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DEPRAVITY.

BY REV. B. T. ROBERTS.

"For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God."—Jer. ii, 22.

1. There is some connection between the purity of the body and religion. The Mohammedan always before praying, performs his ablutions, and if he is in the desert, where no water can be had for this purpose, he rubs his hands and face with sand. Among the Israelites, by the laws of Moses, great attention was paid to outward purity. He that had contracted any impurity, must first wash his clothes before he could become clean. Even under the Christian dispensation, the Apostle Paul, by no means a stickler for ceremonies, exhorts us to draw near to God, "with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

Christianity affects the whole man. It promotes health, by promoting cleanliness, temperance and peace of mind. Yet these may exist without true religion. Sin has not its seat in the clothes. No one will go to perdition for wearing a

threadbare coat. The iniquity of man lies below the surface. No outward purifications can make the soul clean. This is the doctrine of the text. Though thou cleanse the body in the most perfect manner, yet thine iniquity is marked. It is too deeply seated for any external applications to remove it. Our text plainly teaches this doctrine:

*No man can merely by his own efforts obtain freedom from his sins.*

1. He can cultivate his mind. Education is not religion, nor does it necessarily imply even common morality. The last man who suffered in England, the penalty of death for forgery, was a learned Doctor of Divinity. The Bible is needed in our common schools.

2. He can refine his manners. Refinement may render a person agreeable, but cannot make him good. French politeness may be found in connection with great wickedness.

3. Sin has its seat in the heart.

Universalists maintain that sin proceeds from the body. Austin says: "Sin does not and cannot originate in or proceed from the mind, spirit or soul. It proceeds from the animal or bodily portion of our nature as existing in this life."

Ballou on the Atonement, says: "The ground we shall take is, that natural evil owes its origin to the original constitution of our animal nature and that moral evil or sin owes its origin to natural evil." "From our natural constitution, composed of bodily elements, we are led to act in obedience to carnal appetites." If the seat of sin be in the body, as these Universalist authors say, then all a man can do to remove it, is to wash his body, and use much soap and other purifying agencies. Then the savages that roam the forest, being most free from bodily ailments, ought of all men to be most virtuous and holy.

How differently the Saviour talked, "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man."—Mat. xv, 19, 20. So also the Apostle Paul says, "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God."—Rom. viii. 7.

4. This heart disease is common to the race. Every one is affected.

"The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy; there is none that doeth good, no not one."—Ps. xiv. 2. "If we say that we have not sinned, we make him a liar, and his word is not in us."—1 Jno. i, 10.

5. In point of fact we find this

wickedness confined to no particular age or country. It is as old as the fall, and as widespread as the family of man. It prevailed among the old Romans and Chinese. It is found among the Fijians, the inhabitants of New York and New Zealand.

6. It does not depend on circumstances. Its degree will be affected by association. Its outward manifestation is dependent upon circumstances. The same maternal vanity that leads the Malay mother to stuff her daughter that she may be plump and good looking, and the Chinese mother to bandage the feet of her infant that she may be in fashion, leads the American mother to adopt the still more objectionable fashion of tight-lacing. The Hindoo belle hangs her ornaments around her ankle; the Christian candidate for admiration, suspends her jewels from her mutilated ears. The heathen Chinese smokes opium; his civilized brother smokes cigars and chews tobacco. The South Sea sharper steals from sailors and foreigners. The civilized sharper, makes debts for his friends to pay, forges notes and bonds, or issues fictitious or watered stock. The same ambition that prompted an Alexander or a Cæsar, or a Bonaparte, to attempt the conquest of the world, spurs the half-witted sinner to outstrip his ungodly companions in vulgar, blasphemy, ribaldry and sin.

7. This corruption of the heart is deep. It is not merely a slight bias towards the wrong. This is seen by the readiness with which persons of good character plunge into sin when some strong temptation presents it-

self. Schuler, the noted forger, enjoyed the entire confidence of his associates, and succeeded in defrauding them of more than a half million of dollars. Sadlier, the English operator, defrauded the banks and railroad corporations of Great Britain of nearly a million and a half of dollars. In the Tombs at New York, at one time, there were four men who, a short time previous, were fawned upon in the highest walks of the most exclusive circles. These were Charpentier and Grelet, Huntington and Wight. The two first were, the first cashier and the second teller, of the Northern railway company of France. They lived in a manner that would not have shamed a prince—furnished palatial residences, kept fast horses and mistresses, and gave champagne suppers. But the bubble of their reputation burst suddenly. They were suspected one day of selling the shares of the company, which had been entrusted to them, and were summoned to give an account to the Board of Directors. This they failed to do, but fled to this country. Upon investigation, the Directors learned that they had been defrauded of a sum amounting to about one million two hundred thousand dollars, by these joint operators. Detective officers followed and arrested them, and they are now paying the penalty of the brief hour of their display by imprisonment as common felons.

Huntington began as a broker's clerk in Wall street. He forged notes to the amount of, as is supposed, of over a million of dollars. He lived like a millionaire. His mansion

was fitted up with all the appliances of luxury and refinement.

Wight operated in another vein. Left by his employers, who were engaged as importers and commission merchants in New York, he managed to borrow about \$7,500,000 upon forged securities, in their name, bought them out with their own money and set up for himself. He too was a lion in fashionable society, lived in an elegant mansion, and flourished in riotous display.

These were men of high standing—the very exclusives of society—who enjoyed the confidence of all.

The murders daily taking place, show man's depravity.

8. The ease with which those, over whom the dominion of sin is broken, are again led astray, shows how vain are the unaided efforts of man. They have no intention of turning back to the world. They would not give up religion for all the treasures that earth can afford. But how many have reason to sing :

"Ah where am I now,  
When was it or how,  
That I fell from my heaven of grace ;  
I am brought into thrall,  
I am stript of my all ;  
I am banished from Jesus' face.

Hardly yet do I know  
How I let my Lord go,  
So insensibly starting aside,  
When the tempter came in  
With his own subtle sin,  
And infected my spirit with pride."

*Whence cometh our help ?*

1. Help must come from an external source, if you are ever saved. Sinner, do you see this ? God grant you may. We would you might all be brought to despair of self-renovation. When you see how desperate your disease is, you will be likely to

apply to the Great Physician. You are no better because you do not see how bad you are.

2. Help is provided alone in the Gospel. Jesus is a mighty Saviour. Come to Him. Bring all your wants and wounds.

"His blood can make the foulest clean,  
His blood avails for me."

3. There is hope of your salvation only as there is hope that you will come to Christ. If we knew who of our readers had come or would come to him, we could tell who would be saved. While you stay away you grow worse. The stains sink deeper. As soap sets some stains and makes them harder to eradicate, so your procrastinations and delays render the pollutions of your soul more permanent. They fix the black spots of guilt, with which your heart is covered.

4. Has your heart been sprinkled with clean water, so that ye have become clean? Touch not henceforth the unclean thing. If you go into the haunts of vice, let it be as the sunbeam, to cheer and bless, soiling nothing, and itself not soiled by its errand of mercy.

—Charnock observes that unsanctified knowledge is Satan's greatest tool, but sanctified it is the Holy Spirit's greatest aid, carrying a torch before faith, opening eternity's door to hope, giving joy its sweetest song, patience its strongest motives and resignation its noblest patterns.

—He that desireth truth and everlasting glory careth not for that which is temporal. And he that seeketh temporal glory or despiseth it not from his soul, showeth himself to have but little esteem of the glory of heaven.

## APPEARANCES OF PIETY.

In every age the practice has prevailed of substituting certain appearances of piety in the place of the great duties of humanity and mercy. Too many there have always been, who flatter themselves with the hope of obtaining the friendship of their Creator, though they neglect to do justice to their fellow creatures. But such persons may be assured that their supposed piety is altogether of a spurious kind. It is an invention of their own, unknown to reason, unknown in the word of God. In Scripture we are ever directed to try our faith by our works, our love of God by our love of men. We are directed to consider piety as a principle which regenerates the heart, and forms it to goodness.

We are taught that in vain we address any acts of homage to Christ, unless we do the things which be of faith; and that love, peace, gentleness, goodness, meekness and temperance are not only the injunctions of his law, but the native fruits of his spirit. If, therefore, while piety seems ardent, morality shall decline, you have full reason to believe that into that piety some corrupting ingredients have entered. And if ever your regard to morality shall totally fail; if, while you may make prayers, you give no alms; if, while you appear to be zealous for God, you are false or unjust to men; if you are narrow or contracted in heart, severe in your censures, and oppressive in your conduct, then conclude with certainty, that what you have termed piety was no more than an empty name. For as soon, according to the Scripture similitude, will bitter water flow from a sweet fountain, as such effects be produced by genuine piety.—*Blair*.

—Blessings overtake us when we are right in the sight of God.

## FLEE FROM IDOLATRY.

BY HANNAH PELTON.

This is only one of the many commands of Scripture. The word of God has much to say against idolatry. It was an evil that again and again separated him from his chosen people, and so naturally did the heart of man turn to idols that the first command the finger of God wrote was: "Thou shalt have no other gods before me."

The term, *idolatry*, is of wide extent. In the common acceptation of the idea, an idolater is one who bows himself down to an image made of some substance, often crude and shapeless, and offers to it a prayer for protection or for future good. Or the idolater may humbly prostrate himself before some living creature, or the heavenly bodies. This, the lowest form of idolatry, is only found in those who live in the dark night of error, without a ray of Gospel light to lighten their way.

There are other forms of idolatry, less gross, but no less wicked in the sight of God, which have their devotees in so-called Christian lands. The Bible reveals to us the fact that covetousness is idolatry. Col. iii, 5. Here we discern enlightened intellects of the highest type, with souls stained with this sin. It is very natural for professed Christians to consider that none are given to idolatry but the heathen, "far away." But says the Apostle John: "Little children, keep yourselves from idols." Those addressed were young converts; and as we read the loving words of admonition this apostle wrote to those young converts, we cannot but consider how faithfully he gave them the words of life. We select one verse only—"Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him." And so often did he warn them against the world, that it

is conclusive that the idols they were warned against were not images only, but a far more subtle foe, namely: the vanities, the little things that would come between them and God, diverting the mind, stealing their time, their thoughts, their affections. Says Dr. Clark: "Whatever keeps one from seeking their all in God is an idol."

Were the pastors of this day as faithful in presenting truth, as was the Apostle John, would the church at large be filled with an idolatrous people? See them enter the house appointed for worship. The floral kingdom has been robbed of its tints and forms; the feather tribe has wantonly sacrificed at the altar of fashion; bands, rings and chains, all worn for ornament—a lavish expenditure of money, all to satisfy pride, which is idolatry. Behold! the contribution-box is passed for the idolaters "on India's coral strand." The church needs a revival, but do we hear anything about coming out from the world, and separation therefrom, as the Scripture enjoins? We never have heard it yet. The theme is: "Give yourself to Jesus," a good invitation when given Scripturally. "For whosoever will come after me, let him deny himself, and take up his cross and follow me." Following the Saviour always leads to a crucifixion to this world. He was led to a crucifixion on the cross for the sins of the world. Whoever is born of God, and follows the Saviour by walking in the light, will be crucified to the world, and this Scripture will be his: "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son, cleanseth us from all sin."

