

THE  
**Earnest Christian**  
AND GOLDEN RULE.

VOL. XLIII.

JANUARY, 1881.

No. 1

DEFECTIVE HOLINESS.

BY REV. B. T. ROBERTS.

Holiness belongs especially to the Lord. In him it is pure, unmixed and undivided. Hence he is called *THE HOLY ONE*, as if the name Holy and God are the same. "They provoked the Holy One of Israel unto anger."—Isa. i, 4. "They shall stay upon the LORD, the Holy One of Israel."—Isa. x, 20. The Messiah in like manner is called the Holy One. "Neither wilt thou suffer thine Holy One to see corruption."—Ps. xvi, 10. "I know thee who thou art; the Holy One of God."—Luke iv, 34.

Holiness in man is often defective. It may be wanting in some of its essential elements. Hence in the Scriptures we find qualifying terms applied to holiness when used in connection with human beings. "Put on the new man, which after God is created in righteousness and true holiness."—Eph. iv, 24. This implies that there is a false holiness—that which passes for holiness though wanting in some of its essential properties.

"That we being delivered out of the hand of our enemies might serve him without fear, in holiness and

righteousness before him, all the days of our life. Luke i, 74-75. The phrase, "before him," is the highest form of a superlative, and denotes a holiness and righteousness which will bear the scrutiny of God's all-searching eye.

The holiness of the day is so ineffective because much of it is so defective. The load does not move because so much of the steam is lost. The medicine does not cure because it is combined with so many neutralizing substances. The gold is not current because mixed with so much alloy. Let us see to it that we have true holiness.

1. Much of the current holiness is wanting in spirituality. It has a worldly aspect. Generally it talks after a worldly manner. It keeps up a profession of holiness where it is popular to profess holiness. But in general its conversation is of the earth, earthy. It lacks the odor of sanctity. It does not bear the solemn, heavenly aspect of one who holds communion with God. Notwithstanding its efforts to the contrary it carries it with it and diffuses wherever it goes a worldly spirit.

2. Much of it is wanting in loyalty to God. While God is nominally acknowledged as Sovereign, the supreme allegiance is given to self, or

to society, or to the church. Some yield to the claims of holiness until they appear to interfere with their worldly interest. They give a positive testimony for holiness until they discover that some whose good opinion they covet treat them with coldness in consequence. Then they are guarded or silent. They set out to meet the requirements of the Bible on dress; but when they find that this brings upon them reproach and persecution, they go with the multitude and are conformed to this world.

Some meet the requirements of holiness as far as they can and keep in harmony with the authorities of the church. They have their convictions clear and positive. As far as the usages of the church are in harmony with these convictions, they stand by them firmly. But let them be expressed ever so plainly in the standards of church doctrine, yet if the church disregards them in practice, they readily fall in with it and act directly contrary to the clearest convictions that God gives them. A wealthy member of the M. E. Church saw clearly that the practice of renting or selling seats in the house of worship is contrary to the Scriptures. They needed a new church. He was asked to head the subscription. He offered to if they would make the seats free. The preacher insisted they could not build a free-seated church. The Christian man offered to build one himself if they would make the seats free. His offer was accepted and he built a large, convenient church. Only a few years elapsed before the preachers persuaded him

to consent to rent the seats in that very church.

By artful management the most iniquitous decisions are obtained in the church tribunals against some of its most devoted and godly ministers. Men claiming to be advocates of holiness, who would have defended these proscribed ones if they had chanced to be in a majority, close their ears to the strongest testimony, and give to the merest phantoms of the imagination all the authority of Sacred Writ. A holiness that ignores the claims of justice only as they are sanctioned by the majority, a holiness that acknowledges no higher fealty than loyalty to the church, that makes it its highest duty to stand by those in power, do what they may, is treason to God. It is a refined, subtle idolatry—but an idolatry not less damning than that which leads its votaries to bow down to stocks and stones. A saint yields his highest allegiance to God. Truth and justice he recognizes as attributes of God, and however they may be trampled in the dust he knows he cannot be false to them and at the same time be true to God.

