when church-members refuse to carry it? Let us remember this promise, and pray as did the ancient apostles, "Increase our faith." Dear reader, how do you follow Christ? Are you walking in the way of his commandments, and following him fully, or are you trying to serve him with a divided heart? If so, can you not now make the consecration complete?

Let the enemies of Christ repent and believe; let them forsake all and follow him, that by so doing they may inherit eternal life. But let the saints rejoice; let them follow on to know the Lord; let them return and come again to Zion with songs and everlasting joy upon their heads."

—Until we lose our proud delight in conquering, shall we be able really to conquer.

—Hope never hurt any one—never yet interfered with duty; nay, always struggles to the performance of duty, gives courage and clears the judgment.

—Lord, I discover an arrant laziness in my soul. For when I begin to read a chapter in my Bible, before I begin to read it, I look where it endeth. And if it endeth not on the same side, I cannot keep my hands from turning over the leaf to measure the length thereof on the other side; if it swells to many verses, I begin to grudge. Surely my heart is not rightly affected. Were I truly hungry after heavenly food, I would not complain of meat. Scourge, Lord, this laziness out of my soul; make the reading of thy word not a penance, but a pleasure unto me. Teach me that, as among many heaps of gold, all being equally pure, that is the best which is the biggest, so I may esteem that chapter the best, that is the longest.—*Thos. Fuller.*

UNHOLY DESIRES.

The evil thoughts and feelings of the heart must all be banished in order to perfect holiness. God will allow no unholy desires, no unclean thoughts, no worldly feelings, in his holy mansions. Fellow-believer, take this matter to heart. Are you living like the crowd? Do you participate in the follies and vanities of the world?—you are not separated to God, and in that state of mind cannot enter heaven. "Nothing that defileth shall enter there." However you may say peace to your soul, if evil lusts are within you, if you are hankering after worldly enjoyments, you are not sanctified, not fit for heaven. Can God change his nature? Will he lay aside his holiness to become like sinners? Impossible. His nature and ways are unchangeable. We praise God for this. We rejoice that he is infinitely holy. To be happy we must be holy like Himself. This is settled law of the universe. Sin hath torment. Sin is hell itself. If you really desire happiness, be holy, like a holy God. Holiness gives peace, rest, joy. Everlasting thanks to God for the way of holiness in Christ. Cast away every hindrance, every besetting sin, and be holy unto God. I heard a professing Christian say, lately, in a corrupt world like this it was impossible to be holy. But, said I, "Christ has overcome the world; don't doubt His Almighty power, trust him fully; He saves from every hindrance, from all sin." Wonderful, indeed, above all comprehension, is Christ's cleansing blood. Try it, prove it, make full test of it, that you may escape eternal sin in hell, and be among the pure, holy, loving, happy spirits with Christ Jesus, King of kings, Lord of lords, in heaven.—*Words of Faith.*

—Sorrow is a summons to come up higher in Christian character.

SERVICE, NOT SERVICES.

BY REV. T. MONOD, OF PARIS, FRANCE.

"The calling of assemblies I cannot away with."—
Isa. i : 13.

God speaks of the meetings of His people, the new moon, sacrifices and Sabbaths, as an offense unto Him. The "multitude" of them wearies, and He asks to what purpose are all these busy, frequent, yet empty services. Do not mistake service for services! Many think religion flourishes if services are well attended. But unless we are willing and obedient, our, "fat things" will not make us fat. They will rather harm us. This is a solemn thought. The real question is, what I am going to do for God's service? Here is a father who says to his son, "Go, work to-day in my vineyard." When evening comes, and the son returns home, the father says, "What have you been doing to-day?" "Oh! I have been getting up, washing, dressing, and breakfasting." "That is all right. What next?" "Taking a walk, coming home, and taking lunch." "Indeed! and what next?" "Having a good dinner and preparing for a good night's rest." "Well," the father would say, "but what have you done in my service?" Paul says, "Ye serve the Lord Christ." Your vocation is the main part of your service for Him, provided you are in the place where He would have you be. If you are not clear about that point, be sure and inquire of Him.

In a well-ordered house there are many servants, and, if one tried to do another's work, there would be confusion. Do your work and do it faithfully. If God has special and occasional service, beyond this, He would direct you to it.

Again remember what the apostle says about service in Rom. xii: 11: "Not slothful in business, fervent in spirit, serving the Lord"—fervent, that is, quite hot, boiling. You

might as well try to run a locomotive without steam as try to serve the Lord without fervor. How shall you get it? You can get it in a measure from the influence of those who themselves are warm in God's service. Do not be afraid of them. Go near them. Catch fire from such as Samuel Rutherford, whose volume reminds me of a contrivance they had before matches were invented. I remember it, though I was then but a very small boy. It was a kind of bottle, containing some mixture, into which you dipped the match, and it immediately took fire. These letters of Rutherford's are just like that. When you feel dull, lukewarm, cold, read one or two of those letters, and provided your heart is sincere, see if it does not set you on fire. But we have better than that. We have Rutherford's Master. There are the words of Christ, and the Spirit of Christ. The central source of holy zeal, of burning love, is there. The Lord says, "If any man serve Me, let him follow Me."—John xii: 26. That is the way to be fervent. If you want to serve Him; keep close to Him all the time. I understand that verse much better ever since I read in the Book of Kings that Elisha went after Elijah and ministered unto him—1 Kings xix: 21.

Again, be willing to do what is humble, what seems useless, if He so direct. It is a great trial of patience. Moses tended sheep forty years. God did not care so much about sheep as He did about the making of Moses. Christ was thirty years old when he began his public ministry. God's chief difficulty with us is, not filling, but emptying us; not edifying or building up, as it is pulling us down. In our army when a man is wounded, they take him at once out of the ranks and put him in the rear to take care of him. He is not fit for the fighting till his wounds are healed. Not so in the Lord's army. There the faint are

in the heat of the battle, and the wounded lead the van-guard. Look at the history of the church, and you will see that most, if not all, of those whom God as employed in a signal manner for his glory, have been, in one way or another, among the most afflicted of men either in heart or in body, sometimes in both. Therefore, do not be afraid of suffering. Do not think that suffering interferes with service. On the contrary, it helps it on. When, therefore, we offer our prayer to God, and ask Him to take us and make us, do not let us forget to put up another petition between these two, and asks Him also to break us. That is a short and comprehensible prayer: "Take me! break me!" God, answering that prayer, can do something with us. While we inscribe on our banner the beautiful motto, *Excelsior*, let us write *Humilior* upon our heart.

The work of God is mostly hidden work, fully known to Him, known partly to those who are the immediate objects of it, scarcely known to ourselves. I am afraid, nowadays, there is a great deal too much speaking about the work done or doing. We have hardly begun some service, but we must blow the trumpet, and let every body hear of it. I have sometimes thought how well the apostles got on without newspapers—and the work was done all the same! Some one will say the times are altered. Surely they are, and it would be rather absurd to pretend that we should not make use of the press. We want information concerning the Lord's work; it instructs, edifies, and stimulates us, but we must not court publicity. We must not think it is of importance that everything done and said should be noised abroad, or that the absence of publicity, of sympathy even, can interfere with the vitality and success of a work truly done for God. Among the astonishments of the last day will be that of seeing, coming out

from all sorts of nooks and corners, people whose names were unknown, and to whom God will say, "Friend, come up higher."

Finally, if we are thus doing God's work fervently, humbly, patiently, though obscurely, looking to Him alone, we, like our Master, will finish the work that He was given us to do. Only as we abide in Christ, can we be able to complete our work. Mere machinery and outward activity are of no account without this daily dwelling in, and drawing from, Him. Then our service and our services will be acceptable. Let me close with the beautiful lines of one whose name has been mentioned, and who used the rare gifts of a true poet of the Master's glory—

"Now the long and toilsome duty
Stone by stone to carve and bring;
Afterward the perfect beauty
Of the palace of the King."

—*Homiletic Monthly.*

KEPT BY THE POWER OF GOD.—
If we would be kept by God's power, we must yield to his power. He who would be kept from any sin must consent to abandon all sin. No man can be allowed to select the sins which he will abandon. No man can be allowed to choose to follow the sin which he counts respectable, and expect to be kept from the sins which he esteemed disgraceful. There are many men who would be glad to be kept from some disreputable sin, but they are unwilling to turn from all iniquity. They who put themselves into God's hands for keeping, submit soul, body, will, and everything they have and are to the divine keeping; and to them the promise is made, "submit yourselves to God, resist the devil, and he will flee from you." Man must have a master. If he will not yield to God, he must yield to Satan. It is only when he has accepted the Lord as his Head and King that he is safe under his protection from the wrath and fury of the adversary.—*The Voice.*

OPEN-AIR PREACHING.