An idolatrous worship may be associated with some of the proper rites of the true worship, as witness the case when the children of Israel demanded a visible god to be made. The altar was built, and Aaron made a proclamation and said:

"To-morrow is a feast to the Lord. And they rose up early on the morrow and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play."—Gen. xxxii. The cloven foot of a mixed worship always shows itself, hence the modern church has adjoining, its kitchen with its full equipment of furniture, and as occasion may demand, the festival, the old folks' concert, New England kitchen, a social time with fun, etc., follow the Sabbath of worship to the Lord. History repeats itself, though it may vary in manner. In 2nd Kings, we read thus of the children of Israel, who, on account of their obstinacy in the worshipping of idols, were separated from the house of David, and mixed in with the surrounding nations. So these nations feared the Lord and served their graven images, both their children and their children's children; as did their fathers, so did they.

Who that walks in the light of life, obeying the Gospel of truth, does not discern a vast throng of worshippers of whom it can be truthfully said: They fear the Lord and still they serve the graven images, reared on the altar of fashion. They lavishly sacrifice their time in a needless outlay of work on garments, or it may be in amusements, or in the reading of fiction. They do not hear the voice of God saying, "Walk in wisdom towards those which are without, redeeming the time, for the days are evil." Flee from idolatry—turn from it as did Christian from the City of Destruction, with his fingers in his ears, crying "Life, life, eternal life!"

"There is something exceedingly obstinate and perverse, as well as blinding and infatuating, in idolatry." Terrible calamities befell the children of Israel, on account of it; miracles were wrought which were sufficient to have affected and alarmed any heart; but how soon forgot-

ten. But has time, which in this enlightened land has greatly changed the manner and mode of idolatry, curbed in any way the obstinate and perverse, or lessened its blinding or infatuating influence? Not at all. Nothing but the miraculous workings of the Holy Ghost, either directly or through the servants of the Lord, will arrest the attention, enlighten the soul, and cause conviction. How often, when enlightened, and a voice within the soul cries, "This is the way, walk ye in it—it is right—it is Scriptural"—they turn again to their idols, the Spirit is grieved, and they are left to their own reasonings, and the result is, they do not feel as they once did.

The Holy Ghost does not abide in the soul where idols are enshrined. All Scripture is against it, as well as history. "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. vi, 16-18. Then follows the administration. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

This world-idolatry is rarely alluded to by the recognized Christian church, unless it be in sins of marked immorality, except by an isolated few. Alone they represent a fearful minority, as did the prophet Elijah before the four hundred false prophets. He called down fire from heaven on his sacrifice to attest to a true God, and a true worship. So do the real saints of God receive spiritual manifestations of his pres-

ence in their worship, as an endorsement to a religion free from the entanglements of this world.

But who is at fault for the great slackness concerning this great and vital principle of a holy religion. We answer, those who lead the people. The pastors of the church. We read in Hosea, iv, 9, "And there shall be, like people, like priest." No church collectively will rise in religious experience above the pastor. Again this prophet declares, "My people are destroyed for lack of knowledge." Many have had the light concerning worldly conformity in their apparel, they have honestly and seriously gone to their teacher in divine things, who at once confidently assures them that none of these things have anything to do with religion. It is the heart God looks at. Quieted, they regard it as a temptation, and so they blindly grope their way along, never leaving the first principles of religion. They do not lay aside the weights. Some have gone so far as to publicly ignore and ridicule the idea.

God in great love and mercy does lead out into his marvelous light, some who have not had decided and definite teaching of the Scripture on this point. Those, who truly repent and walk in the light, earnestly seeking to know and do the will of God, he will bless and they have a measure of grace; but is it not true, as revival awakenings often reveal, that many join the church, strangers to a spiritual birth—the witness of the Spirit? A young lady was several years in obtaining this pearl of great price. One reason why she did not obtain it was because she wanted it without any personal sacrifice, as she knew many professors who apparently seemed to be Christians, and still did not deny themselves in any worldly sense. Once, when earnestly seeking, it was forcibly impressed on her mind not to finish a garment she was making for another which was finished with the

exception of sewing on the velvet with which it was to be trimmed. This being cut, it was a great cross to return it and give the reasons for so doing, so she finished the work. Her earnest seeking soon gave place to indifference. Again the Spirit came with its wooing influence. She was getting ready for a prayer meeting. She took the small, simple pin to fasten the collar as usual—it seemed as though an unseen hand, as it were, arrested her hand, and the impression was never to wear it any more, but it was resisted; it seemed so foolish to give any attention to such an impression, but there was no more seeking and she soon drifted into the forms of a lifeless religion. But again was she arrested, and while at a prayer meeting it was strongly impressed on her mind not to finish a piece of silk patch-work, but there were many choice bits contributed—relics. She declined to take this cross also. A present, useful and beautiful, was given her; she highly appreciated the gift, and the kindness of the giver; but immediately the thought came "If I ever get religion I shall have to give these up." She was at this time under no religious influence; but there came a time when the Spirit of the Lord again moved upon the soul, and she candidly said, "If plain dress has anything to do with my obtaining religion, I will be plain." In a few days she knew she had entered into the secrets of a new life.

The following incident was related by an eye witness:

While I was at camp meeting last summer I saw a young lady so filled with the Spirit, as seemingly to be unconscious to every thing about her; her hands were closely pressed together, and upon every effort to separate them they would directly close again. After a little they were separated, when they immediately went to her ears from which she took the ear-rings and

handing them to a person standing by, said, "Here, take these." She then commenced to talk, and O! how she did talk, so far beyond herself.

O! that the church might awake to the great sin of idolatry within her borders. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

CHASING LIES.—A lie is a bad thing to run at large. It damages, ravages, devours. More poisonous than a serpent, it often ruins not only health, but reputation and usefulness. Every lie should be stopped. But whose business is it to chase a lie? Who let it loose? The man who let it loose is bound to catch it again; but a man of truth is under no obligations to chase and catch other people's lies. Suppose some man or a dozen men should send forth a falsehood about me, am I obliged to spend my days and years chasing it and contradicting it? By no means. Let those that made it attend to their own work, or meet the responsibility of it in the reckoning day. Every man concerned in sending forth a false statement must purge himself of it, or give account to God for what he has done. God holds men to very strict accountability in these respects, and every man who thinks to dwell in God's tabernacle must look well to his words and "refrain his tongue from evil, and his lips that they speak no guile."—*The Safeguard.*

—God's fatherly eye is upon us every hour, and he is daily laboring to bring us up to his hand, to train us up to his mind, to make us such as he wanted to have us be. He continues and talks all manner of ways by his Spirit; and by his providence, and by his word, to make us more serious, spiritual and Heavenly, more humble, weaned from the world and devoted to God.—*Belamy.*

### IN THE DEPTHS.

BY W. W. DICKSON.

"All thy billows and waves have gone over me."

Out of depths I cry to God,  
Underneath his chastening rod;  
Underneath his waves that roll  
Over all my inmost soul.

Billows of contending strife  
Rolling through domestic life,  
Winds that through the lattice moan,  
Lashing oceans into foam.

"Only this, and nothing more!"  
Nay! behold along the shore,  
Wrecks of ruined household gems  
Rudely torn from bleeding stems.

Fruit that might have been for food,  
Had we but the storm withstood  
Until nature's first great cause  
Had unfolded all her laws:

First the blade—the ear—the corn  
Garnered then secure from storm;  
Ripened manhood—saved—refined,  
Fashioned by th'eternal mind.

Out of depths too deep for me,  
God in Christ by faith I see,  
Nearer, clearer, dearer still,  
Melting, moulding, all my will.

Until winds and waves appear,  
Shining, sparkling, bright and clear;  
Bows of promise, seen through tears,  
Dissipating all my fears;

Lighting up the eastern skies  
As from light the darkness flies;  
Lighting up my humble soul  
As the billows cease their roll.

Then the object of my love,  
Coming like the gentle dove,  
Finds a dwelling place within,  
Newly washed and cleansed from sin.

Hence the depths grow dear to me  
As the more of Christ I see  
Crossing o'er the Gallilee  
Into God's eternity.



A MISSIONARY LETTER  
FROM MISS LOTTIE SISSON.\*

BASIM, INDIA, Nov. 13, 1880.

I have been off on a five days' tour, both for a change, also prospecting for work. We only returned night before last. We travelled in a bullock coach, with our children in a native cart behind us, thirty-six miles, or rather seventy-two miles, going and coming, and we have come back with our hearts stirred within us. Surely the field is ready for labor. All about us are little villages numbering 100, 200, 500, 1000 and 5000 souls, never hearing or knowing of the Gospel sound. We asked for the use of a bungalow twenty miles from us, and made that our headquarters. We arrived at Marawadi Friday night and rested Saturday. It was a wild place, yet beautiful for its situation. For the first time we saw what might be called *real* jungle. At a little distance from the bungalow, mountains towered above us, while deep ravines yawned between, covered with dense foliage, the abode of *tigers* and other wild beasts. Saturday night I thought there was an unusual noise from the village (a little cluster of huts, numbering about a hundred souls, only a few paces from us), and in the morning we discovered that a young tiger had killed a calf, and the people had been aroused immediately to sacrifice a lamb as an offering to the gods. This happened about twenty rods from the bungalow. Sunday morning we took the children and sat down under the shade of a tamarind tree, near the village, and held our usual Sunday-school. Then the children sang their hymns, then we read the grand words of Isa. xlii., in our Marathi Bibles; especially did our souls go out in the oriental phraseology of the 10th,

11th, 12th verses. With the sound of the beating of the drums of the heathen about us, we bade our girls pray for their people, and kneeling they poured out their hearts before Him, that light might come to their *people sitting in such great darkness*. Then the children gave in a loud voice answers to the questions of the Creation, Fall of Man, Sins, of the Saviour and Redemption, followed by the recitations of Psalms interspersed with hymns. Attracted by sight and sound, a few men gathered a little way off and listened. When we had finished, we went again to the bungalow. The men asked one of our servants (whom we hope is a Christian) what we were doing, and he told them we were teaching the children of God; that the "Madam Sahibs" preached the Gospel. "Oh," said the man, "that is a good story; many Sahibs come here, but none ever told us anything about God."