It was this disposition to stand by the truth of God in each other when the authorities of church and state were arrayed against it, that made the primitive Christians invincible. Paul writes, "But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly whilst ye were made a gazing stock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so

## DEFECTIVE HOLINESS.

used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance."—Heb. x, 32-34.

Lucian was a celebrated Greek writer and an enemy of the Christian religion. He flourished about the year of our Lord 176. In speaking of Christians he says: "It is incredible what expedition they use when any of their friends are known to be in trouble. In a word they spare nothing upon such an occasion; for these miserable men have no doubt they shall be immortal and live forever; therefore they contemn death, and many surrender themselves to sufferings. Moreover their first law-giver has taught them, that they are all brethren, when they have turned and renounced the gods of the Greeks, and worship that Master of theirs who was crucified, and engage to live according to his laws. They have also a sovereign contempt for all the things of this world, and look upon them as common."

If this doctrine of supreme loyalty to the church had prevailed in our Saviour's time, Christianity could never have been established. For Christ was crucified by the authorities of the church: and that too not by one church among many, but at the instigation of the chief priests of the only church of God then on the earth—a church founded by Abraham and sanctioned by the working among them from age to age of wonders and miracles, and made rich by the wisdom and illusory by the piety of prophets which

God raised up among them from time to time.

If loyalty to the church be our first duty, then were Luther and Wesley heretics and schismatics and not the reformers we are accustomed to consider them. The very foundation principle of the reformation is, that every soul owes its first and highest allegiance to God. On no other principle can the reformation be defended.

Preachers and churches are helps in their appropriate places; but when they require one to do what God forbids, then, cost what it may God must have the preference.

### PRACTICAL APPLICATION.

1. If masonry be, as is clearly shown by the late President Finney, by President Blanchard and others, and in our tract entitled "False Religion," a rival and hostile religion to Christianity, then that holiness is defective which closes its eyes to this great fact and sustains Masonic preachers and churches.

2. If selling or renting pews in houses of worship is a plain violation of the prohibition to have respect of persons in seating congregations, and is contrary to the spirit and teaching of the gospel, then that holiness is defective which gives its sanction or support to this anti-Christian practice.

3. If the Bible requires plainness of dress and forbids Christians to adorn themselves with "braided hair or gold or pearls or costly array," then is that holiness defective which pays no attention to these plain commands but conforms to the fashions of the world in things plainly forbidden by the Word of God.



## INFLUENTIAL MEN.

Most people understand something of the importance of influential men. In church or in state the success of any enterprise is supposed to depend largely upon the action of influential men. If influential men take hold of a thing it is sure to go, otherwise its success is problematical. It would, however, surprise many people if they should really examine and see who the men are whose influence is most effective.

We ordinarily think of an influential man as a man of wealth, culture and intelligence; a man whom his neighbors respect, and who is most loved by those who know him best; whose sound judgment, candor and uprightness are so apparent and so fully acknowledged that whatever he may say has weight and influence in the community where he is known.

There are influential men of this type; there are others of a different type. The acts of some vulgar and mercenary blackguard may decide the destiny of a government or the course of civil administration. The crafty plotting of a man utterly selfish and unprincipled, will, not infrequently, outweigh the candid, honest judgment of a thousand men who are his superiors in character, worth and intelligence. There are men in churches, educated, faithful, devout, whose influence is entirely overborne by that of some coarse, vulgar hypocrite who, like Diotrephes, has preeminence, even to rejecting the words of an apostle, and casting out and spurning those who accept apostolic teaching and testimony. There are men in churches whose voices are never heard in prayer, whose pecuniary gifts are exceedingly meager when compared with their means; and who seem almost if not utterly destitute of piety, devotion and true religion, who yet by force of will or by turbulence of speech and action, will rule a whole

church, controlling and obstructing their action at pleasure. Nobody loves them, but everybody fears them; they are, it may be, despised and scorned, but yet they have influence and power. They can drive away ministers, distract the church, hinder revivals, alienate friends and scatter the flock far and near. They may not be Christians, but they are influential. One wolf in a flock has more influence than a hundred sheep. The results of the actions of such men are often visible. Men whose voices are not heard in song or prayer, who hardly profess to have personal acquaintance with Christ, will insinuate themselves into the very heart of the church, derange its affairs, hinder the workers, discourage the faithful, disgust the candid and desolate everything.