The almost universal abandonment by Christian ministers of open air preaching is, perhaps, the most incomprehensible feature of the Christianity of the present day. If the influence of the evil one can shut Christ's preachers out of streets, squares and parks, there are vacant lots in many convenient places which might be hired for a trifle. If the noontide sun is too powerful, a tent may be provided, or there are beautiful summer evenings. At all events, it is not hotter here than in Palestine, where Christ and the Apostles preached in the open-air. If it rains sometimes here it rains much oftener in Scotland, where there has been an immense amount of open-air preaching first and last. If the open-air preacher is liable to molestation, so were Whitefield, Wesley, and the Apostles, who counted not their lives dear to them that they might win souls. If some lungs are weak are not others strong? and are we any worse off in this respect than former generations, and other nations? Perhaps the very worst way to reach unrepenting sinners is to shut the preacher up within four walls.

As some people deprecate outdoor preaching, it may be necessary to ask what the teaching of God's word is on the subject. Has open-air preaching been sanctioned or practiced by the Master himself? Can we point to any examples in Scripture of those who were called to preach the gospel, doing so in the open-air. Those who have the slightest acquaintance with the Word of God, understand that in the Old Testament, as well as in the New, open-air preaching is both enjoined and exemplified?

Our Divine Master preached on a mountain side, "and seeing the multitudes He went up into a mountain, and He opened His mouth and taught them." He preached by the

sea-shore, in boats, and on the streets of Capernaum. Did He not preach in the Temple and in the Synagogues of the Jews? Yes, but, less is recorded of His sermons on those occasions. Is the servant greater than his Lord? If the Master preached in the open-air, so ought the servant; nothing should be degrading to him, which the Master established by His example. We ought to get all we can into the churches, and go into the streets and lanes of the cities, and into the highways and hedges, and preach Christ there. The great Apostle to the Gentiles was celebrated as an open-air preacher; the first Gentile convert to Christianity in Europe was under his preaching "by a river side." We find him on Mars Hill, almost in the center of the city of Athens, where he condemned the idolatries of the city, and urged the people to seek and serve Jehovah as the only living and true God.

God has greatly owned the faithful preaching of the gospel, in the streets, lanes, highways and hedges. We can find evidence of this in the history of the Church, in every age. Who has not either read or heard of its success in modern times? George Whitefield was abundant in labors in the open-air. In Great Britain and Ireland, as well as in America, he preached to thousands of earnest listeners. In Scotland, he addressed as many as 30,000 people, and multitudes were awakened and brought to the Saviour through his instrumentality. He had to suffer persecution, as those will have to do, more or less, who thus take up the cross. Some went so far as to say that "the wark at Cambuslang was a wark o' the devil." Whitefield, in writing to a friend in regard to his first visit to Edinburgh, said, "I preach twice daily, and expound at private houses at night; and am employed in speaking to souls under distress a great part of the day. Every morning

I have a constant levee of wounded souls. I have a lecture in the fields, attended not only by the common people; but persons of great rank."

Wesley, Fletcher and the Haldanes were greatly blessed in the open-air. Dr. McDonald, "the apostle of the Highlands," preached to many thousands of people; sometimes ten and fifteen thousand people gathered to hear the gospel at his lips, and there are not a few still alive who can testify that it was under his preaching they were brought to Christ.—*Selected.*

LENDING TO THE LORD.—A few years after the late civil war a Christian man received a letter from a friend engaged among the Freed-people, stating the urgent importance of securing a place for a school and meeting in a certain neighborhood. The sum required was large for the proposed giver, quite beyond what he could spare from his income. The purchase of more land than was required for the school premises was proposed as some security. On reading the letter the words of the Saviour, "give to him that asketh thee," were strongly brought to the mind of the party receiving it. It was a test not only of prudence but of faith, and in response to what appeared the Master's will, the sum was sent, with the direction that if it could ever be returned, well; if not, it was given to the cause.

Time went on. Other investments were lost or reduced in value, but this gift to the poor proved to be a loan to the Lord, and was returned principal and interest, coming, too, at an opportune time. "The good man will guide his affairs with discretion," yet there are times when the Master calls for acts of faith which transcend the bounds of ordinary prudence.—*Exchange.*

—Envy is usually more quick-sighted than love.

THE POWER OF PRAYER.

There are doubtless few persons who have not sometime in their lives had, either in their personal experience or that of their immediate associates, evidence that there is a God who hears and answers prayer. Many a man who does not pray habitually, can remember the time when he did pray in the hour of his extremity, and did not pray in vain. But there are many of the Lord's dear children to whom God has proved himself again and again a prayer-hearing and a prayer-answering God. In the years that are gone by, when adversity has assailed them, when sorrows have come upon them, when poverty has oppressed them, and when every other refuge has failed, they have fled for help to Him who is mighty to save, and have found his grace sufficient, and his arm strong to redeem and victorious to deliver. But with many of those who have thus tasted that the Lord is gracious, and have proved his power to hear and answer prayer, this matter of answered prayer is, to-day, a sacred memory rather than a present fact. For some reason, if they have not ceased to believe in a prayer-hearing God, they have failed to put him to the proof. Their prayers have become formal, and if they would seek instances of answers to their prayers, they are obliged to go far back, instead of gathering them up by the way-side as they pass.

It is well to remember all the way that God led us, in the years gone by. It is better still to know that he leads us now, and that to us is fulfilled the gracious word, "The Lord shall guide thee continually." It is well to remember and to know who it was that took us from the horrible pit and the miry clay; it is better still to know that he still establishes our goings, and that his new song has never died upon our lips.

O man of God, make haste to prove the power of prayer. Be encouraged by the invitations of Him who taught us that we "ought always to pray and not to faint;" who himself made his life of pilgrimage, pre-eminently a life of prayer; and who hath taught us in his word to come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.

Have we yet learned the value of this privilege of prayer? Do we know how to prize our opportunity of entering into the presence of the King of kings? Have we learned how tenderly he invites us and how graciously he receives his children? And shall we not henceforth, by the love we bear to him, and the love which he was borne to us; by the needs which press us and the joys that await us, make haste to carry every woe and every want and lay it at the mercy-seat? If in everything, by prayer and supplication with thanksgiving, we do let our requests be made known to God, then the peace that passeth knowledge shall keep our hearts through Jesus Christ. Let us accept the divine invitation, and prove in our daily and hourly experience that God hears and answers prayer.—*Common People.*

—With every exertion the best man can do only a moderate amount of good; but it seems in the power of the most contemptible individual to do incalculable mischief.

—The very thing which some call fanaticism, is no other than heart religion; in other words, "righteousness, peace and joy in the Holy Ghost. These must be felt or they have no being. All therefore who condemn inward feelings in the gross, leave no place either for joy or love in religion; and consequently reduce it to a dead, dry carcass.

CLEARING ONE'S SELF.

A few days ago, a very uncommon scene was witnessed at the opening of the Passaic County, (N. J.) Court. One of the most prominent and respected members of the bar, a man who, like the late Horace Binney of Philadelphia, had made it a rule not to undertake cases in which there was apparent even a shadow of fraud or injustice on the part of his client, made a motion to address the Court upon a personal matter. Being told by the judge to proceed, he said:

"It has been my misfortune to commit a grievous offense against this Court, and as the offense was committed in public it is no more than right that I should ask forgiveness in public. Some time ago I was retained as counsel in a case in which the recovery of certain sums of money was sought. The plaintiff was a gentleman from New York, and the case was brought before your Honor in Bergen County, when holding court at Hackensack. Among the items of money sought to be collected was one of \$1,000 for drawing a will. The will was a small one, and the charge was certainly exorbitant. My better judgment told me it was wrong, but I was self-willed, and began the suit. I will not so far accuse myself as to say that I intended to recover the whole \$1,000; no, I thought the jury might allow a fair compensation. But I should not have brought the suit. In this I did wrong, and for this humbly crave forgiveness. I thereby offended the Court, the Law and God, the source of all law, and I want to confess my faults so that I may be forgiven. Again, I have at times not taken the rulings of this court with the grace and obedience they deserved, and for this I crave pardon."

Such a confession of error, never before heard in that court-room,

was received with great astonishment and an impressive silence. Then the judge assured the Christian lawyer that he knew of no offences which he had committed against the Court, or, at least, if such had occurred, they had been along ago forgotten. How little this vehement clearing one's self in the light of Christ, is comprehended by the natural mind, may be perceived by the reporter's comment upon the incident—that the lawyer's zeal for religion or temperance, together with his ill-health, was thought to have "slightly affected his mind"—a condition of being beside one's self (we may add), far too infrequent—*Friend's Review*.

REPENTANCE.

God requires restitution of whatever we have, at any time, unjustly taken or detained. For, that being in right not our own but another's, keeping it is continuing and carrying on the injustice. Therefore the prophet Ezekiel makes it an express condition of forgiveness. "*If the wicked restore the pledge, and give again that he hath robbed; then he shall surely live he shall not die.*" Nor was it till Zaccheus had engaged to restore amply what he had extorted from any one, that our Saviour declared, "This day is salvation come to this house." So that to think of raising wealth by fraud, and then growing honest, is the silliest scheme in the world; for till we have returned or offered to return, as far as we can, all that we have got by our fraud, we are not honest. Nay, suppose we have spent and squandered it, still we remain debtors for it. Nay, suppose we got nothing, suppose we meant to get nothing, by any wicked contrivances, in which we have been concerned; yet if we have caused another's loss, any loss for which money is a proper compensation; what we ought never to have

done, we ought to undo as soon and as completely as we are able, however we straiten ourselves by it; otherwise we come short of making the amends, which may justly be expected of us; and while so important a part of repentance is wanting, to demonstrate the sincerity of the rest, we cannot hope to be accepted with God.—*Archbishop Secker*.