As the sun commenced to lower we took the children and walked into the village. The principal man of the village received us very kindly, and spread a cloth for us, and we sat down. We said, "Will not your women come?" "Oh, yes," they said; and calling to them, they crowded out from their houses. Oh, how helpless one seemed to tell the story! Casting ourselves on Him, we spoke of His love for all; that He was holy and good, and we were not; that Christ had come to save us; how God became man for us, lived like us, died for us, rose again, and now longed for us to live near Him in eternal happiness. We sang the hymns, and explained what they meant. All at once, one of the girls who sat near me leaned over and said, "O Mama, my story has come into my mind!" "Well," I said, "tell it." And she broke forth, telling how she was like them, but how God in His love had cared for her; how the famine came to her country, and how her mother sold

\* Miss Sisson started a Faith Orphanage and Mission at Basim. Sent by the Holy Spirit, she looks to God alone for means to carry on her work.

her for bread ; how she fell into the hands of the Benjaree people, and how the Sepoys took her away from them, and with many other children she was brought to Basim ; and how at last God brought her to our doors, where we took her and taught her of God ; how dark her mind was till God's light shone in it ; then what pain came to her for her sins, and when she had repented of sin, and put faith in Christ, what joy came to her heart. She spoke with a holy boldness, and evidently in the power of the Spirit, and all listened intently.

We talked naturally with the people ; told them we had left our homes and come from a far country to tell them of the true God. They answered, "We by pleasure will listen to your story." We asked them if they understood our story, and they said, "Oh, yes ; why should we not ? You speak our language ; this we all understand." For this little opportunity we thanked God and took courage.

On Monday, as we had long had a desire to push on to Pusud, a village some distance on a river, we started for this place. We had sixteen miles to travel, and the road wound about the Ball Ghauts. We started at about four o'clock P. M., having heard there was a good bungalow there. The first part of our journey was exceedingly enjoyable. The dense foliage of trees and ferns was refreshing and beautiful to look upon. We supposed we should be out of the thickest of the jungle by the time dark should really be upon us, safe from the attack of tigers. We soon found, however, that one jungle was but succeeded by another, and that our whole way lay thus. Yet we did not fear much, as we had lights and attendants. We were about midway on our journey, about eight o'clock P. M., still on the upper Ghauts, when a whoop from one of the men caused us to inquire what was the

matter, and the cry came back, "Thieves ! a band of thieves !" This was something that made our blood run cold. We kept the gardis and cart close together and all the men we had, which were not a very great force. L. asked the servant if he had a club, and he said "No." She gave him an umbrella and told him to use the handle, and she seized the other, charging the men to look on every side of them, and sank back to pray. One child was on the front of one gardis, and I said, "Shanthee, don't you cry or talk, but pray ; one moment do not stop praying." She sank her head in her cloth, and I felt strengthened in the act, knowing she would be faithful. As for myself, I couldn't stop to see whether I had any faith or not. "I felt my blood curdling and I prayed." Again another whoop, and L. called out, "What is that ?" but no reply. On we went. The oxen that were attached to the children's cart had gone so slowly before, but now, as though they realized the danger, they ran. We went whizzing past the steep embankments, winding around ravines. Several times rang out that wild whoop in the air (this guide was a man whom we had taken from Marawadi), still on we went. Several times we saw lights in a cluster, and rejoiced, thinking we were near some village. (Afterwards we found out this was the robbers.) At one time L. said to me, who was grasping an umbrella in one hand and a lantern in the other at the farther end of the gardis, "I feel the Lord has given us deliverance." We still went on through what seemed more dangerous places than ever. At last we came out on a level road and neared a village and bungalow. There was an engineer within, who, hearing us, came out. The servant told him of the danger, and he said it was probably so ; one might be attacked in the night upon the upper Ghauts, as the Benjaree people roam about

there. He assured us of perfect safety for the rest of the journey and sent two more servants on with us. There remained only about three and a half miles more, which we made without fear, with hearts full of gratitude to God who had preserved us. Arrived in Pusud, alas for the bungalow ! It may have been a palace (?) in the years gone by. It was a large native house which had been altered over into a traveler's bungalow. The air was not fine as the doors were thrown open to us. There was a cot which was suggestive of many things, and there was the mud floor. We chose the latter, and made up our bed upon it. There, amid the squeaking of rats, the whizzing of bats, the singing of gnats, with any and every other kind of insect life, we, with grateful hearts, laid us down to sleep. We were safe, so safe ! And the black faces were friendly that were about us. We needed no Æolian-harp to soothe us into slumber, for, as I have already hinted, musical strains were poured forth in lavish measure. We slept, and awoke in the morning to hear the particulars of the night before. The servants saw the men skulking in the long grass and ditches, about twenty-five of them, with clubs in their hands, ready for action. They came to the gardis, and one man gave a whoop, which is a call to a commander with Sepoys (policemen), and the robbers, fearing we were thus attended, were stayed. Yet they followed us for two miles, warded off probably several times by the same whoop, and finally they all fled. As near as we could find out, the point where they fled was the place where L. got the assurance that deliverance had come. How great was our deliverance ! It would have been a very easy thing for these armed men to have put us out of the way, captured the children, and taken whatever else they could have found. But God brought us through, praise His dear name !

Pusud is very beautiful for situation, and it was very pleasurable to see the river. We dined on fish !

The next day, getting an early start in the morning, we took broad daylight for our return over the mountain-passes, where we viewed the dangers and wondered at God's mercy and love to us. Thus we were safely brought on our way to Marawadi. As we rested that day at Marawadi, whose wilderness I have somewhat described, was it any wonder that we opened our Bibles and read with faith-illuminèd eyes, "The wilderness and solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose." Some opportunity for giving medicine at the little village where we stopped was afforded us, for which the people seemed very grateful. The next day we started for home ; the principal man of the village came out and walked behind our gardis for some way, then bowed his salaams to us, and asked that our mercy might fall on him. It was bright moonlight as we drove on our peaceful way toward home, and our hearts went out in praise to Him whose mercy and love had so rested upon us. As our thoughts went backward to our early childhood days, remembering all the way in which He had led us, our hearts were subdued within us at the goodness of our God, and we felt that fairer than any dreams of life that had ever held us in the days of yore, was the endeavor, however feeble or worthless it might seem, or full of mistakes, to be engaged with all energies in His loving services. Thus, by the good hand of God, we were brought on our way till we reached the doors of our own home, which we entered, glad of its comfort and rest, and feeling we had gained an intelligence of the surrounding country, as we never could have done in any other way. There seems such an opening for work, and our hearts are stirred to pray

for means to prosecute it. A good supply of medicines and a horse to travel on is needed. May the Lord supply the means, and open up the way for the light to shine into the darkness about us! Oh, how we long for some one to come and take up Pusud for a mission station! A city of about five thousand inhabitants, a centre of heathenism where the Gospel light has never reached. How many baptized ones there are who might take up this stronghold of Satan for God. How many young men there are, vainly waiting to fill some home pulpit! The Lord give some one to see this privilege—that which angels might covet—of preaching the unsearchable riches of Christ to the heathen.—*Times of Refreshing.*

THE SILENCE OF GOD.—A silent heaven marks this age of grace. Whirlwind and earthquake and fire may awe, yet, as in the days of the old Hebrew prophet, God is not in these, but in the "still small voice," which tells of mercy, and seeks to win lost men from the power of darkness, to himself. But the very silence that betokens that the throne of God is now a throne of grace, is appealed to as the crowning proof that God is but a myth; and the coarse blasphemer's favorite trick is to challenge the Almighty to declare himself by some signal act of judgment. (Psa. 1, 3, 21, 22).—*Robert Anderson, L. L. D.*

—The lines of suffering on almost every human countenance has been deepened, if not traced there by unfaithfulness to conscience, by departures from duty. To do wrong is the surest way to bring suffering; no wrong deed ever failed to bring it. Those sins which are followed by no palpable pain are yet terribly avenged in this life.

—Our best lessons sometimes grow out of mistakes.

## SATAN'S DEVICES.

Satan's masterpiece in this, is to counterfeit the voice of the Holy Spirit. When one has come to accept his privilege to be "filled with the Spirit," through faith in Christ, the next thing is to blind them, in their desire to be led by the Spirit, to the fact that as they received the Spirit only by faith in Christ, so only can they be led by the Spirit through faith in Christ.

They must have the guidance of the Spirit, as they have his presence, through faith in Christ. He blinds them to the fact, that Christ and not the Spirit is head over all things to the church, and head over every man; and that faith for guidance must stand in Christ the head, who by the Spirit leads them who put their trust in Him.

And when Satan has gotten them to put the Spirit in place of the Son, then he has an easy time in making them look for, expect and follow, blind impressions and impulses as the voice of the Spirit. And these counterfeits will pass current with them, because their faith has ceased to stand wholly in Jesus, and has come to stand in impulses and impressions, as the voice of the Spirit; and they have lost sight of the bank and the Banker, so they can not bring the counterfeits to the counter to be tested and be detected. This gives Satan all the opportunity he desires—as fast as his permissive claim will allow him—to dupe and deceive, mislead and bring grief to those he imposes this terrible counterfeit upon—that of his own voice as the voice of the Spirit.

This is the secret, I believe, of some of the worst forms of fanaticism into which consecrated people have ever been led. Let us keep firmly and fully to our absolute and entire dependence on Christ, and let us know that whatever is not in accordance with the word of God cannot come from Him. Let us suspect

and bring to Christ at once, and test whatever is questionable. Then walking humbly with our God and Saviour, Satan though he may touch, can not harm us. Let us prove all things, and hold fast that which is good.—*Selected.*

### SANCTIFIED.

John Fletcher was so devoted, and rose to such high attainments in the heavenly life, that he was often called the seraphic Fletcher. He had an unusual realization of the love of God during all his religious life; yet, as he neared his death, he said he had such a new conception of the truth that "God is love" as he could never find language to express. "God is love, love, LOVE;" and he had such an apprehension of his excellence and loveliness, that he cried out that he wanted to be able to shout it to the ends of the earth, and wanted a spirit of praise that should fill the earth. When any one came into the room, he called upon him to praise Him, and kept repeating that God is love, love, LOVE. It was enough afterward to sustain and animate him in his suffering, and he fixed upon a sign that should mean that this blessed thought filled his soul to the uttermost; and, after he was past speaking, his countenance ever and anon would light up with joy, and he would make the sign.

Payson's last days were spent in this land of Beulah. "Oh," said he, "if I had only known what I know now, twenty years ago!"

A lady, in writing to a friend says, "O my friend! my heart is so overwhelmed, I can scarcely write. I could repeat a thousand times over, 'Christ is mine;' and my soul is willing to face death, even in its most dreadful forms, to go to my Redeemer. My dear soul, you know not what you lose by your negligence. Oh! seek, strive, agonize. Were I to suffer the utmost torture of body and mind, they would all be

nothing to gain one moment of this sweetness."

John Janeway, during the latter part of his life, had remarkable views of Christ. Said he, "Oh, how glorious is the blessed Jesus! How shall I speak the thousandth part of his praises? Oh for words to set out a little of that excellency! but it is inexpressible. Oh, what kindness! Sure this is a foretaste of heaven; and, if I were never to enjoy any more than this, it were well worth all the torments that men or devils could invent to go through, to enjoy such transcendent bliss as this. The smiles and visits of Christ make a heaven. Oh that you did but see and feel what I do! O sirs! worldly pleasures are poor, pitiful things compared with one glimpse of Jesus' love. Oh! help me to praise him: I have nothing else to do from this time through eternity. Praise, praise, PRAISE that infinite, boundless love forever! Help me, O my friends! to praise and admire him. All is too little. O ye glorious and mighty angels who are well skilled in his heavenly work of praise! admire him for ever and ever. O ye redeemed ones! praise him. Eternity is none too long."