The influence of such men in some cases arises from their earnestness, their intensity and the assiduity with which they apply themselves to the matters in hand. While other men stand aside in decent and dignified modesty, they, loving the preeminence, throw themselves body and soul into whatever they undertake. While men sleep they sow tares. Christian men, while they abhor their wrong doings, may well imitate their intensity. Those who have judgment, ability and integrity enough to command respect, should also have sufficient energy to exercise the influence which rightly belongs to them. God's servants have no right to allow his name to be disgraced, his truth dishonored and his church disturbed by influential sinners who have introduced themselves among the people of God. It is the business of the elders of the church of Christ to watch against such wrongs; to be vigilant, and to withstand those unruly and vain talkers who disturb and disquiet the faithful flock of God. In the church, men of influence should also be men of prayer and men of God; and no man who is not a man



of God has a right to have much influence in the church of Christ. May the Lord deliver his people from being unequally yoked together with unbelievers.—*The Armory.*

#### LIVING AT THE CENTER.

In a series of very interesting reminiscences of his early life, Dr. Jeter, of Richmond, Virginia, a veteran editor and a venerable minister, recalls the fact, that when a boy he was possessed with the idea that his father's house was at the exact center of the world, equi-distant from the horizon on every side; and he says it was a cause of much wonder to him that that home in particular, should have this pre-eminent distinction. He speaks of this as a childish fancy; but after all there was a great deal of truth in his idea. He did live at the center of his world. His home was equidistant from the circumference of its far-reaching opportunities and possibilities to the ends of the earth. And every other person lives also at the center—the center of his world, or of hers, and so has all the responsibilities of such a central position.

The center is always a very small point. It is no larger for the greatest sphere than for the smallest. And just here is where a common mistake is made. It is easy to believe that some obviously important station in a great city is at the center of a wide circle of personal influence; but it is not so easy to think this of a quiet and unpretentious home in that city, or of a far more retired spot among the hills, or out on the prairies, remote from the busiest whirls of life, and having no signs of special prominence; yet from that quieter spot the sweep of influence may be just as vast and just as potent as from the more distinguished. It is a center quite as truly as the other.

A young slave-girl, hiding among the reeds of the river's brink, watch-

es tremblingly a little mud-daubed grass cradle, in which rocks her helpless baby brother, already under sentence of death. Feeble, friendless, forlorn; what folly it would seem for her to count her station the center of power for good to all the world! But in that floating cradle lies the hope of God's chosen people; and when, long years after, Miriam, the prophetess, stands on the brink of the Red Sea, leading the singers of Israel in their rejoicings over the destruction of the royal host of Egypt, at the hand of the brother whom she had guarded so faithfully, she realizes at last that her place was at the center when she little dreamed of such a thing.

An humble mother working in her country home on a little coat for her loved son, whom she had piously devoted to the Lord's service, would better have understood how truly she was living at the center, if she had foreseen that that dear boy would be chosen of God for the anointing of kings, for the judging of a great nation, and for the prophesying in God's name to all the earth, and for all coming time. Nor is it in sacred history only that the centers of extensive spheres of personal influence are found in otherwise undistinguished localities. Phœbe Brown, in her retired home at Monson, Massachusetts, not only pours out her soul in a hymn which finds an echo in the hearts of untold thousands; but she trains an only son to be a missionary of rare power in two countries, and she has no insignificant part in impressing and shaping the spiritual character of a Chinese lad, who in turn is the means of opening the vastest empire of earth to the influences of Christian civilization, and who now stands as its diplomatic representative at our national capital. The little daughter of Stephen Paxson led her father into a prairie Sunday-school, where he submitted himself to Christ, and formed a purpose of go-

ing out as a missionary to organize Sunday-schools in other localities. Fifteen hundred Sunday-schools, with their sixty thousand scholars, and their resulting churches and ministers, and Christian men and women in the Lord's service, stretching across the great and growing state of Illinois like a belt of heavenly light, were one result of that girl's work in her humble sphere. If she had looked down along the vista of coming years and seen that vast procession following her father, as she lovingly led him to that little Sunday-school on the prairie, she would have recognized the truth that her place was at the very center of an ever-extending circle of choicest Christian influences.