THE THORN IN THE FLESH.

One passage of Scripture which some men use to contradict the doctrine of holiness is this subject. If they understood it properly, it would contradict themselves. Paul does not contradict this doctrine by this passage, but on all occasions exhorts his converts to strive for this blessed state of religion, warning them that "without holiness no man shall see the Lord." Paul was a faithful and obedient servant of the Lord. He did all in his power to save souls. Also he was free from all men, yet, he made himself servant unto all, that he might gain the more. "He was made all things to all men, that he might by all means, save some." And as Paul was so much concerned about the souls of all nations within his reach, the Lord prepared and qualified him for the work; not by sending him to a college, but by an abundance of revelations. The Lord saw that Paul was in danger, lest he might exalt himself above measure on account of his revelations, therefore was given to him "a thorn in the flesh: the messenger of Satan to buffet him;" for this thing he besought the Lord thrice, that it might depart from him, and the Lord said unto him, My grace is sufficient for thee; for my strength is made perfect in weakness.

Are there not many preachers at the present time, who, instead of having a thorn in the flesh, have a number of thorns in their hearts, such

as pride, covetousness, deceit, anger, intemperance, and what the flesh is heir to. And they are just as anxious to retain these thorns in their hearts, as Paul was to have the thorn in the flesh removed; for if they would beseech the Lord, the same as Paul did, they would have better success than he had. For, instead of a benefit to them as the thorn in the flesh was to Paul, they are a curse to them; it causes their ruin and destruction. And how do they honor, pride and exalt themselves, when they imagine they know a great deal. And such persons are inclined to oppose the doctrine of holiness, and use this text for their defence. The advice which is proper to such, is this: Search the Scriptures, and do not select certain passages, and cast the rest away.—*Gospel Banner.*

PRESUMPTION.

A young German countess, who lived about a hundred years ago, was a noted unbeliever, and especially opposed to the doctrine of the resurrection. She died when about thirty years of age, and before her death gave orders that her grave should be covered with a solid slab of granite; that around it should be placed square blocks of stone, and that the corners should be fastened to each other and to the granite slab by heavy iron clamps. Upon the covering this inscription was placed: "This burial place, purchased to all eternity, must never be opened."

All that human power could do to prevent any change in that grave was done, but a little seed sprouted, and a little shoot found its way between the side stone and the upper slab, and grew there, slowly but steadily forcing its way until the iron clamps were torn asunder, and the granite lid was raised, and is now resting upon the trunk of the tree which is large and flourishing. The people of Hanover regard it

almost with superstition, and speak in lowest tones of the wicked countess; and it is natural they should; for as I stood beside that grave in the old churchyard, it certainly impressed me more deeply than I can express.

INTENSITY OF MORAL CONVICTIONS.

BY REV. E. P. MARVIN.

First fix it in your mind that moral convictions are realities, and not fictions. Some things in themselves are true and right, and others false and wrong, and we are bound to believe and act accordingly. Moral distinctions are not left to our caprice, whim or pleasure. Thinking and calling black white does not make it so, and calling it by its right name, black, is no violation of heaven-born charity. The charity of indifference to moral convictions is counterfeit and treasonable.

Why will not those who advise a liberal creed, liberal preaching, and a liberal Christianity, also, in consistency, approve a liberal set of school-books for our children; for example, a "liberal arithmetic" for the counting-house, by which you may reckon as you please, and a liberal system of ethics, by which you may do as you please?

What are we to think of professed ministers of Christ, who flatter and fellowship bold and wicked blasphemers, like R. J. Ingersoll, and utter at no time anything severer than that "they take a rather one-sided view of Christianity."

Christ called men who opposed the truth, "vipers," and "children of the devil."

Paul met a far less guilty opponent than Col. Ingersoll, on the island of Cyprus, and being filled with the Holy Ghost, he fixed his eyes upon him and said, "O, full of all subtlety and all mischief, thou child of the devil, thou enemy of all

righteousness, wilt thou not cease to pervert the right ways of the Lord?"—Acts xiii, 10. If error is harmless, truth is worthless. We are commanded to preach the Word as positively revealed, and not our own "latest thoughts," or some fine human theories, to please itching ears.

Moral distinctions are founded in "the eternal fitness of things," and they are defined and proclaimed to us, by the moral rules of the universe. They are as real as the existence of the soul itself, as thought, feeling, pleasure, pain, or even material things. They are as real as the difference between the character of God and Satan, or heaven and hell.

Our conceptions may indeed sometimes be confused or feeble, but this does not affect the objective reality. The eye may be color-blind, but color remains a reality, and so men may be conscience-seared, but still right is right and wrong is wrong. God pronounces curses upon those who seek to confuse moral convictions. "Woe unto them that call evil, good, and good, evil; that put darkness for light and light for darkness; that put bitter for sweet, and sweet for bitter."—Isa. v, 20.

Again, we should realize that these moral distinctions are of tremendous importance. They constitute the great difference between men and devils.

They constitute the basis of all religions, and of the great "conflict of ages." Moral evil is essentially the worst thing in the universe, and moral good is the best. The introduction of moral evil has changed Paradise into a groaning creation. "Sin, when it hath conceived, bringeth forth death. The distinction between truth and error, right and wrong, is then as important as that between woe and weal eternal.

God hates error and wrong with infinite hatred, and loves truth and right with infinite love. "Abhor

that which is evil; cleave to that which is good." Here are the two strongest words. "Abhor," hate from your inmost soul, loathe, forsake, eschew, abominate. "Cleave," adhere to, link to, join, espouse. Abhor the one as a horrid and deadly monster, and cleave to the other as a beloved friend. The two are coupled together. If you do one, you will also do the other. According to the laws of nature, if you love truth and right you will hate error and wrong with corresponding intensity.

A good lover is a good hater, and the one is as much a virtue of holiness as the other. "Ye that fear the Lord hate evil," is a divine command. It is as much your duty to hate evil as to love virtue,—to hate sin as to love holiness, to hate impurity, drunkenness and dishonesty, as to love the opposites.

When a pastor asked a candidate for admission to the church, "Do you love Jesus?" a Scotch elder suddenly put in the interjection, "Do you hate sin?"

Christianity stimulates, intensifies and strengthens all our moral powers, and makes man strong and courageous. It teaches us to strive, fight and agonize.

When we read of the meek and lowly virtues, we are apt to think Christianity a pale, colorless, bloodless, weakly and pusillanimous thing; but this is a capital mistake. This is a one-sided view. It builds up characters that can love with a tenderness passing the love of woman, but that can also hate with almost the vigor and intensity of Satan. Read Christ's awful woes and his sweet invitations blended in the eleventh of Matthew.

Christ calls and commands us as a military captain, to whom we are bound by the sacred "*sacramentum*," like the Roman military oath. He does not say, "If ye love me,

* Sit and sing yourself away,
To everlasting bliss; "

but, "If ye love me, keep my commandments." Tenderness and strength should be blended as in the character of Christ, Paul, John Knox and Martin Luther. "The disciple whom Jesus loved," was certainly a very affectionate and tender-hearted man, but it is a mistake to regard him as a weak and an effeminate man, destitute of strong convictions. Witness his fiery zeal to "call down fire from heaven" upon a certain village that rejected the truth.

The Bible model for our imitation, is a man of intense moral convictions, bright thoughts, burning emotions, who can love the sinner with divine compassion, but hate the sin with intense and supreme hatred. God's wrath against evil, burns to the lowest hell, but his love for a lost world is,

"Higher than the highest heaven;
Deeper than the deepest sea."

We should abhor evil even in persons who are ever so highly exalted in society, church, state, literature and art. Purple and fine linen and the incense of popular adulation, should not blind our moral sense, nor abate the intensity of our convictions against evil.

Before we join the "maddened crowd" in praise of the most popular novelist and the most popular actress of to-day, let us pause and consider, that both of them are open and shameless sinners against the seventh commandment.

We all need this intensity of moral convictions to anchor us to truth and right, amid the almost resistless drift of error and wrong. We need it to produce convictions upon others in gospel services. And it is for the church to touch and quicken the torpid conscience of the world, with the sanctions of divine truth and the power of the Holy Ghost.

—I will listen to any one's convictions; but pray keep your doubts to yourself; I have plenty of my own.

JOYFULNESS AND USEFULNESS.