Do YOU HUNGER?—A desire after complete holiness is the truest sign of being born again. It is a mark that he has made us meet for the inheritance of the saints in light. If a nobleman were to adopt a beggar-boy, he would not only feed and clothe him, but educate him, and fit him to move in the sphere into which he was afterwards to be brought; and if you saw this boy filled with a noble spirit, you would say, he is meet to be put among the children. So you may be made meet for glory. The farmer does not cut down his corn till it is ripe. So does the Lord Jesus. He first ripens the soul, then gathers it into his barn.—*Mc Cheyne.*

## A SAFE STRONGHOLD.

Man's stronghold is his integrity ; and this fortress can never be successfully assailed from without, unless there is treachery within. You can hold this fort against all assailants.

No one but yourself can make you dishonest ; no one but yourself can rob you of your integrity, or debase you by fraud and trickery and villainy. Men may suspect you, slander you, and lie about you, but they cannot make you guilty of the things which they lay to your charge.

It is unpleasant to be called a rogue ; it is far worse to be one ; it is hard to be accused as a villain, but it is still harder to know that the accusation is true ; it is a sad thing to be lied about and misrepresented, but it is sadder still to slander and misrepresent another. No slander of men can take away a man's knowledge of the integrity of his own character, the purity of his intentions, and the devoutness of his own life. Nothing but our own sins can rob us of peace of conscience and peace with God.

He who possesses these can defy the tongue of slander ; but he who lacks these, is poor with all his wealth, abject in spirit with all his pride, contemptible however much he may be honored, and pitiable however much he may be envied. He who holds fast his faith in God and his integrity of heart and life, can face the world without a fear, can rejoice amid conflicts and trials innumerable, and can be strong, for God is with him, and will give to him the victory, through our Lord Jesus Christ.

Stand fast in your integrity, O man of God. Be steadfast, unmovable, always abounding in the work of the Lord. Whatever you lose hold fast to faith and a good conscience, which some having put away, concerning faith have made shipwreck.—*The Christian.*

## WORLDLY CONFORMITY.

Dr. James W. Alexander, the eminent minister, wrote to a friend :

"As I grow older as a parent, my views are changing fast as to the degree of conformity to the world which we should allow to our children. I am horror-struck to count up the profligate children of pious persons and even ministers.

"The door at which these influences enter, which countervail parental instruction and example, I am persuaded, is, yielding to the ways of good society. By dress, books, and amusements, an atmosphere is formed which is not that of Christianity. More than ever do I feel that our families must stand in a kind but determined opposition to the fashions of the world, breasting the waves, like the Eddystone lighthouse. And I have found nothing yet which requires more courage and independence than to rise a little, but decidedly, above the par of the religious world around us.

"Surely, the way in which we commonly go on is not the way of self-denial and sacrifice and cross-bearing which the New Testament talks of. 'Then is the offense of the cross ceased.' Our slender influence on the circle of our friends is often to be traced to our leaving so little difference between us and them."

It is sad indeed that the feebleness of our influence should be due to such a cause! Let all Christian parents think of this. In these days of worldly conformity it deserves to be thought of.

How little difference now between the church and the world! Not only do the children of church-members, but many church-members themselves, indulge in amusements, pleasures and extravagances too closely linked with worldliness and sin.

Let us heed the wise and affectionate counsel of the apostle Paul,

who wrote: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, and acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."—Rom. xii, 1-2. "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."—1 Cor. vi, 20. The apostle James says, "The friendship of the world is enmity with God."—James iv, 4. The "beloved disciple" said, "If any man love the world, the love of the Father is not in him." The best of preachers said, "Ye are the salt of the earth! Ye are the light of the world."—Matt. v, 13-14. Oh that we could all say with Paul, "The life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."—Gal. ii, 20.

—To love our neighbor as ourselves means a love that severs, just as Christ severed us.

—It is a dreadful thing to see a happy family of Christians broken up by a talkative fault-finder and all about nothing. Small is the edge of the wedge, but when the devil handles the beetle churches are soon split to pieces, and men wonder why. The fact is, the worst wheel of the cart creaks most, and one fool makes many; and thus many a congregation is set at ears with a good and faithful minister who would have been a lasting blessing to them if they had not chased away their best friend. Those who are at the bottom of the mischief have generally no part or lot in the matter of true godliness, but, like sparrows, fight over corn which is not their own; and, like jackdaws, pull to pieces what they never helped to build.

## COMMITTED TO GOD

My faith lays hold of a *present God*. Last night as I stretched myself out in my sleeping berth, and committed myself to the care of the Engineer and Conductor, I thought, "Yes, just so do I lay myself down on God and commit myself to His care, "And just as I do not need nor care to understand the thousand details of the journey, but can leave them all to the management of the railway employees, whose business it is, neither do I need to understand all the details of my spiritual journey, but can leave them all to the God who has Himself declared that it is His business to manage them. All I have to do is to see to it that He is my Conductor and Engineer, and that I yield up the guidance and control absolutely to Him; and all else is right. I can imagine a foolish baby being frightened in the cars because she could not see the Conductor or the Engineer; but I must by Faith behold Him who is invisible, and must rest utterly in His care. And I do; and am willing to be taken through dark or light, over deserts or smiling plains, through mountain passes or in green valleys, wherever the path He has marked out may lie. I foresee much to discourage me, but I dare not doubt the Lord's keeping power. To doubt would be certain failure. He is my Keeper. —*The Fulfilled Word.*

—A suffering believer once remarked to a friend: "When I am very low and dark I go to the window, and if I see a heavy cloud I think of those precious words, 'A cloud received him out of their sight,' and I look up and see the clouds sure enough, and then I think—well, that may be the cloud that hides him, and so you see here is comfort in a cloud."

—A kind word spoken in time is worth a million of intentions.

## IDLE MINISTERS.

An idler is the devil's apprentice, and it will be strange if he does not soon turn him out a finished workman. A man who is too lazy to work is not usually too holy to sin; and a minister of the gospel who has too much dignity to keep himself steadily employed, may be expected to fall into some snare that Satan sets for men who are not kept busy. There is nothing better for the souls and bodies of ministers of the Gospel, than fervent prayer, faithful study of the Bible, devout meditation, and enough good, honest, laborious work to keep them from useless visiting, dawdling, idling and loafing.

The *Presbyterian* relates the following instance, which illustrates this subject :

"More than twenty years ago one of our friends took a long trip, in which he tarried for a night at the pleasant town of S—. The next day he called on the minister of the place. Having sat a short time the pastor proposed a walk to the business part of the town. The two friends came to a store with a porch to it. They were soon seated on some boxes or benches. One by one the company increased. Our traveler soon perceived that this was the usual resort of a number of men. The boxes and benches of pine were a good deal cut up with knives. The stain or juice of tobacco was unpleasant, indeed disgusting. Our traveler soon left, and with painful apprehensions of that company. He heard that the pastor often spent a part of his mornings there. His studies were neglected. The sick and afflicted among his people were not visited. That pastor has long since made a shipwreck of character and usefulness. The traveler lately sent this message to a young minister who was falling into like habits : 'Oh! stay at home! Mind your book. Pray and work against habits of idleness. Don't sit on boxes about

the village. Take heed lest you fall also."—*The Christian*.

**SOUL-QUIET.**—In this age of intense mental activity, we are in great danger of losing that holy tranquility of soul, that abiding restfulness in the inmost recesses of our being. What is this blessed stillness? It is not idleness or carnal sloth. It is not indifference. It is not inactivity. It is a state of rest in God, of being filled with a peace that passeth all understanding. It is to cease from self—self-energy, self-will, self-seeking, self-consciousness. It is what the old writers meant by recollectedness, an abiding sense of the divine Presence. "Recollection," said Cecil, "is the means by which God himself becomes the mainspring of all our actions, the inspiring element of our lives." God deals with us as we deal with our children. The first thing to get the wayward, thoughtless child to do, is to listen. You call the little thing to your feet; you simply say, "Now be quiet; listen to me for a moment." To how many an anxious worker is He saying to-day, "Be still and know that I am God." "In quietness and in confidence shall be your strength."—*E. H. Hopkins*.

—To simply work is nothing; we must do it for Jesus sake. Many of the busiest people in the world forget to consecrate their labor, and then wonder at the absence of expected fruit.

—Be ye of good cheer, every one that is afflicted, for the Lord is preparing for you the city of God. Whatever be your sorrow, it is the token of his love; for the Man of Sorrows is our King, and the path of sorrow is the path of his Kingdom; there is none other that leadeth unto life. Your reward is sure, if you are but true to yourself. Do we believe these things? Are they realities, or are they words? They are God's Word, which is a reality.



## BE FILLED WITH THE SPIRIT.

BY REV. W. T. HOGG.

"Be not drunk with wine, wherein is excess: but be filled with the Spirit."—Eph. v, 18.

The Bible is the best temperance manual in the world. It not only condemns all intemperance of every kind, but also prescribes a safe and certain antidote therefor. It very plainly condemns the habitual use of intoxicating wine, and also every kind of sensual pleasure "wherein is excess." Wine may be considered as a representative of worldly joys and pleasures. The Christian should abstain from the alcoholic beverages, and also from all those sources of pleasure of which it is the representative, and should find all his delight in God. In order to do this he must "Be filled with the Spirit."

What is it to be filled with the Spirit?

One may have the Spirit and be a true disciple of Christ, and yet not be in the possession of this fulness. The apostles had a measure of the Spirit sufficient to enable them to cast out devils, when first sent forth by the Master. And, moreover, their names were written in heaven, as the children of God. But they were not filled with the Spirit until the day of Pentecost. Then "they were all filled with the Holy Ghost." A measure of the Spirit is given to sinners for their awakening, to "convince them of sin, of righteousness, and of judgment." A greater measure of the same Spirit is given to those who believe on Christ, as the seal or witness of their justification and adoption into the family of God. "The Spirit itself beareth witness with our Spirit that we are the children of God," etc.—Rom. viii, 16. There is, however, a more advanced state of religious experience than this to be attained, wherein we may "be filled with the Spirit," yea,

"with all the fulness of God." It is one thing to have the witness or testimony of the Spirit as to our justified relation before God, and quite another thing to be so filled with the Spirit as to be perfectly conformed to the divine image—made "perfect and entire, wanting nothing."

Now is it an unmistakable evidence of being filled with the Spirit because one is blessed at times with a high degree of religious ecstasy? or so wrought upon by divine influence as to produce marked physical demonstrations? These things may and often do accompany the experience of a merely justified soul. Such an one may "rejoice with joy unspeakable and full of glory." We should beware of substituting a high degree of ecstasy for the indwelling fulness of the Spirit.