It is rarely that those who are living at the center appreciate the magnitude of the interests which hinge on their faithful performance of duty. It is often the case that those who regret that they have so unimportant a mission in life, and who are even questioning if they are of any real service in God's plan, are the very ones who are doing most for others, as the future will make plain. They can see that the sister of Moses, the mother of Samuel, the teacher of Yung Wing, or the daughter of Stephen Paxson, did a great work without thinking to do it; but they dare not venture to believe that their fidelity to duty; that their loving ministry to father or brother; that their faith-filled training of a child; that their wise counsel and holy example — will tell on others for good in all the coming ages. Yet who shall say that this is not the case? If every public man of greatest influence should declare how much he owes for all that he is or has to the inspirations and the encouragements which have been given him by mother, or sister, or teacher, or friend, it would be seen that many an unnoticed Christian disciple had been living at the center of a sphere where all the credit

was taken by another. John B. Gough ascribes his rescue to the kindly tap on his shoulder, with its accompanying word of kindness, by Joel Stratton; and Dr. Cuyler has suggested that the echoes of those loving words of that friend of the outcast are to be heard in the thunders of applause which greet the apostle of temperance in Tremont Temple or Exeter Hall.

Nearly twenty years ago, at one of the Connecticut Sunday-school conventions, a quaint, old minister from the town of Wolcott told of doubt and discouragements in his field of work. Wolcott is one of that class of hill towns of New England which has suffered by the steady draining of population into the busy villages and cities along the stream and railroad lines. "Mine is not an encouraging field," he said. "There are few young people in it at best; and they are liable to go at any time. Once in a while there will be a bright young man brought into the church; but just as he gets to taking part in the prayer meeting, and teaching in the Sunday-school, and I begin to have comfort in him, he is off for a busier center, and I seem all alone again. I have wondered sometimes, what the Lord wanted that Wolcott church kept up for; but I think I have found out. I was down at the city of Waterbury a few weeks ago, and there I found that a deacon of the First Church — a good substantial man in the community — was a Wolcott boy. And then I found that a deacon of the Second Church was another Wolcott boy. And they told me that there had been other deacons in those churches from Wolcott, before now. That news was a great encouragement to me. As I rode up the hill that night to my home, I said to myself, 'I see now why the Lord wants the Wolcott church kept up. It is to supply Waterbury with deacons.'" And that old minister was satisfied

as never before that he was living at the center—as indeed he would not have been if he had deserted Wolcott for Waterbury. There is many a little country church kept up to supply large cities with deacons—or other leaders. There is more than one backwoods school-house which has a mission for the training of men and women of power, whose influence is to be world-wide and eternal. And in many a nursery a mother sits to-day at the very center of a vaster circle than she has ever prayed or hoped to reach for good. The moving from that spot would be the moving away from the center—away from the station of prime importance and of grandest possibilities, even though it were the moving to a place of larger apparent influence.

The center is ever seemingly insignificant in comparison with the area of its circle; but it is never inferior in importance. Do you realize that you are occupying it to-day?—*S. S. Times.*

—There is no greater mistake than to suppose that Christians can impress the world by agreeing with it. No; it is not conformity that we want; it is not being able to beat the world in its own way; but it is to stand apart and above it and to produce the impression of a holy and separate life—this only can give us a true Christian power.—*Dr. Bushnell.*

—Easiness of desire is a great enemy to the success of a good man's prayer. It must be intent, zealous, busy, operative prayer. For, consider what a huge indecency it is that a man should speak to God for a thing that he values not. Our prayers upbraid our spirits when we beg tamely for those things for which we ought to die; which are more precious than imperial sceptres, richer than the spoils of the sea or the treasures of Indian hills.—*Jeremy Taylor.*