Above all things, see to it that your souls are happy in the Lord. Other things may press upon you; the Lord's work even may have urgent claims upon your attention; but I deliberately repeat, it is of supreme paramount importance that you should seek to make this the most important 'business of your life. This has been my firm and settled conviction for the last five and thirty days. For the first four years after my conversion I knew not its vast importance; but now, after much experience, I especially commend this point to the notice of my younger brothers and sisters in Christ. The secret of all true, effectual service is joy in God, and having experimental acquaintance and fellowship with God himself. But in what way shall we attain to this settled happiness of soul? How shall we learn to enjoy God? how obtain such all-sufficient, soul-satisfying portion of him that shall enable us to let go the things of this world, as vain and worthless in comparison? I answer, this happiness is to be obtained through the study of the Holy Scriptures. God has therein revealed himself unto us in the face of Jesus Christ. In the Scriptures, by the power of the Holy Ghost, he makes himself known unto our souls. Remember, it is not a God of our own thoughts or our own imaginations that we need to be acquainted with; but the God of the Bible, our Father, who has given the blessed Jesus to die for us. Him should we seek intimately to know, according to the revelation he has made of himself in his own precious word.—George Muller.

—The trouble with our praying is not so much that we do not pray enough or have not faith enough, as that we all want to be on God's ways and means committee.

EXPERIENCE

OF MRS. LIBBIE DAVENPORT.

I enjoy the consciousness of a soul at peace with God—that integrity both of heart and life, that enables me to enjoy his presence and favor in which is fulness of joy. I cannot attend the public means of grace and enjoy communion with God's people, yet through *THE EARNEST CHRISTIAN* and *Free Methodist*, I have to-day received a crumb from my Master's table, while reading the living testimonies of those who give the trumpet no "uncertain sound." I have truly felt "Blessed are the people who know the joyful sound." I am proving that the bolts and bars of circumstances cannot control

"The thought, the freedom of the soul."

The most precious and constant means of grace, within the reach of every child of God (communion with God), keeps my soul peaceful and happy amid the storms and trials of life. I realize it is as much my duty and privilege to live a holy, humble, consistent Christian life, as at any time in all the past; and that the work of grace will not be done till I obtain the crown. I have read of "starvation circuits," but the land in which I dwell, is

"A land of corn and wine and oil,
Favored with God's peculiar smile
With every blessing blest."

In my Lord, I find boundless resources of saving grace.

He is made unto me righteous, sanctification and redemption. I am proving that the effects of righteousness are quietness and assurance forever. I am upheld by the same righteous, omnipotent arms that move the world. I shall hold fast the profession of my faith without wavering, knowing that he is faithful who has promised. At home or abroad, in the city or wilderness, in sickness or health, living or dying, anywhere, everywhere and always, I am de-

voted to those principles of truth and righteousness that were implanted in my soul when the glory of the Lord shone round me, and he accomplished this work of saving grace in my soul. No toil, no privations, no suffering shall deter my onward progress. The cross with its reproach and its glory, is mine now. Heaven with its imperishable joys shall be mine also.

THE BIBLE.—Take the Bible away, and what a mockery is human philosophy! I once met a thoughtful scholar who told me that for years he had read every book which assailed the religion of Jesus Christ. He said that he should have become an infidel if it had not been for three things:

"First, I am a man. I am going somewhere. I am to-night, a day nearer the grave than last night. I have read all that they can tell me. There is not one solitary ray of light upon the darkness. They shall not take away the only guide and leave me stone blind.

"Secondly, I had a mother. I saw her go down into the dark valley where I am going, and she leaned upon an unseen arm as calmly as a child goes to sleep upon the breast of a mother. I know that was not a dream.

"Thirdly," he said with tears in his eyes, "I have three motherless daughters. They have no protector but myself. I would rather kill them, than leave them in this sinful world, if you could blot out from it all the teachings of the Gospel.—*The Voice*.

Seek not so much to know thy enemies as thy friends; for where one man has fallen by foes, a hundred have been ruined by acquaintances.

—The stars give us a light that is not their own, so do Christians reflect the light of Jesus who is the Light of the world.

OUR VOWS.

BY CHRISTIANA.

No one ever yet truly entered the service of the Lord without making vows of allegiance to his new master. God will not pardon a sinner, nor entirely sanctify a believer, unless such an one will promise to live to him alone. He makes a covenant with the soul, and the soul must make one with him. Just so long as we keep our part of this covenant, just so long we receive the favor of God, and retain a sense of peace and communion with him; and just as surely as we break our vows, we forfeit this favor and break off this happy intercourse with him.

While our vows all mean loyalty to the Lord, they have different forms, and though they may be said or sung, yet they are made to God and consequently bind us to a fulfillment; for what a fearful thing to make promises to the Lord of heaven and earth, and break them. Yet this is what many are doing.

It is no new occurrence; back-slidden Israel began it of old, and people who say they have been fully justified from the guilt of sin, and saved from its power, are doing it to-day all through the land, in all the churches.

Some break their vows because they are not strong enough, spiritually, to resist temptations that press on every side; some break them ignorantly, and others knowingly and willingly, who seem, from their subsequent course, to have reserved to themselves the privilege of keeping or breaking them, just as they choose.

This class forms one of the most troublesome elements with which the church has to deal; they seem impervious to the most convincing arguments, deaf to the most earnest exhortations, and blind to the fact that they are standing stumbling-

stones in the way of those who are acquainted with the history of the ups and downs of their religious life. Their brethren do not know where to find them; they are not always even; in the Wednesday evening prayer-meeting, they may be on the mountain top, singing,

"This poor, faithless world shall all go;
Forever I turn from it now;
For none but my Jesus I'll know,
Recorded on high is my vow."

But in Friday night class they have no testimony to the preciousness of Jesus, nor to his keeping power, not even an "Amen" passes their lips, and they cannot rejoice with those who are being blessed. What is the matter? They neglected or refused to watch and pray; went back to the world in some matter, or sought something beside Jesus.

There is no hope that they will do any good in the cause of religion nor be saved in eternity, until they deeply feel the claims of God and their personal responsibility. Who are those most prized among our brethren and sisters? Those who are steadfast, immovable; always abounding in the work of the Lord; of whose Christian sympathy we are always sure, and whose theme is invariably, "salvation." Examine, as thoroughly as we can into the secret of their steadfastness, and we find they are always saying,

"Thine would I live—thine would I die;
Be thine through all eternity;
The vow is past beyond repeal,
And now I set the solemn seal."

And their daily prayer is:

"Do thou assist a feeble worm
The great engagement to perform;
Thy grace can full assistance lend,
And on that grace I dare depend."

Such people carry with them the sweet perfume of a life loyal to Christ, and their very presence speaks of the glorious possibility of keeping all our holy vows, and of living

"Above the world and sin,
With heart made pure and garments white,
And Christ enthroned within."

"When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay."—Eecl. v, 4-5.

THE REVISED BIBLE.

BY REV. R. GILBERT.

The Bible revision, now nearly completed, and soon to be published, is a matter of deep interest to every earnest Christian. If God has given a revelation to man, it is our interest and imperative duty to present it correctly to the English speaking world. It is now five hundred years since Wyckliffe made the first translation of the Bible into English. Since then, several translations and revisions have been made. Our present Bible appeared two hundred and seventy-nine years ago. So great are the changes in the English language, that if no translation, or revision, had been made since Wyckliffe's, the Bible would be as difficult to read as so much Greek or Latin. Even since our present revision was made, our language has undergone so many changes that many syntactical errors abound; and many words have become either wholly obsolete, or changed in meaning. Dr. Webster has truly said, that when, in the lapse of time, grammatical changes and alterations in the sense of words affect the meaning of the Bible, it really, so far, ceases to be the Word of God.

As in the forest, living trees produce new branches, and some limbs die and drop off; so, a living language is perpetually receiving new words, or changing or modifying definitions. As the original Hebrew, Chaldee, and Greek, are dead languages, the Bible in these languages can not be changed; but the English Bible must be changed when

custom changes the English; or, otherwise, it ceases to be a true moral photograph of God's Word.

I am fully persuaded that the earnest Christians of the Free Methodist Church, and all others, have nothing to fear in regard to the new revision. When our revision was made, Biblical criticism was in its infancy. Since then many old Greek, and some Hebrew manuscripts, have been found and collated. Manuscripts, versions, and various readings have been compared, so that the foundation is nearly perfect for a correct revision.

When our version was made, two hundred and seventy-nine years ago, the Protestant world was mainly Calvinistic. The forty-seven translators were all Calvinists, and very naturally, as Dr. Clark says, "they leaned too much" toward their creed, in our version. The translators all belonged to one church—the Church of England, and at that time the state church was thoroughly Calvinistic. It is true that the Church of England still prints the seventeenth article; but Arminianism has made a pretty clean sweep in that church. The following, from the pen of Dr. Schaff,—President of the American Bible Revision Committee—was published about two years since:

I. Origin and Organization.—The Anglo-American Bible Revision movement now in progress is the first international and inter-denominational effort in the history of the Bible. It took its origin, very properly, in the convocation of Canterbury (the cradle of Anglo-Saxon Christendom), May 6, 1870, by the appointment of a committee of eminent biblical scholars and dignitaries of the Church of England, with power to revise the authorized English version of 1611 for public use, and to associate with them representative biblical scholars of other Christian denominations using that version. The English committee is divided into two companies,

one for the Old Testament, and one for the New, and holds monthly meetings in the Deanery of Westminster, London.