To be filled with the Spirit is first to be emptied of self—cleansed from all carnality. The carnal mind with its affections and lusts must be destroyed before we can receive the indwelling fulness of God. We must first be delivered "from the corruption that is in the world through lust," before we can be "made partakers of the divine nature."—1 Pet. i, 4. God promises first to cleanse us "from all filthiness," and then to put his Spirit within us.—Ezek. xxxvi, 26, 28. The temple must be purified before Jehovah will take up his abode therein. And "this is the will of God even your sanctification." The blood of Jesus Christ his Son cleanseth us from all sin," and the heart thus cleansed, becomes "a habitation of God through the Spirit."

To be filled with the Spirit is to possess all the fruits and graces of the Spirit unmixed with the works of the flesh. There is a state of experience in which the heart is conscious of internal warfare. "The flesh lusteth against the Spirit, and the Spirit against the flesh," etc. Sin does not rule in the heart but it

exists and antagonizes the work of the Spirit. The fruits of the Spirit also exist in that heart, but their development is retarded by the opposition of the carnal mind. Now to be filled with the Spirit is to have this warfare ended by a complete destruction of the inward foes, so that the entire territory of the soul is occupied by the Holy Spirit whose fruit then grows in full perfection, and whose work is then carried forward without antagonism.

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."—Gal. v, 19-20. He who is filled with the Spirit will possess and manifest all these graces without a single temper, disposition or affection contrary thereto. Such an one will love the Lord with all his heart, soul, mind and strength, and his neighbor as himself. He will rejoice evermore; yea, even in trial he can say with Paul, "As sorrowful, yet always rejoicing." The peace of God which passeth all understanding keeps his heart and mind through Christ Jesus. He hath that love which "suffereth long and is kind." He will abound in goodness and benevolence toward all men. He will be unswerving and uncompromising in his fidelity to God and man. And he will be characterized by that temperance which consists in a complete mastery over the appetites and passions—in keeping the body in complete subjection to the Spirit.

This fulness of the Spirit gives perfect spiritual freedom. "Against such there is no law." "Where the Spirit of the Lord is, there is liberty." "The law of the Spirit of life in Christ Jesus (makes) free from the law of sin and death."

"Thy loving Spirit Lord alone,  
Can lead me forth, and make me free;  
The bondage break in which I groan,  
And set my heart at liberty."

To be filled with the Spirit is to be "delivered from the bondage of

corruption into the glorious liberty of the sons of God." Blessed privilege of all who believe in Christ.

Moreover this fulness of the Spirit always imparts a high degree of spiritual illumination and of spiritual power. The Master's disciples were dull as to their apprehension of spiritual things while he was with them. But he said unto them, "When he, the Spirit of truth is come, he shall guide you into all truth." "He shall teach you all things, and shall bring all things to your remembrance, whatsoever I have said unto you." John, in writing to those who had received this unction of the Holy One, says, "The same anointing teacheth you of all things," etc. This unction of the Spirit gives us our perceptions of Divine things.

And so this endowment of the Spirit makes one "strong in God and in the power of his might." Previous to the day of Pentecost the disciples were full of those weaknesses which would necessarily be a barrier to success in the work to which they were called. But Jesus said unto them, "Ye shall receive power after that the Holy Ghost is come upon you." And how remarkably was this fulfilled at Pentecost. After they were all filled with the Holy Ghost there were no spiritual weaklings among them. They all had power with God and power with men. How wonderful the results of their first day's work for the Master after they were filled with the Spirit! "The same day there were added unto them about three thousand souls." If we would be strong and efficient for the work of God we must "be filled with the Spirit."

And now, brethren, "Have ye received the Holy Ghost since ye believed?" Have you received the anointing of the Spirit—the sanctifying, enlightening, energizing baptism from on high? Have you this fulness of the Spirit, this freedom

from sin, this conformity to the divine likeness, this glorious liberty, this divine illumination, this special gift of power? If so, give diligence to retain it. "If we live in the Spirit let us also walk in the Spirit." But if you have it not, rest not without it. Tarry at Jerusalem for a Pentecostal baptism. "Cleanse yourselves from all filthiness of the flesh and Spirit." Consecrate all your being to God, and tarry in the exercise of faith until the heavenly fire shall descend and consume the sacrifice. Then shall ye "be filled with the Spirit," yea, "filled with all the fulness of God." Amen.

—Ex-President Woolsey of Yale College read a paper at a gathering of clergymen in New Haven, Conn., last Monday on the Greek words *aiou* and *aiouios*, on the interpretation of which depends the doctrine of the duration of future punishment and reward; the point in question being whether the words mean "epoch" or "eternity." He held that the words refer to an unending future life of happiness or misery. And no unprejudiced reader of the Bible, whether a scholar like President Woolsey or not, can read the book through without coming to the same conclusion. The book is a failure, a snare, and no revelation, if this be not the design of its instructions.

—In order to grow in grace, we must be much alone. It is not in society—even christian society—that the soul grows most vigorously. In one single quiet hour of prayer it will often make more progress than in days of company with others. It is in the desert that the dew falls freshest, and the air is purest.—*H. Bonar.*

—Shall we wait until we have right feelings toward God before we begin to pray to him? Shall we not rather hasten to pray for right feelings.—*Exchange.*

## HOLINESS AND SUFFERING.

BY REV. WM. FELL.

"But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you."—1 Pet. v, 10.

1. The call relates to the glory that shall be revealed in us at the "appearing of Jesus Christ," and which we are to participate in, and enjoy through the eternal ages to come, "That in the ages to come he might show the exceeding riches of his grace, in his kindness toward us, through Christ Jesus." But previous to this call, we are "called to be saints," which implies holiness, and this is the eternal qualification for an entrance into the kingdom of everlasting glory. God is eternally, unchangeably and absolutely holy, and to dwell where he is we must necessarily be like him. "And every one who has this hope in him, purifieth himself even as he (God) is pure."

2. Holiness is the universal and supreme law of God's moral universe, and the command to be holy is peremptory, and is enjoined upon all God's moral and responsible creatures, and precludes all argument, all reasoning or excuse. Whatever God commands, let men and angels obey. There is no alternative, man must be holy or suffer the eternal consequences. God's laws are as immutably fixed as his eternal throne. The purity of God's law must be maintained and honored, and he who is holy, honors God and his law, and exalts, magnifies the atoning blood of Christ.

The foundation that sustains the everlasting throne of God and his moral government, is established in truth and righteousness. "Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity, therefore God, even thy God hath anointed thee with the oil of

gladness above thy fellows."—Heb. i, 8-9.

But the suffering is a very important part. The suffering, the crucible, the furnace and the cross always precede the glory. "After that ye have suffered awhile, make you perfect, stablish, strengthen, settle you." The text clearly implies that we are in the disciplinary school of Christ, and that "the way to glory is through tribulation deep." "Many," says the Psalmist, "are the afflictions of the righteous, but the Lord delivereth them out of them all." The great and ultimate design of Christ's coming into the world, was to rescue men from endless suffering and fit them for an eternal state of felicity. In order to accomplish this glorious object, it was necessary that Jesus should "taste death for every man," and suffer, "the just for the unjust." Man's case being a desperate one, it required a desperate remedy to meet that case. Sin has struck its roots so deep into man's moral and physical nature, that it has entirely vitiated his whole being, and rendered him unfit for the service and enjoyment of his Maker. Man's nature is in vital antagonism to God's holy law. "It is enmity against God: for it is not subject to the law of God, neither indeed can be."

2. These fallen principles are the very elements of suffering, and a failure in having them removed from the heart, must necessarily render the soul miserable and wretched forever. Sin is the cause of suffering, and "the sting of death is sin," and when the cause or the sting is extracted from the heart, temporary or physical pain will ensue, while the seeds of disease and death remain in the body, but the eternal consequences will cease. Suffering is the common lot of all mankind, and especially the children of God. The apostle says, "We both labor and suffer reproach because we trust

in the living God." It is one evidence of our sonship and our heirship to the bright world above, hence the apostle says, "If children then heirs, heirs of God and joint heirs with Jesus Christ; if so be that we suffer with him that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—Rom. viii, 18.

—The soul is being prepared in this world for joy, or sorrow in the next. Which shall it be?

—I believe in an infinite God and an infinite atonement, infinite love and infinite mercy; an everlasting covenant ordered in all things and sure, of which the substance and the reality is an infinite Christ. Christ is all; Christ is unspeakable, the unspeakable gift of God. Hold to that, or you will not thank God as you ought.

—Let us give our attention to the chief things—the glory of God, the winning of souls for Jesus, and our own salvation. There are fools enough in the world, and there can be no need that Christian men should swell the number. Go on with your plowing, John, and I will go on with my preaching, and in due season we shall reap if we faint not.

—I have found in all experience that in every temptation the victory much depends on resisting the first onset. To reason for a moment is dangerous. Is the object or gratification forbidden? That is enough, if we truly love the Lord our God. But when we deliberate, we throw ourselves into the arms of Satan. Neither ought consequences to be considered. God will see to them; better suffer any thing than His frown. O may I ever walk by this rule, and live to please my God alone.—*William Carosso.*

ECCLESIASTICAL AMUSEMENTS AND MONEY-MAKING.

BY REV. E. P. MARVIN.

"Then the Church sat down at her ease and said,  
 'I am rich and in goods increased;  
 I have need of nothing and naught to do,  
 But to laugh and dance and feast.'  
 And the sly World heard her, and laughed in  
 his sleeve.  
 And mockingly said aside,  
 'The church has fallen, the beautiful Church,  
 And her shame is her boast and pride.'"

As we come to the annual period of multiplied church entertainments, such as fairs, festivals, concerts, tableaux, and amateur theatricals, I wish to utter some words of testimony to God's professed people, concerning these methods of winning the heart and purse of the world:

1. These methods of raising money for the Lord are all contrary to the precepts and examples of His Word, and therefore they cannot please Him.

The simple method of free-will offerings alone is approved and all other methods are virtually condemned. (Study Ex. xxxv. 5, 21, 29; 2, Cor. chapters 8 and 9; Luke vi. 35; and Matt. x, 8.) What if Moses had instituted a grand carnival or bazaar to draw the surrounding heathen into his camp, and get means to build the Tabernacle? How would it comport with the character of the early Christians, to read in one of Paul's epistles a suggestion that the saints at Corinth get up some amateur theatricals or Isthmian games, to raise money for the poor saints at Jerusalem; or an exhortation to Lydia to stir up the godly women of Philippi, to get up a grand fair, festival, or baby show, with all our latest modern devices?

Man's method may procure more money, but God's way will procure the greater blessing:

2. These unblest devices are belittling, contemptible, and sometimes positively dishonest. It is almost a shame to even speak of them in detail. What shall we say, what would the Master say of a bevy of

vain and bedizened young ladies, fascinating and cornering susceptible young men, to sell them commodities above value and which they did not want? What of the many devices like grab-bag, fish pond and ring-cake and raffle, involving the gambling principle? What of the church of God peddling out small wares and fun to the world to replenish her treasury!