In 1872 an American committee was appointed by invitation of the British revisers, to co-operate with them in their work. This committee is likewise selected from different denominations and divided into two companies, which meet once a month, for several days, in the Bible House at New York. Both committees are virtually one organization, with the same principles and objects, and in constant correspondence.

The English companies transmit, from time to time, confidential copies of their revision to the American companies; the American companies do the same; a second revision follows on the part of both committees, with a view to harmonize the two revisions. If any differences should remain, a committee of conference will probably be appointed, or the differences will be indicated in an appendix or preface. When finished, the revision will be published as the joint work of both committees, by the University Presses of Oxford and Cambridge, and submitted to the churches and Bible societies for their action. When adopted by them, the revised English Bible will become public property, like King James's version.

II. *Composition.*—The two committees embrace eighty-two members. Among these are many of the best biblical scholars and commentators of all the leading Protestant denominations in Great Britain and the United States. Not a few of them are well known by their works, in Europe and America. We mention Archbishop Trench, Bishop Ellicott, Dean Stanley, Drs Lightfoot, Wescott, Hort, Perowne, Scrivener, Angus, Gotch, W. L. Alexander, Moulton, Milligan, D. Brown, Davidson, of the English Committee. The active members of the American

Committee are Drs. Woolsey, Lee, Green, Dwight, Thayer, Krauth, Crosby, Mead, Day, Kendrick, Strong, Osgood, Aiken, Abbott, Chambers, De Witt, Hare, Packard, Chase, Burr, Short, Riddle, Washburn, Schaff. Nearly all of the American members are Professors of Hebrew or Greek exegesis in the principal theological seminaries in the Eastern States. Some have died during the progress of the work, viz., Drs. Hackett, Taylor, Lewis and Charles Hodge. Dr. Van Dyck, of Beirut, the Arabic translator of the Bible, is a corresponding member. A committee of finance, consisting of well-known Christian laymen (Hon. Nathan Bishop, Andrew L. Taylor, Hon. Wm. E. Dodge, Norman White and others) and ministers (Rev. Drs. Adams, Potter, Storrs, Dyer, Anderson), assists in raising funds for the necessary expenses.

III. The *object* of this Anglo-American enterprise is to bring King James's version up to the present state of the English language, without changing the idiom and vocabulary, and to the present standard of biblical scholarship, which has made very great advances since 1611, especially the last thirty years, in textual criticism, Greek and Hebrew philology, in biblical geography, and archæology. It is not the intention to furnish a new *version* (which is not needed, and would not succeed,) but a conservative *revision* of the received version so deservedly esteemed in all churches. The new Bible is to read like the old, and the sacred associations connected with it are not to be disturbed; but within these limits all necessary and desirable corrections and improvements on which the best scholars are agreed will be introduced; a good version is to be made better; a clear and accurate version clearer and more accurate; the oldest and purest text is to be followed; errors, obscurities, and inconsistent-

cies are to be removed ; uniformity in rendering Hebrew and Greek words and proper names to be sought. In one word the revision is to give, in idiomatic English, the nearest possible equivalent for the original Word of God as it came from the inspired organs of the Holy Ghost. It aims to be the best version possible in the nineteenth century, as King James's version was the best which could be made in the seventeenth century.

IV. The *principles* of the revision, as adopted at the outset, are chiefly the following :

1. To introduce as few alterations as possible in the text of the authorized version consistent with faithfulness. (Faithfulness to the original, which is the first duty of a translator, requires a great many changes, though mostly of an un-essential character.)

2. To limit, as far as possible, the expression of such alterations to the language of the authorized or earlier versions. (So far as I recollect, only one new word has been introduced in the New Testament.)

3. Each company to go twice over the portion to be revised, once provisionally, the second time finally.

4. That the text to be adopted be that for which the evidence is decidedly preponderating ; and that when the text so adopted differs from that from which the authorized version was made, the alteration be indicated in the margin.

5. To make or retain no change in the text, on the second final revision by each company, except two-thirds of those present approve of the same ; but on the first revision to decide by simple majorities.

6. To revise the headings of chapters, pages, paragraphs, italics, and punctuation.

If these principles are faithfully carried out—as they have been thus far,—the people need not apprehend any dangerous innovations. No

article of faith, no moral precept, will be disturbed, no sectarian views will be introduced. The revision will so nearly resemble the present version, that the mass of readers and hearers will scarcely perceive the difference ; while a careful comparison will show slight improvements in every chapter and almost in every verse. The only serious difficulty may arise from a change of text in a few instances where the overwhelming evidence of the oldest manuscript make a change necessary, and perhaps also from the omission of italics, the poetic and sectional arrangement, and the change of headings of chapters, which, however, are no part of the Word of God, and may be handled with greater freedom. Of course, some will regard the revision as too conservative, others as too radical ; but it will be found ultimately to occupy the wise medium between the extreme views on this subject. It will meet with opposition, like every new thing, but it will come out of the conflict triumphant in a short time. The churches will have either to adopt this *Anglo-American Bible*, or dismiss the subject of a joint revision for a whole generation, and leave it to unauthorized preachers and to sectarian enterprise. There never has been such a favorable, providential combination of representative, able and sound biblical scholars, from all evangelical churches, and the two great nations speaking the English language, for such a holy work of our common Christianity. It must and will succeed.

V. *Progress*.—It was calculated at the beginning of the work that the revision would be completed in ten years of uninterrupted labor. More than half—and by far the most difficult half—of the work is done, and it is probable that the New Testament, at least, will be published in 1880, just five hundred years after John Wycliffe finished

the first complete version of the Holy Scriptures in the English language.

An issue of the *Inter-Ocean*, Chicago, gives the following statement regarding the forthcoming revision :

"We have had a number of inquiries recently in regard to the revised edition of the New Testament, and reply generally to these questions : That the American Bible Revision Committee have completed the revision of the English version of the New Testament, and have transmitted the result of their labors to England, The British Committee meet this month (November) for final action, and the University presses of Oxford and Cambridge are expected to issue the revised New Testament in February, 1881. The Old Testament will be published two or three years after. The American revisers have given their time and labor to the work without compensation. The necessary expenses have been provided for by voluntary contributions. The Rev. Dr. Philip Schaff is the chairman of the American committee."

In our opinion, this revised Bible will make an epoch in the history of the Christian church. The old version, made by only one church, under Calvinistic auspices, antiquated by time, and based on a very imperfect original text, must and will be superseded by a revision made by many learned men, in different churches; a revision of many years' labor, based on a critical original text, done in accordance with approved rules of translation and revision, and carefully conformed to the *usus loquendi*, or present state of the English language. The first obtainable New Testament revision will probably be imported from Oxford and Cambridge, England. We trust, also, that immediate steps will be taken to publish it also in the United States. Doubtless, many presses will be needed, and the demand will be great, the sales enor-

mous. Fifty years hence, people will wonder that any one opposed the new revision, in favor—through prejudice—of the antiquated, Calvinistic version of King James.

HAVE YOU HELPED ANY ?

An excellent Christian girl seemed much startled and surprised when I asked her the question, "How many have you led to Christ since you were converted?" She replied she did not know of any one, and seemed to think it was hardly to be expected that she could do anything in that way.

Is the case exceptional? Let me ask my Christian reader, How many *have you* reason to believe you have introduced to Christ?

Does God mean only to save our souls? Does He not also in saving us mean through us to save some one else? Are we not to be lights in the world?

There are those around about each of us whom we can reach more effectively than any one else. Shall we not try? And if we fail shall we not try again? and again? Just in proportion as we are thus in earnest in telling to "those around, what a dear Saviour we have found, will our joy and gladness increase.

Is there not some one to whom you can speak to-day? Remember by putting off this matter in the past you have lost many precious opportunities, and therefore make a break and do it now.

Let us be up and doing—the night cometh when no man can work.—*Christian Companion*.

—Stay not until you are told of opportunities to do good—inquire after them.

—As a man who has been on a journey quickens his steps as he is nearing his home, so does the angel saint feel more in haste as he gets near his journey's end.

KNOWLEDGE.

No degree of speculative knowledge of things of religion, is any certain sign of true piety. Whatever clear notions a man may have of the attributes of God, and doctrines of the Trinity, the nature of the two covenants, the economy of the persons of the Trinity, and the part which each person has in the affair of man's redemption; if he can discourse ever so excellently of Christ, and the way of salvation by him, and the admirable methods of divine wisdom, and the harmony of the various attributes of God in that way; if he can talk ever so clearly and exactly of the method of the justification of the sinner, and of the nature of conversion, and the operation of the Spirit of God in applying the redemption of Christ; giving good distinctions, happily solving difficulties and answering objections, in a manner tending greatly to the enlightening of the ignorant, to the edification of the church of God, and the conviction of gainsayers, and the great increase of light in the world; if he has more knowledge of this sort than hundreds of true saints of an ordinary education, and most divines, yet all is no certain evidence of any degree of saving grace in the breast.

It is true, the Scripture often speaks of knowledge of divine things, as what is peculiar to true saints; as in John, xvii, 3—"This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." "No man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him."—Matt. xi, 27. "They that know thy name will put their trust in thee."—Ps. ix, 10. "I count all things but loss, for the excellency of the knowledge of Christ Jesus, my Lord."—Phil. iii, 8. But then we must understand it is a different

kind of knowledge, from that speculative understanding which the devil has to so great a degree. It will also be allowed, that the spiritual, saving knowledge of God and divine things, greatly promotes speculative knowledge, as it engages the mind in its search into things of this kind, and much assists to a distinct understanding of them; so that, other things being equal, they that have spiritual knowledge, are much more likely than others to have a good doctrinal acquaintance with things of religion, but yet such acquaintance may be no distinguishing characteristic of true saints.—

Edwards.

"WHO SPARINGLY SOWETH."

One wept that his harvest was small,
With little of fruit or of grain;
While his neighbor, with barns running
o'er,
Still followed the full freighted wain.
"How much didst thou sow?" I said
"Friend."
"A handful of wheat less or more."
"And didst thou expect broad acres would
bend
To thy sickle from such scanty store?"

Who sparingly soweth, must look
For little of fruit or of grain;
'Tis only the bountiful sower can reap
A bountiful harvest again.
A lesson, I said, to thee, Soul,
For harvest time soon will be here;
Sow with bountiful hand lest thou weep
at last,
When the Lord of the harvest draws
near,

—*Watch Tower.*

—Whoso trusteth in the Lord,
happy is he. Ye that keep the
law, happy are ye. If ye be
reproached for the name of Christ,
happy are ye. Behold! we count
them happy which endure. If ye
know these things, happy are ye if
ye do them.

"I FEAR GOD."

Never was the saying that "the fear of the Lord is the beginning of wisdom" more forcibly illustrated than in the life of Joseph, the beloved son of the patriarch Jacob. The singular purity of his life, his integrity of character, his resistance of temptation, have through the ages been a source of wonder and admiration to those familiar with his history. What was the hidden source of his moral strength? is a natural and important query. That question is fully answered in the caption of this article, it being his own solution of the problem: "*I fear God.*" The conviction which filled his heart was that the eye of the God of Jacob, was always on him and his ear attent to his words. He believed in the justice of God to punish sin as well as to reward virtue; and this moved his fear as truly as it excited his loving confidence. Thus when that great temptation in the house of the captain of the guard of Pharaoh, the continuous, daily solicitation of Potiphar's wife came upon him, what was it which constituted his power of resistance? All human considerations said, Yield;—sensuous gratification; the gratifying of his mistress, the fear of provoking her displeasure—all these said, Yield. But conscience said: "How can I do this great wickedness and sin against God? It was enough; temptation's power was broken and its chains of steel were as scorched tow; he went from her presence in conscious rectitude. True, he had aroused a fiend which was to pursue him with relentless fury until "his feet were hurt with fetters and he was laid in iron." But God was with him in the dungeon, and his hour of triumph came at last, and he emerged from that dungeon to sit next the throne and bind Egypt's princes at his pleasure, and teach her senators wisdom. And more than that; the hour at last

came when his envious and cruel brethren who had conspired his death and left him to die in the pit in which there was no water, and then had sold him a slave into Egypt, were completely in his power and at his mercy. What now shall hinder him from being avenged for such a wrong? Only one thing restrains the avenging blow: "This do and live, for I fear God," and they are safe.

"Hearken unto me," then, "ye children, and I will teach you the fear of the Lord. What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good, seek peace, and pursue it. The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth."

Never was there more need of the inculcation of this lesson on old and young, than at the present time, while the fear of God is so nearly extinct in the world. What is the root of all licentiousness, the blasphemy and cursing, the perjury, the disobedience to parents, dishonest insolvency, defalcations, forgeries, truce-breaking, gambling, disregard of law, and a thousand other crimes, against both human and divine law? It is because "there is no fear of God before their eyes." The so-called "liberal" preaching of the day discards all idea of fear of such a good being as they say God is. And so long and persistently have these sentiments been reiterated that even so-called "orthodox" pulpits and pens have almost been hushed to silence in reference to the "terrors of the Lord," and few are to be found who dare speak boldly the terrible threatenings of God's holy word;—threatenings which are sure sooner or later to be executed to their full extent on those who incur them. Until a change in this respect shall

be manifested by both pulpit and press, vainly shall the wail of a demoralized society go up before God from all quarters of the earth. Nothing short of *the fear of God* can restrain the mad passions and lusts of men. The arresting of the attention by the fear of God will lead men to feel the need of, or to seek after a Saviour to rescue them from the consequences of sin.—*Messiah's Herald.*

FREE GRACE.

The way for a man to know that he has grace, is not to try himself by fallible signs, but intuitively to look into himself and see grace. A thousand signs of grace will not prove that a man has grace. There is no sign of grace to be depended upon but grace itself; for everything but grace a hypocrite may have. Thus the way for a man to know that he has grace is not to judge himself by the degree and measure of his religious frames and affections, or the height of his attainments, but by the special nature of them. For as there is not any one grace but the hypocrite may have its counterfeit, so hypocrites may rise as high in their religion as any true believer does in his. Was Elijah the prophet zealous for the name and worship of the true God, and against false religion? So was Jehu. And he appeared as full of zeal, and more courageous, and did greater exploits. There was scarce a more zealous saint than Elijah, in all Old Testament times; but yet Jehu, that hypocrite, made a much greater show and noise, seemed to be fuller of zeal and courage, and actually did greater exploits, setting aside the miracles God wrought by Elijah. (1 King, chaps. xviii and xix; 2 Kings, chaps. ix and x.) And we do not read of one saint, in all the Bible, that fasted in a constant way, twice every week, as the pharisee did. (Luke xviii.) And there is not one saint in all the Bi-

ble that ever did, externally and visibly, any higher acts of self-denial than to give all his goods to feed the poor, and his body to be burnt, and yet St. Paul intimates that a man may do so and still have no grace in his heart. 1 Cor. xiii, 3.

It is no certain evidence, therefore, that a man is a good man, because he has a great deal of religion, more than the worst, and full as much as the best; yea, more than any in all the country, yea, or in all the whole world. For in Jehu's time, there was not, perhaps, for a while, one like him upon the face of the whole earth. A man, therefore, can not know that he is a good man by the degree of his religion; but only from the special nature of it.—*Bellamy.*

OTHER MEN'S SINS.—Churches become partakers of the sins of an individual member, when these sins are occasioned by a general neglect of brotherly watchfulness and reproof, and when they are tolerated by the church in consequence of a neglect of church discipline. When this is the case, the sins of an individual become the sins of the whole church. This is evident from Christ's epistles to the seven churches of Asia. He commends the Ephesian church because they could not bear them that were evil, while he severely reproves and threatens other churches for tolerating among them those things which he abhorred. In a similar manner, St. Paul rebuked the Corinthian church, for neglecting to excommunicate one of their members, who was guilty of a notorious offence; and charges them to put away that wicked person. To these remarks we may add, that every member of a church makes himself a partaker of the known sins of his fellow members, when he neglects to bear testimony against their sins, and to use proper means to bring them to repentance.—*Payson.*

EDITORIAL.

PENTECOST.

The disciples did not need the baptism of the Holy Spirit which they received at Pentecost to heal them of backslidings. They were not backslidden. Their spiritual condition was never better than it was after the ascension of our Lord. There were no dissensions among them to be healed. No spirit of envy had been manifested in unkind thrusts at one another. One did not stay away from meetings because another went, or keep silent when there, because some one whom he did not like, led in prayer. *They were all with one accord in one place.* Peter was not shut out because he had denied the Lord, and cursed and swore. His bitter repentance, accepted of God, had restored him to the confidence of the brethren. Christ had said to him, "*Feed my lambs*"—"Feed my sheep." From the heart of Thomas all doubts had been removed. A more orthodox, united assembly of Christians was never seen.

These disciples were charged with the most important mission ever entrusted to mortals. The world was asleep in the arms of the wicked one, it was their's to awaken them: it, was walking in darkness to eternal night, it was their's to turn them to the light of salvation; it was sitting in the very shadow of death, it was their's to open before them the gates of eternal life.

Why did not these disciples, thus commissioned, whose work was so much needed, begin their mission?

They were not waiting to complete their education. They had been with the Master from the beginning of his ministry, and were well instructed in the things of the kingdom. They were not sent to study human philosophy or the words of worldly wisdom. Nor were they waiting for the "development of their characters." What

they needed to move the world from its old superstitions to the living God, was something that does not come merely with lapse of days, or from force of circumstances. It was something that schools cannot impart; an influence that godly living alone can never give.