How belittling to the Church, how dishonoring to God, and how contemptible in the eyes of the world?

Said an infidel to me: "I think your God must be in great need of money by the tricks the churches practice to get it for Him." Many of the pious grieve over these things and hang their heads for shame. Even those who aid and attend these performances cannot well approve them. Why have they not conscience and courage enough to witness against them? No intelligent Christian can ask God's blessing upon such practices, nor expect it to rest upon money so procured. Says *The Christian*: "The primitive churches had their 'agapæ,' or 'feasts of charity,' or love, where social intercourse of a strictly religious character was enjoyed by the disciples of the Lord. Instead of these ancient and pious festivals, we are now accustomed to a class of social gatherings of an entirely different character, which are inaugurated and perpetuated for the special object of obtaining money. Concerning them a writer remarks as follows:

'At almost every street corner for the last few days we are hailed with 'Don't you want a ticket to the—festival?' When church members are truly converted to God, and have religion that goes pocket-deep, there will be no need of calling in the flirts and fops and loafers of the town to dicker over rag dolls and india-rubber babies, and other tomfooleries, to raise money "for

the support of the gospel." If churches cannot live without dishonoring the Lord, then let them die decently and speedily, and when such cumberers of the ground are cut down, there may be room for other trees that will bear good fruit. And if ministers of the gospel cannot be supported without resorting to such means to obtain a livelihood, let them go into worldly business with their blackslidden churches, and leave their room for men whom God has really sent to preach his Word. The commissioned messengers of Almighty God, sent to warn a slumbering world of approaching judgment, will not be dependent upon such sources for their support.

This whole system of supporting religious worship by the sale of gimcracks and the giving of entertainments is a fraud. A religion that cannot be sustained without such devices is not worth sustaining, and the ministry which is dependent for its support on this sort of "backsheesh" begged from the votaries of the world, the flesh and the devil, is a disgrace to the gospel which it professes to proclaim."

When the blood-bought Church of God, with all her store of wealth, resorts to such miserable shifts to get help from the world, what must worldlings, with their lavish outlay for the pleasures of sin, think of the value of our salvation? Rev. R. M. Patterson, D. D., of Philadelphia, a remarkably observant and intelligent pastor, says:

"One particularly disgraceful phase of that general inconsistency of the Christian life which is so harmful to the progress of Christ's cause, may be noted—the growing disposition to administer churches as if it was a part of their mission to provide entertainment for the people. Fairs, concerts, comical lectures, oyster suppers, turning the dedicated house of worship into a place of hilarious amusement, are fearfully demoralizing to the religious life.

They despiritualize the people; merge the high sense of obligation into pleasure seeking; blot out that line of demarkation between the church and world, which cannot be destroyed without debasing the one and affording rare comfort to the other in its sins. The piety of congregations which tolerate such things has lost the high old Puritan type. They are full of weaklings, with itching ears and sensual stomachs, who measure a church by its amusement-producing capacity. In the end no congregation gains by having them."

3. These methods abate the spirit of Gospel benevolence in the church and bring it under bondage to the world. They foster the worldly spirit of self-indulgence, instead of the Christian spirit of self-denial as designed by the institution of alms-giving. They are tricks of traffic with the Lord and devices by which to give him "what costs us nothing." If men cannot be persuaded to give to the Lord, "hoping for nothing again," in the spirit of willing and cheerful benevolence, we have the best reason to believe that He does not want them to give at all. Luke vi., 35; 2 Cor. ix., 7; Matt. x., 8.

The Sunday-School *Times* waxes satirical, and with good cause, in speaking of the modern Sunday-School drama and church fair:

"And now, brethren, let us get up a supper, and eat ourselves rich," said a witty Presbyterian elder, in satire on the church-fair plan, when his church was proposing indirect methods of raising money for new and necessary expenditures. "Buy your food," he said, "then give it to the church. Then go buy it again. Then eat it up and your church debt is paid."

If that is the best way of getting all hands to contribute to a good cause, by all means let it be introduced into the churches for every Sunday service, Just think of it!

The deacons or the vestrymen passing around the boxes on Sunday morning; at the same time they offer to serve refreshments to all who give liberally. The pastor at his desk repeats appropriate sentences meantime. For example: *Pastor*: "Give, and it shall be given unto you." *Deacon* (reaching out the contribution-box to a stranger in the congregation): "a plate of ice-cream goes to every person who contributes twenty-five cents or more. Can you help us this morning?" *Pastor*: "There is that scattereth and yet increaseth." *Deacon* (to the father of a family): "A bag of peanuts goes to each child who contributes not less than five cents: lemonade to the father. Let all take hold to-day. We need the money." That is the church-fair idea! If it works well in one place, why not in another? If it is the way of promoting God's cause on week-day evenings, why not make it available for the same cause Sundays?

Can there be any doubt as to the folly of this double-faced, indirect method of trying to raise money for the Lord's cause, in contrast with straightforward, honest appeal to men to give their substance to Him on whom they depend for all things?

These methods are especially designed to draw money from the purses of "outsiders," and thus spare "insiders," but we should remember that the world, the flesh, and the devil, claim a mortgage on all institutions which they help to support. We should not expect Satan to help pay for the weapons with which we assail him, nor allow the house of God to be divided against itself. The world expects its stock to vote in a church as well as in a railroad corporation. If we beg of the world to help us support the Church we must allow the world a measure of control in it. Besides, it would greatly promote the spirituality and usefulness of many churches if their

vain and showy extravagances were curtailed. Better be without silver or gold, with apostolic power, than as we are. If the Master were here we might well expect Him to cut short, with a whip of small cords, some of our methods of supporting these extravagances.

*To be concluded.*

## BIBLE FACTS.

The learned Prince of Granada, heir to the Spanish throne, imprisoned by order of the crown for fear he should aspire to the throne, was kept in solitary confinement in the old prison at the place of Skulls, Madrid. After 33 years in this living tomb, death came to his release and the following remarkable researches taken from the Bible, and marked with an old nail on the rough walls of his cell, told how the brain sought employment through the many years:

In the Bible the word, Lord, is found 2,853 times, the word, Jehovah, 6,855 times, and, reverend, but once, and that in the 9th, verse of the 11th Psalm. The 8th verse of the 117th Psalm is the middle verse of the Bible. The 9th verse of the 8th chapter of Esther is the longest verse; 35th verse, of the 11th chapter of St. John is the shortest. In the 107th Psalm four verses are alike—the 8th, 15th, 21st, and 31st. Each verse of the 135th Psalm ends alike. No name or words with more than six syllables are found in the Bible. The 37th chapter of Isaiah and the 19th chapter of 2nd Kings are alike. The word, "girl," occurs but once in the Bible, and that in the third verse and third chapter of Joel. There are found in both books of the Bible 3,585,483 letters, 773,693 words, 31,373 verses, 1,179 chapters, and 69 books.

—There is no such thing as being proud before man, and humble before God.

## A CHRISTIAN OF THE PERIOD.

BY REV. C. B. EBEL.

Webster's definition of the word Christian is as follows: "A pious person of the Christian faith." The common acceptation of the term is a believer in Christ. "They were called Christians first at Antioch." Those that followed Jesus, professed faith in him. In a theological sense, a Christian is one who really believes the Gospel, imbibes the spirit, is influenced by the grace, and is obedient to the will of Christ.

A real Christian is one whose understanding is enlightened by divine grace; who is convinced of the depravity of his own nature; who sees his own inability to help himself; who is taught to behold God as the chief good, the Lord Jesus as the only way to obtain felicity, and that the Holy Spirit is the grand agent in applying the blessings of the Gospel to his soul. His heart is renovated, and inclined to revere, honor, worship, trust in, and live to God. His affections are elevated above the world and centre in God alone. He embraces Him as his portion, loves Him supremely, and is zealous in the defence and support of his cause. His temper is regulated; his powers roused to vigorous action; his thoughts spiritual, and his general deportment amiable and uniform. In fine, the true Christian character exceeds all others as much as the meridian sun out-shines the feeble light of the glow worm.

In order to become a Christian, one must cease to be a sinner. There are religious sinners, but no Christian sinners. He must cease to do evil, and learn to do well; he must be born again. In order to this, there must be Gospel repentance. "Repent ye and be converted." "Let the wicked forsake his way and the unrighteous man his thoughts: and let him return into

the Lord who will have mercy, and to our God who will abundantly pardon." Isaiah xv, 8. He must have Gospel faith. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God." We can safely say that this faith must be of a better character than that of the devils, for they believe and tremble. It must excel the faith of the heathen, and he is required to "believe that God is, and that He is a rewarder of all such as diligently seek him." A faith not like that which the apostles themselves had while Christ was yet upon the earth. What then is the nature of this faith, that we must have? "Christian faith is, then, not only an assent to the whole Gospel of Christ, but also a full reliance on the blood of Christ; a trust in the merits of his life, death, resurrection; a reliance upon him as our atonement and our life, as *given for us, and living in us*. It is a sure confidence which a man hath in God, that through the merits of Christ, his sins are forgiven, and he is reconciled to the favor of God, and, in consequence thereof, a closing with him, and cleaving to him as our "wisdom, righteousness sanctification, and redemption;" or in one word, our salvation.

When this kind of faith is exercised, then we are born of God, and in the lowest sense of the term become a Christian. But from this we are to grow unto perfection." and, blessed be God, it (Christian perfection,) can be reached in this life. God does not mock his little ones by promising them, or commending them to attain unto that which is impossible to attain to.

Does the Christian of the period come up to this standard? Then let us add the practical godly life that is required to maintain this condition; the self-denial; the deadness to the world; the "abstaining from every appearance of evil;" the "chaste conversation;" the keeping all the Commandments of God; the



being not unequally yoked together with unbelievers; the cleansing ourselves from all filthiness of the flesh and spirit: the modest apparel, "Not with broidered hair, nor gold or pearls, nor costly array," on the one hand; and the holy zeal, the "doing good to all men, the toiling in the vineyard, being instant in season and out of season," the acting as though we believed God's Word, that men "are in danger of hell fire," on the other. Does the Christian of the period correspond to this? The Christian of the period has not repented; he has not believed. "How can ye believe who receive honor one of another? He does but little else; he has not been born again. "He that is born of God doth not commit sin." He says, "I sin every day in thought, word, and deed." The devil cannot beat that.

He is not going on unto perfection. He does not believe in the doctrine at all. The Christian of the period belongs to that class of persons styled by our Saviour, "Pharisees," "hypocrites," "blind guides," "evil beasts," "deceivers and being deceived." They will stand without the door, saying, "Lord, Lord, open unto us: have we not prophesied in thy name, and in thy name done many wonderful works?"

It will be to the Christian of the period that he will say, "Depart ye cursed into everlasting fire; I know ye not; I never knew you." The Lord help us, reader, you and me, to be Christians indeed—Israelites in whom there is no guile.

—O, what a mystery is the love of Christ! How sweet a bouquet! How delicious a wine! Lord thou hast ravished me with thy love! Death is now sweet to me; and eternity affords me a most blessed and glorious hope. O, what has God done for me! Holy Lord, accept of my heartiest praise, and the most perfect love I at present can give.

## BRING JESUS MORE INTO THE HOME.

The little loving charities of daily life preach loudly for him who went about doing good. Bring Jesus into your home and your circumstances more than you have hitherto done. Things do not go on well in your household, perhaps, nor in your circumstances, either. You wonder why it is. Wonder not. It is because you bring the Lord so little into them. How can it be otherwise, when you are not cast upon Him in all that pertains to you? Change your plans. Bring Jesus more into home, and plans, and duties, and circumstances. Live not on as you have done, realizing his presence so little.

The name of Jesus is no mere fancy. He is a reality. He is a bosom friend, a tender physician, a loving Father, a gracious Saviour, a very present helper. Oh, make him so to you. Live not outside of these pleasant relationships. How strangely will all things change then! How you will be lifted up above things that once fretted you and hung heavily upon your mind! How little will appear the things which men are struggling after and panting for around you! You will rise above them into a new element. Try it. Bring Jesus more into everything. Tell him everything. Make him your constant friend and companion. Make him a reality. Only then will you begin to know him as you should. Only then will the unutterable preciousness of Jesus begin to unfold itself in your heart.—*The Christian.*

—Christ is the "light of men;" the Father's love streams upon us from the face of Christ; he is at once the exhaustless fountain of grace, and the very embodiment of God's love; and really to believe this is, to have a peace which the world can neither give nor take away.

## KNOW THYSELF.

BY REV. B. R. JONES.

"What man knoweth the things of a man, save the spirit of man which is in him."—1 Cor. ii, 11.  
 "Examine yourselves, whether ye be in the faith; prove your own selves."—2 Cor. xiii, 5.

Lord, teach me to know myself!  
 "Unveil my inner man, that I may see myself as seen by thee." Help me to critically examine my own heart and see if there is any evil way in me. I know there is danger amid the hurry, the bustle, the excitement of worldly business and of earthly cares, of forgetting spiritual and eternal things, and of imperceptibly sliding away into a state of indifference concerning my spiritual condition.

Lord, thou knowest I would not be self-deceived. I would "avoid the rocks upon which so many wreck," and live wholly to thy glory. What is my relation to God?

1. *Have I been born again?*

"Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."—Jno. iii, 3. These are the words of Jesus, and are full of meaning. "Hear, O my soul, and consider, and incline thine ear; for he is thy Lord."

He plainly tells thee that unless thou art born again, spiritually quickened, "changed from sin to righteousness," thou canst not be saved. Good desires, purposes and resolutions are not sufficient; these are but the fruits of true repentance. The heart must be changed, old things must pass away, and all things must become new. Nothing will answer but a "new creation." "If any man be in Christ he is a new creature." Hast thou, O my soul, "passed from death unto life?" Have the chains of sin been riven and thy freedom proclaimed? Yes, thank God, the Son has made me free. Sin has no more dominion over me. I was once blind, but now I see; dead, but now I live. I am a new creature, thank God.

"From sin, the guilt, the power, the pain,  
 He does my soul redeem.  
 In Jesus I believe, and dare  
 Believe myself in him."

2. *Have I the witness of the Spirit?*

"The Spirit of God beareth witness with our spirit, that we are the children of God."—Rom. viii, 16. The Saviour says, "I am come a light into the world, that whosoever believeth on me should not abide in darkness."—Jno, xii, 46.

God does not intend that his children shall walk in darkness, and be annoyed with doubts and fears all their days. "He that believeth on the Son of God hath the witness in himself."—1 Jno. v, 10. He does not conclude he is a Christian because Dr. A. pronounces him such, or because his life compares favorably with professing Christians around him, but he has an "inward impression whereby the Spirit of God directly witnesseth to his spirit that he is a child of God." He knows his sins are forgiven, and the peace of God fills his heart. "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts crying, Abba, Father." How is it, does the blessed Spirit witness thy present salvation? Is thy sonship secured? Yes, as soon I believed I was "sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."—Eph. i, 13-14.

3. *Am I wholly sanctified to God?*

"The very God of peace sanctify you wholly."—1 Thes. v, 23. Thus earnestly does the devoted Apostle pray that the church may be adorned as a bride for his Lord. Thus, when I sanctify myself exclusively to the divine will, does the Holy Spirit separate guilt from my conscience, sin from my soul, making me a habitation of God.

This, O my soul, is what God requires of thee. Holiness! Without which thou canst not see God.

Am I pure in his sight? Do I entertain a wish, a desire, a thought offensive to God? Is my peace "disturbed by worldly care or ambition?" Does any unholy temper, "anything contrary to love," dwell in my heart? Lord, I would not be deceived.

Let me know my heart. I would not keep back any part of the price. I will not suffer the world to steal my affections from thee. I would not rest while any "root of bitterness" remains in my heart to spring up and trouble me. I do pluck out the "right eye," and cut off the "right hand" that offends, and in all things thou hast the pre-eminence. Glory be to God! Spirit, soul and body; time talent and all are thine, O Lord, forever.

"I am thine, blessed Jesus, all thine;  
The witness thou givest to me;  
The death that I die is to sin,  
The life that I live is to thee."

—Perhaps you have seen some one all marked and scarred by disease, who was once beautiful, but never can be so again. That is what sin makes of us. Of some sins you can see the ugly traces. Temper wrinkles the face and makes it unlovely. Drunkenness leaves foul and unmistakable marks. But we have very dim eyes and are apt to deceive ourselves, and often what is very loathsome in God's sight, looks well enough in ours. Only remember he is never deceived, and to him there is just one ugly thing in the world, and that is sin; and just one beautiful thing, and that is goodness.

—"A contented mind is a continual feast." Dr. Howe has well said: "I took him to be the truly rich man that lives upon what he has, owes nothing, and is contented; for there is no determinate sum of money, nor quantity of estate, that can make a rich man, since no man is truly rich that has not so much as perfectly satiated his desire. Desire of more is want, and want is poverty."

## FAITH.

Lord, teach me how to trust in Thee,  
And how less unbelieving be!  
To place on thine unerring care  
Those most I love—and leave them there.

For Faith is not a mere belief  
That thou canst aid in bitter grief.  
O no! far greater blessings, Lord,  
Are promised in thy gracious Word.

"Tis grasping Thee, when all are gone;  
"Tis viewing Thee, when quite alone;  
"Tis pillowing on thine unseen arm,  
Supported there and free from harm.

"Tis calm assurance "All is well!"  
Though how, or where, I cannot tell!  
"Tis harkening when no voice I hear;  
"Tis smiling, though I weep and fear

"Tis living in thy blissful sight,  
Where'er I breathe, by day or night;  
"Tis drinking in thy tender Love,  
From all below and all above.

"Tis deep remorse, yet grateful song;  
"Tis utter weakness yet so strong!  
"Tis cleansing in thy blood each stain,  
And knowing Pardon, Peace again.

"Tis putting on the Garment White,  
Preparing for the blissful sight  
Of that rejoicing glorious feast,  
Which saints will share from great to least.

It's stepping light though burdened sore;  
It's hating sin yet more and more;  
It's fighting hard and yet at rest;  
It's broken-hearted and yet blest!

It's loving with unuttered love,  
Though hard the heart and slow to move;  
It's laboring though it seems so small,  
I count it laboring not all.

It's telling thee my every thought,  
And finding all I ever sought;  
Step after step through life's long walk  
In sweet companionship and talk.

It's joining in the angels' praise,  
Uplifting high my eager gaze,  
Finding that Love, that inward Peace,  
The witness of the soul's release.

It's reaching now the glorious end!  
And resting with my bosom Friend;  
Faith grasps his hand, the Lord doth come  
I fold my tent—I've reached my Home!

*Fulfilled Word.*

## EDITORIAL.

## UPRIGHT.

God made man upright, both physically and morally. He retains his physical form; but in moral integrity he is wanting. The natural man leans towards the earth. He looks to it for his treasures and his happiness. "The first man is of the earth, earthy."—1 Cor. xy, 47.

When one is converted he is straightened up. The first command to the convicted Saul was, "Arise." The fundamental Christian grace, which underlies all others, is integrity. He who becomes a Christian, becomes thoroughly honest. One look at Jesus made Zaccheus cry out, "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold."—Luke xix, 8. Yet it is not probable that he had ever heard a sermon on restitution. A new heart is an upright heart. It is integrity to the bottom.

An upright man hates sin and avoids it. Of Job it is said, he "was a perfect and an upright man, one that feareth God and escheweth evil."—Job i, 8. An upright man always has a plain path before him. He is on the road to Heaven, which is direct and straight. It has no crooks nor turns. "The highway of the upright is to depart from evil: he that keepeth his way preserveth his soul."—Prov. xvi, 17. God is upright. "The Lord is upright: he is my rock, and there is no unrighteousness in him."—Ps. xcii, 15. When a man is made a partaker of the divine nature, he is completely upright. He leans not to the right hand nor to the left. He can be depended on in any emergency. A pillar that stands erect can bear a great amount of pressure. But if it leans it is liable to fall. A few years since at Albion, N. Y., a crowd stood on the iron bridge over the canal to

see a man walk a rope. The bridge fell and several were drowned. In the investigation that followed, it was ascertained that the supports of the bridge were out of the perpendicular just a little and this caused it to fall. A man who has an inclination to evil, is in danger of giving way under the pressure of strong temptation. We need to be sanctified so fully that there is no tendency to sin of any kind. Then are we thoroughly upright. Then the probability is that we shall stand amid all the storms of life. The tower of Pisa is the wonder of ages—not because it leans—but because, leaning, it does not fall. There is none other like it in the world. There are so few professed Christians who get thoroughly straightened up, that the wonder is, not that so many fall, but that any stand.

Look in upon the preachers of the town. One is smoking his cigar, another reading amorous novels, another playing croquet. If they are not fallen already, they are leaning terribly! I never like to pitch my tent at camp meeting for a week, under a leaning tree. The larger it is, the more dangerous it is. Keep on the upper side of leaning trees however stately. A preacher on his way to the pit, especially if eloquent and attractive, has a wonderful power to draw others along with him. Then choose for your spiritual guides none but upright men.

But it is not enough to be made upright, we must have a care that we walk uprightly. It will not do to lean to any wrong even from so good a motive as to promote the cause of Christ. A Masonic preacher, of necessity, plays one part in the pulpit and another in the lodge. He may unite with the worldly to gain influence; but instead of his bringing them up, they drag him down. We must not fraternize with even formalists who strive to be right outwardly while wrong at heart. Even so strong a disciple and so great an apostle as

Peter was once caught by this device of the devil. At Antioch, a Gentile city, he lived in closest Christian fellowship with the Gentile converts and "did eat with them." But when some Jewish Christians came from Jerusalem, he, for fear they would blame him, withdrew from the company of the Gentiles. But Paul reproved him before them all when he "saw that they walked not uprightly according to the truth of the Gospel."—Gal. ii, 11, 14. The truth of the Gospel is the truth which the Gospel requires. It does not allow of dissimulation in any degree, or for any purpose.