When Christ commanded them to go out and disciple all nations, he added: "*But tarry ye in the city of Jerusalem, until ye be endued with power from on high.*"—Luke xxiv, 49. For this, then, were they waiting. They undoubtedly had an indefinite idea as to what this power would be. But they felt confident that when they received it they would know it. For this they waited, and prayed, and believed. At last it came, in its overwhelming influence, upon themselves. It was felt at once by others, and three thousand souls were converted in a day.

This great revival was a pattern for the church in all ages. Reduced or enlarged as the pattern may be, it should still be followed. And the more closely it is followed, the more glorious will be the results.

A formal church may have a formal, fashionable revival, without this baptism of the Spirit. The Pharisees were without the Spirit—but they had zeal, and they made converts. But our Saviour said to the Pharisees of their converts, "They are two-fold more the children of hell than yourselves." So the converts of a fashionable, formal church are still more formal and fashionable.

But a Holy Ghost revival, in which men and women are born of the Spirit, and become new creatures, is quite another thing. This always begins, as did the work on Pentecost, with the outpouring of the Spirit on God's people. If they will not humble themselves and get baptized with the Spirit, an interest may be excited and sinners may be awakened, but the work will not go much farther. The preach-

ing may be in power; but the church forms an effectual barricade between the pulpit and sinners.

This is the reason why it is often easier to promote a revival in a church that is openly and avowedly back-slidden, than in one that is united, living without reproach and enjoying the confidence of the community. The members feel that they are "increased in goods and have need of nothing." They almost resent any intimation that they are in want of a baptism of the Spirit. "They are ready to work, and ready for the work." This is their feeling. They cannot be moved. Their stereotyped prayers and exhortations kill every thing. But they do not know it. They think they are doing well, but the fault is with the preacher, or with some one else.

Bfit if professors break down, and get the Spirit, sinners will be convicted. If confessions are honest and go to the bottom, they secure confidence at once. I have seen a congregation all broken down and melted to tears under the confession of a man, a professed Christian in whom up to that moment no one who knew him had any confidence.

If all that was necessary to secure the salvation of sinners, was to convince them of the truth of Christianity, then holy living alone might be sufficient. But they must be stirred, aroused, excited, awakened before they will confess their sins and seek the Lord.

If then you want a revival, seek to have a Pentecost. Get that and the revival will follow. Let God's ministers and his professed people get baptized with the Holy Ghost and sinners will be converted. Long-standing prejudices will give way in an instant, and those who seemed very unlikely to be the subjects of grace, will be made to rejoice with the joy of salvation. Wonders will be accomplished.

PERSECUTION.

When anything annoying is said to you or about you because of your singularity for Christ's sake, you must count it persecution, as it really is. Do not be disheartened by it. Though it may come from your nearest friend, do not let it move you. Though they may profess to be real Christians, do not listen to them if they would have you walk contrary to the Gospel. If you were of the world, the world and worldly professors would love you. But if your life is a reproof to them, they will retaliate by reproaching you. The simple devotion of your life to Christ, makes them constantly uneasy in their devotion to the world, and they seek to make you share their uneasiness until they can procure peace for themselves, by compelling you to conform to the world.

There are then, two most weighty reasons why you should stand firm, no matter how persecution rages. First your own salvation demands it. *If we suffer, we shall also reign with him: if we deny him, by turning our backs upon his words, he also will deny us.*—2 Tim. ii, 12. If you are then talked about, or thrown out of employment, or turned out of doors for Christ's sake, let it only lead you nearer to him. He will throw his shield around you and bring you through. Then stand firm.

Second, for if you do, you will be much more likely to bring your friends who persecute you, to Christ. Some of them, already half persuaded, secretly hope that you will not yield to the pressure which they are helping to bring to bear upon you, but remain true to the end. It is said that a Roman Centurion, who stood on guard as a Christian was being burned at the stake, witnessing the glory that filled the soul of the dying man, stepped forth before his company and exclaimed, "I also am a Christian."

Then do not yield in persecution's fires. Remember the words of our Lord. *Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven.*—Luke vi, 22.

DR. BELLAMY.

We give an extract in our present number from this distinguished divine. Though the work before us was published in England, he was from Connecticut, a state which has given the world many able theologians. He was born in 1719. He early showed a wonderful aptitude for learning. He was fitted for college at twelve years of age, and graduated when sixteen.

At that period, the Congregational Church insisted, perhaps even more strongly than now, upon having a thoroughly educated ministry. But theological schools were of a later origin. The better method prevailed of having the young men designed for the ministry, after they had finished their college course, study with some godly minister who was actively engaged in his calling. This gave them a better opportunity to improve in piety, and in practical knowledge. It was Bellamy's good fortune to study with Jonathan Edwards, then at the height of his usefulness. He entered his family in 1735, when the Great Revival was in progress. The preaching of Edwards was pungent, heart-searching, overwhelming; and hundreds were added to the church.

President Edwards and Dr. Alexander preached their first sermons at nineteen, but Bellamy entered the pulpit at eighteen. In 1740, he was settled as pastor, at Bethlehem, Ct., a small rural parish, where he remained for nearly half a century.

But his labors were by no means confined to his pulpit. A wave of re-

vival influence spread at that time over New England, and his calls to preach were many. Within two years, he preached about *four hundred and fifty-eight times in two hundred and thirteen places.*

His preaching was with power. When about twenty-three years of age, coming home from a preaching tour, he wrote: "Am I right? Is it possible the Holy Ghost so regards me as, in connection with my words and voice, to bring up a crowded congregation to their feet, or prostrate them on the floor with wailing or with joy inexpressible. I have seemed able at such moments to do anything I pleased with an audience. Can it be the work of the Holy Spirit? Is it pleasing to Christ, and unto salvation? I fear not."

This last sentence was in accordance with the religious fashion of the times. Then men, no matter what their religious attainments, spoke disparagingly of their spiritual condition.

Dr. Backus, also a very eminent minister, succeeded Dr. Bellamy. It is said of a discriminating negro belonging to the church, that one dark night he was overtaken by Dr. Backus. As the negro did not know him in the dark, Dr. Backus asked him how he liked their new minister? "Pretty well," he said, but not so well as I did Massa Bellamy." "Why?" "He no make God look so big as Massa Bellamy did. Massa Bellamy, he make God so great."

BROTHER F. H. HALEY, of Attica, who is working at large this year, writes us: "The Lord has been with me in great power since Conference, saving souls in every meeting. I have formed one class of nineteen. I have been at this place, Medway, Ind., one week. Ten have professed to be saved. Last night fourteen were at the altar. The tobacco-god has taken a wonderful fall at this place."

ARCHBISHOP SECKER.

THOMAS SECKER was born A. D. 1696, in Nottinghamshire, Eng. From his youth he was pious and studious, and at an early age he became famous for his learning. In 1722, he was ordained deacon and soon after priest in the Church of England. In 1732, he was appointed chaplain to the King, and in 1735 was appointed bishop of Bristol. In 1737, he was confirmed bishop of Oxford.

In every position he occupied, he was laborious, faithful and conscientious. It was said of him while bishop, that he enjoined no duty, he imposed no burden on those under his jurisdiction which he had not formerly undergone, or was not still ready, as far as became him, to undergo. He was himself that devout, discreet, disinterested, laborious, conscientious pastor, which he wished and exhorted every clergyman in his diocese to become.

For twenty years he filled the see of Oxford. Without any seeking on his part, he was, in 1758, appointed and confirmed Archbishop of Canterbury—the highest position a subject can occupy in the Church of England.

Still he was truly liberal towards all Christians. He says: "Our inclination is to live in friendship with all Protestant churches. We assist and protect those on the continent of Europe as well as we are able. We show our regard to that of Scotland as often as we have an opportunity, and believe the members of it are sensible that we do. To those who differ from us in this part of the kingdom, we neither attempt nor wish any injury; and we shall gladly give proofs to every denomination of Christians in our colonies, that we are friends to a toleration even of the most intolerant, as far as it is safe; and willing that all mankind should possess all the advantages, religious and civil, which they can demand either in law or reason. But with

those who approach nearer to us in faith and brotherly love, we are desirous to cultivate a freer communication, passing over all former disgusts, as we beg that they would. If we give them any seeming cause of complaint, we hope they will signify it in the most amicable manner. If they publish it, we hope they will preserve fairness and temper. If they fail in either, we must bear it with patience, but be excused from replying. If any writers on our side have been less cool or less civil than they ought and designed to have been, we are sorry for it, and exhort them to change their style if they write again. For it is the duty of all men, how much soever they differ in opinions, to agree in mutual good will and kind behaviour."

Having thus briefly introduced him to our readers, we shall refresh them with occasional extracts from his writings.

REV. JOHN STANTON.

It is a rare thing to find a man who, in all respects, is thoroughly honest. One who not only in business is perfectly upright, but in religious matters carries out the convictions which God gives him, whatever persecutions or reproaches it may bring upon him. A man who moves forward for years, from manhood to old age, in the path to heaven, unswayed by interest or passion, and unmoved by worldly influence.