Preachers who play any tricks to obtain a congregation, do not walk uprightly. Sometimes they will give out an appointment for some one to preach whom they think the people would like to hear, when they know that the probability is that he will not be present. How can they expect to profit a congregation which they have drawn together by deception.

The Bible contains many precious promises for those who walk uprightly.

1. They are safe. "He that walketh uprightly walketh surely: but he that perverteth his ways shall be known—Prov. x, 9. He who does nothing to be detected is in no danger of detection.

2. The Lord protects them. The Lord "layeth up sound wisdom for the righteous, he is a buckler to them that walk uprightly."—Prov. ii, 7. The buckler was a great shield which covered and protected the whole body in battle. He who has the Lord for his buckler has a perfect defense against his enemies.

3. They have the promise of every needed blessing. "For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly."—Ps. lxxxiv, 11.

4. They are assured of final salva-

tion. "Whoso walketh uprightly shall be saved; but he that is perverse in his ways shall fall at once,"—Prov. xxviii, 18.

See to it then beloved, that you walk uprightly. If you fail to do it the remedy is at hand. Ask the Lord to enable you to lay aside at once and forever, all guile. There is for you enough of divine grace to take the last vestige of sin from your heart. The great want of the church to-day is not members or wealth but Christians indeed in whom there is no guile.

To walk uprightly does not require either talent or education. It needs only the fulness of grace. This every one may have. Be in earnest then to come to the Lord for wisdom and faith, and purity and courage to enable you to walk uprightly before him all the days of your life.

#### TAXES.

An effort is being made to tax church property. All property belonging to a church which is not used for religious purposes should pay taxes the same as if it belonged to an individual. But church edifices should not be taxed any more than Court Houses for the following, among other, reasons:

1. They aid in preserving public order. Church-going people are not, as a class, disorderly people. Frequenters of saloons give the police far more trouble; and the paupers and the criminals that come from them cost tax-payers far more than do frequenters of churches. The taxes that would be raised from the churches, could not be laid out in any way in which they would contribute as much toward preserving good order as the churches do. However churches may differ they all agree in educating the people to habits of good order and sobriety.

2. Churches are built by taxes which the more benevolent of the communi-

ty impose upon themselves for the good of others as well as themselves. There is no reason or justice in the demand which those who are opposed to churches make to have them taxed.

3. Churches engaged in their proper work cannot pay taxes. They make no money. Their support comes from voluntary contributions.

4. To tax churches, while it would impose needless burdens on many, would relieve none. It would not make the taxes any lighter on other property. We have examined the reports of the Comptroller of the State of New York, and we find that the more dollars there are to tax, the higher is the rate of taxation on a dollar. This may seem singular but so it is. The more money there is known to be in a house, the greater is the danger of its being robbed. So the more property there is to be taxed the greater is the temptation to scheming politicians to devise plans of robbing the people under the form of taxes. If New York had not had its millions of taxable property, it would not have had its Tweed.

5. If tax-payers would be relieved, let them outlaw the sale of intoxicating liquors. Stop licensing the sale of lager beer and whiskey. The use of these beverages of hell is well known to be the cause of three-fourths of the crimes and of two-thirds of the pauperism of this country. Not only do all religious, and moral and domestic considerations, but worldly-wise, political considerations demand that this traffic shall be stopped. Wherever the experiment has been tried it has proved a success.

A Pennsylvania paper says: "In Potter County, in this State, in which no licenses to sell liquor have been granted since 1852, fourteen out of twenty-six townships levied no poor tax whatever for the year 1879. The jail is empty the greater part of the time. The cost of boarding prisoners for 1879 was \$61.36, and the common-

wealth court costs for the same year were \$448.87."

He, then, who would make taxes lighter, had better direct his energies towards stopping the liquor traffic than towards repealing the laws which exempt churches from taxation.

#### MEETINGS.

We attended a General Quarterly Meeting at Albion, New York, the 4th of February. The church is in a prosperous condition and a number have been converted under the labors of the pastor, Rev. W. T. Hogg.

The following Sabbath we held a Quarterly Meeting at Buffalo. A good revival is in progress under the labors of the pastor, Rev. Wm. Jackson. There have been some clear and promising conversions. On Tuesday morning we took the train for home. About ten minutes after our train left the depot, the immense building, four hundred feet long, fell in. Four persons were instantly killed. As four or five different roads run their trains into that depot, it seems truly wonderful that so few were killed. An out-going train of the Lake Shore Road stood in the depot, but as it was close to one side, the falling roof arched over it so that no one on the train was seriously injured.

The immediate cause of the accident was the weight of melting snow on the roof. But the building was old and some partitions in it had recently been taken out.

On Friday, accompanied by Mrs. Roberts, we took the train for Pittsburg which we should have reached that evening. But at Sharon, Pa., we were stopped by the flood, the water being in some places four feet deep over the tracks. The next morning we hired a carriage to take us twenty miles over the hills to New Castle. Here we took another railroad and reached Pittsburg about seven o'clock in the evening, and

Braddocks, ten miles distant, the place for holding our meeting at about half past eight.

On Sabbath morning we enjoyed a good Love Feast, after which we preached morning and evening. There was in the evening a good congregation and good attention, but none came forward as seekers of salvation. Our society here has no preacher, and they enjoy the singular experience of having larger congregations at the prayer meetings than they do at preaching services where they have a regular pastor. In these prayer meetings some have recently been converted.

#### TOBACCO POISON.

That tobacco is an active poison is as clearly demonstrated as any fact of science. But it does not get the credit for the thousandth part of the harm that it does.

A young married couple had a beautiful infant son. He was the pride of his parents. The father especially was delighted with his child. But the father was a great smoker. He would, with his pipe in his mouth, caress the child from day to day. He kept the room filled with smoke. It was winter and the poor child seldom got any pure air to breathe. The child, apparently strong and healthy, soon sickened and died.

The stricken parents were, after a while, comforted with another. He too in a short time shared the same fate. An observing neighbor said, after this second bereavement to the stricken father, "You may think hard of me for saying it, but it is my opinion that you killed those children with your tobacco. If you wish to raise any children, you must quit smoking especially in the house." He took the advice, and afterward they raised several children.

A father cannot use tobacco freely without his iniquity being visited upon his children.

The papers give an account of a case of poisoning from tobacco which occurred lately in a suburb of Paris. The victim, a man in the prime of life, had been cleaning his pipe with a clasp knife; with this he accidentally cut one of his fingers subsequently, but as the wound was of a trivial nature he paid no heed to it. Five or six hours later, however, the cut finger grew painful and became much swollen; the inflammation rapidly spread to the arm and shoulder, the patient suffering such intense pain that he was obliged to betake himself to bed. Medical assistance was called, and ordinary remedies proved ineffectual. The sick man, questioned as to the manner in which he cut himself, explained the use to which the pocket-knife had been applied, adding that he had omitted to wipe it after cleaning the pipe. The case was now understood, and the patient's state becoming alarming he was conveyed to the hospital. There doctors decided amputation of the arm to be the only hope of saving the patient's life and this was immediately done.

#### BEREFT.

It has been my sad duty to forward to my father, Rev. B. T. Roberts, telegrams announcing the dangerous illness and death of his father, Rev. Titus Roberts, who died at his home in Gowanda, New York, on the morning of the 22d of February.

This sad news came just as **THE EARNEST CHRISTIAN** is ready to go to press. We have no particulars of his sickness and death; of which more will appear in the next issue.

It may be permitted me, however, as one of the grandchildren to write briefly of him.

My grandfather's house was a favorite place with me to visit. I was always sure of a cordial welcome from grandfather and grandmother. I never had been long in the house, though, before grandfather would

say, "How is it? Have you given your heart to Christ? Are you serving him?" and then such an earnest and affectionate appeal to me to determine to serve God at all hazards. Then at family prayers such a fervent prayer would ascend to God for the salvation of all his grandchildren. He never failed to exhort each one to seek after God and give our hearts to him.

He impressed me from my earliest childhood as a man of God, whose business it was to live for God. He ever walked in view of eternity. He was outspoken in defense of his principles and belief, and was a constant worker for the salvation of souls. Until within a few years, since ill-health came upon him, he was a constant attendant upon all the services of the church. We always expected to be invited to go to prayer-meeting with him, and, moreover, to be asked to pray and speak after we were there. There was no escaping his direct appeals.

My grandmother and my father are the only ones of his own family to survive him. Of him it may be truly said, His children's children call him blessed.

BENSON H. ROBERTS.

## CORRESPONDENCE.

### LOVE FEAST.

JOSEPH TWINER, JR.—I rejoice in God the Father, through our Lord and Saviour, Jesus Christ, that I am thoroughly established in faith and love. I love God and all mankind to-day, and the earnest desire of my heart is, that all men may be saved from sin. I am in a land of troubles and cares, persecutions and snares, but Jesus is with me. I have many cares upon me, but I rejoice, knowing that all who will live godly in Christ Jesus, shall suffer persecution. Brethren, I do rejoice in tribulations, because I know when God places great tribulations upon me, he has great love for me. "Whom the Lord loveth, he chasteneth." This is my joy.

The Lord chasteneth me, that I may continue in his grace. I have trusted in him long enough to know that his will is the best, and I am now entirely subject to his will. As far as the help of man is concerned, I am alone in this country. Jesus is the only friend I can really claim in this land to-day. I can safely say to-day, let cares, trials, and various tribulations come, Jesus is for me, and who can be against me? Brethren, I am growing in the knowledge of Jesus every day. I am saved from sin. Pray for me.

EVA L. CHAPMAN.—Glory to God! Glory! Glory! My soul is full of glory! Six years ago the 19th day of next March, God in his mercy saved me from my sins. Shortly after, under preaching and by reading God's holy Word, I was convicted for the blessing of holiness, and after weeks of struggle and study, received it. I lived and enjoyed it for about three years, but through neglect of duty and murmurings against God, got into the dark; and when I got back to God I did not consecrate fully enough to receive the second blessing, and so have been living religion at the halves, absorbed in the cares, perplexities and trials of this life, but, glory to God! I have made a new consecration. I will live for God now let come what may. I know God is able to keep me and I will trust him every day. O! pilgrims of the royal stripe, pray for me that I be "diligent in business, fervent in spirit, serving the Lord." Glory be to God! It is now midnight but my soul is full of glory, it is better than slumber; it is rest to the body, food for the hungry soul, and peace for the aching heart, bless God! I will be true to my trust, faithful to my Captain, and meekly follow the blessed Master. O may God let new light on us day by day and give new grace to walk therein, is my prayer. Pilgrims, are there any of us who feel like compromising? God help! I see some, even Free Methodist ministers' wives, with a silk kerchief on for a tie and a ruffle or two on their children. If one ruffle is no harm, more is not; and if more is harm, one is.