Such a man was the Rev. John Stanton. He was characterized in everything by sterling integrity. He was a man of keen convictions of right, and he could be depended upon to carry them out.

He was a man of sound judgment, quick perception, and more than ordinary ability and intelligence.

John Stanton was born in Melborn, England, in 1798, and emigrated to this country when about twenty-one years of age. He settled in Perry,

Wyoming County, N. Y., where he lived most of the time until his death.

He was converted in 1826, and soon after experienced the blessing of holiness. He was licensed to preach in 1829, and the next year joined the Genesee Conference, in which he labored for one year, and then on account of poor health, retired to his farm. He was afterwards ordained deacon, and elder, and continued to preach as occasions presented, as long as he was able. His last sermon was preached less than a year before his death.

He was present during the trials which led to the formation of the FREE METHODIST CHURCH, and when that church was organized, he united with it in 1862, and remained a worthy member of it until his death. He died peacefully and triumphantly, the 13th of Feb. 1880, in the eighty-second year of his age.

HUMILITY.

Do not let success cripple you. It will, if you allow the least pride to come into your heart because of success. If you would have God exalt you with continued success, you must keep humble. Beware how you speak boastingly of what God has done through your labors. Baxter says, "We must study humility, and preach humility; and must we not also possess and practice it? A proud teacher of humility is at least a self-condemning man. But many who are very proud can blame it in others, and take no notice of it in themselves."

It is not necessary to wear fine clothes and attract attention by your appearance to be proud. The eagle that soars above the mountains, finds his richest prey in the valleys. A person may know he has little to be proud of, and yet be full of pride. A poor outcast who was dependent on charity to keep him from starvation, said to a company of saints, the

poorest of whom was in every respect far above him, "I am so thankful that I came among this despised people."

Whether we are rich or poor, whether we succeed or fail, whether ignorant or learned, we are in danger of pride. Let us guard against it as we would guard against hell-fire. A proud look the Lord hates. It is an abomination unto Him.

LIVELY MEETINGS.—All our meetings should be lively. Where two or three saints are met together in the name of Christ, he is with them. And where the Spirit of the Lord is, there is liberty. The people are free to obey the Lord. There is no dullness nor deadness. Of Bramwell it is said, "Formality and stillness were his dread: he was afraid that they would produce a sleepy and lukewarm spirit."

LITERARY NOTICES.

The International Lesson Books for 1881 are before us. The series comprises a book for beginners, an Intermediate Lesson Book, and a book for the senior classes. The Sunday-schools that use the International Lessons, can scarcely afford to be without these valuable helps. In studying the Bible, the best text is the Bible, but such comments and illustrations as are given in this series of books are needed to explain the meaning of terms, to give the geographical and other explanations necessary to a full understanding of the text. These books give just such aids as the scholar needs, in a ready, cheap and convenient form. The very low price, fifteen cents each, puts the books in the reach of everybody.

"*The Lesson Commentary*" for the use of teachers, issued by the same publishers, is a carefully edited collection of the comments of the best commentators of the times on the

passages in hand. We notice Henry, Barrés Alford, Geike are freely quoted. It is a valuable collection from many sources of the "richest thoughts of the deepest thinkers of all ages." Such a work can but be valuable to a Sunday School teacher, to open to his mind the subject. By such means much may be done to prepare well for the Sabbath School, but such aids should not be allowed to take the place of the Holy Spirit, who is the true enlightener, who can alone open the truths of God's Word to the hearts of men. Pages 342. Bound in stamped muslin, price \$1.25. For sale by all book-sellers. The same publishers put forth the holiday books, "OUT OF THE MOUTH OF THE LION," and "MY SCHOOLFELLOW VAL BOWNSER." Price \$1.25 each. For sale by all book-sellers, or address the publishers, Ira Bradley & Co., 162 Washington Street, Boston, Mass.

From Death Unto Life. The religious experience of Rev. Mr. Haslam, the author of this volume, is full of interest. He was ordained by the Church of England, when a young man, with no true idea of the meaning of the passage, "Ye must be born again." After a ministry of some years, in which he taught a religion of forms and ritual, he became enlightened and truly born again. From that time, revivals of real religion followed his ministry. He was sent for by different clergymen to visit their parishes and preach for them. Revivals followed him. He met with opposition and persecution, but stood firm. The volume is very interesting, as showing workings of the Holy Spirit on the hearts of men. The style is so simple and easy that young as well as old can read it with pleasure. We commend it to our readers. For sale by all booksellers. Price, \$1.25. Published by Appleton & Co., New York.

CORRESPONDENCE.

C. A. KNOX.

CHAUNCEY A. KNOX died of catarrhal consumption at the residence of his only daughter in Parma Centre, N. Y., Dec. 2d, 1890, aged eighty years, one month, and twenty-two days. Brother Knox was born in the town of Blandford, Berkshire County, Mass., Oct. 11th, 1800. He moved with his parents to Augusta, N. Y., in 1812. He was married to Miss Lucy Root of the same place in 1826. Soon after, they removed to Morrisville, Madison Co., N. Y. and he engaged in the mercantile business. In the year 1830, he moved to Parma Center, N. Y. and carried on the same business until the year 1856, being then fifty-six years of age. He then retired from active business for the remainder of his life.

He was converted to God at the age of seventeen among the Congregationalists, but remained out of the church for nine years on account of some points of doctrine then held by that church. On his removal to Morrisville he united with that body of which he remained a member up to the time of his removal to Parma. He then joined the Presbyterians and remained a member for twelve years. There was then a division in the church, and almost half of its members, including himself, came out as Congregationalists and adopted the Oberlin doctrines and forms of church government. But in about three years, the organization was disbanded. Two years after he joined the M. E. Church under the administration of Rev. James Durham. In 1860 he withdrew from that body, and in 1861 united with the Free Methodist Church, of which he remained a member up to the time of his death.

Brother Knox held the offices of Town Clerk, Postmaster, Justice of the Peace and School Inspector in the town of Parma several years.

He was a man of strong temperance principles, always opposed to the sale of strong drink, and when any one would come along complaining that there was no

place to get refreshments, he would say, I will take you where you may be supplied, conducting them to his own house. He held some of the most important offices in the Congregational and Presbyterian Churches, and in the Methodist Church he held the office of Class Leader for twenty-seven years. He held this office in the Free Methodist Church at the time of his death.

He was very punctual and systematic in all his business arrangements. He never failed in having his portion of the quarterage ready every quarter. He was always ready to do his share in all the church finances, and solicited others to do the same. He bore the burdens of life cheerfully.

Although deprived for some years of the public means of grace on account of ill-health, he never was heard to complain, nor did he fail to bear his part of the burdens of the church in all its departments.

He was a friend to the poor and needy. He sent the *EARNEST CHRISTIAN* to three or four families.

But his work is done. His religious experience for the last few years has been particularly bright. He seemed ripening for Heaven. At a prayer meeting held at his house about two weeks before he died, he was unusually happy, and many remarked how much Brother Knox enjoyed the meeting.

We lose in him a godly example, a true and faithful leader, a tender and kind father. His whole Christian life has been consistent, and his death was calm and blessed. He went without a lingering groan, from his home on earth to his home in Heaven.

SISTER KNOX was converted to God at the age of fifteen, in the same revival as her husband, under the labors of Rev. Eli Burchard. She was of Scotch descent, and partook strongly in her character, of the mental firmness and stern integrity of that people. In time of severe trial she was more thoughtful of the sufferings of others, than of her own. She bore uncomplainingly, reverses in fortune, as her companion delighted to testify in later

years, always wearing smiles instead of frowns, and seeking by strict economy and unceasing industry to make up all deficiencies. She delighted to welcome to her home, as also did her husband, the ministers of the Gospel. For thirty-seven years her hands ministered to his comfort. She joined the Free Methodist Church with her husband in 1861, and remained true to its principles up to her death, in 1867. In her religious experience she was clear, especially in her later years, and firm in her convictions of right. Her prudence and clearness of perception made her a reliable friend in time of need. She was a peacemaker, and therefore a valuable neighbor. It may truly be said of her, "The heart of her husband trusted in her. Her children arise and call her blessed."

LOVE-FEAST.

J. A. SIMONSON.—I thank God for full and free salvation. I rejoice in the God of my salvation. Hallelujah! I can say with the Apostle, "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me, the hope of my glory." I am dead to sin and self, but alive to God, glory to his holy name! My soul is filled with glory and with God. Glory! I wish every one would come to the fullness of God's eternal truth. Friends, hasten the sacrifice and you shall enjoy the fullness of redeeming love. Glory to Jesus! Amen.

SAMUEL BROWN.—I am always glad when the *EARNEST CHRISTIAN* comes. It advocates the true principles of the old style of the Methodist doctrine, as John Wesley taught them. It urges us to press our high calling in Christ Jesus, even to sanctification. I have been a member of the Methodist Church fifty-five years. I have been trying to live a Christian life, and by the assistance and grace of God, through Christ, I am determined to hold out to the end of the race, for I think my time is short here below. I ask your prayer, that I may have sustaining grace.