## THE GOSPEL OF CHRIST.

How uncongenial to the world is the gospel of Christ! Persecution and persuasion have been employed against it by turns. The bribe of the statesman and the bayonet of the soldier have been employed in turns, in order to crush it; but it has risen from every conflict radiant with greater beauty: the hundred hands of infidelity cannot destroy it; the branch of the oak may as soon be broken by the wasps that settle on it, or the rock be uprooted by the sea-birds that caw above it, as Christianity be put down by its opponents, or finally and fatally betrayed by its professed friends. The church may be in danger, but Christianity never; the chapel may be deserted, but Christ will have a people; the minister may become apostate, but Jesus Christ remains the same, yesterday, to-day and for ever; the earthen vessel may be broken in shivers, but its precious contents will be unscathed, and its fragrance spread only the wider.

In sunshine and in storm, by night and by day, through good report and through bad report the great mission of the gospel has been carried on with various success. Its sacred banner has been borne by saints and martyrs, with the wind and against the wind, from the Jordan to the Tiber, the Thames, the Nile and the Mississippi. Its glad sound has been lifted up and heard on the sea-waves, amid the noise of cataracts and the tumults of the people; the communion table has been spread in all places of the earth; and the baptismal font has been filled from all waters, from the fountains of Nubia, and from the roaring geysers of Northern lands. And wherever that blessed gospel has been received in simplicity, it has achieved the most beneficent results. It has no sooner laid its consecrating hand upon the poor, than they have felt unspeakably rich. It



has no sooner touched the shackles of the slave, than, disenthralled and unfettered, he has stepped into that freedom with which the truth makes free. Crushed and controverted as it has been at every step, it has dotted the broad earth with holy temples as with stars, and made them the rallying places for the overburdened hearts and the shattered hopes of the children of men. In spite of fierce opposition, it has been woven into the literature of nations and into the languages of the earth. At this day it gives some of its coloring to the conversaciones of coteries, and to the talk of the streets. It still enters palaces with the majesty of a queen, and descends into cottages with the cordiality and kindness of a mother or a sister. It mingles with our griefs and waits upon our sicknesses. It hallows the ties of marriage, and mitigates the separations and sorrows of the grave. It is the joy of the good, the strength of the feeble, the hope of the wise, the glory of saints — and, blessed be God, it shall know no end; its "silver cord" never shall be loosed, its "golden bowl" shall never be broken.

Beneficent as the gospel is, it is painful to learn that its least victories have been the fruits of tears and suffering. It "came by blood," and by blood it has been perpetuated. But it has been found, as it has been clearly shown in every cycle of its progress, that the truths written in blood have been more widely read, as well as more enduring, than if engraved with the point of a diamond on the rocks of every quarter of the globe. From Pope Pharaoh to Pope Pius IX.—from the college of Baal to that of the Congregation of Sacred Rites at Rome — from the massacre of the innocents at Bethlehem to that of St. Bartholomew and the Sicilian Vespers—the meek-hearted followers of the cross have been "sawn asunder," and burned, and endured "cruel mockings;"

but all this and incalculably more persecution has failed to arrest its progress. It has rather fanned its hallowed flame. It has blown far and wide the ashes of the martyrs over many a land, there to take root and grow up and bear Cadmean harvests of yet more holy, more undaunted men. Philosophy with its cobwebs, tried to perplex its witnesses; and Power, with its weapons, strove to extirpate them. Vial after vial was poured out upon the meek confessors of the Christian faith, constituting a series of successive persecutions, unparalleled for cruelty in the history of mankind. But the death of the martyr was not the destruction of his creed. On the contrary, his blood fell as dew upon the truth, and made it flourish the more. The air became as the trumpet of jubilee, and the winds of heaven as winged angels, wafting the tones of the gospel from sea to sea. Opposition served only to brighten the hallowed lights, or to concentrate their scattered rays into an intenser focus; rendering more visible, and thereby more glorious, the sainted ones that suffered — and more monstrous still the surrounding grim and spectral superstitions of the earth. The gospel, in spite of opposition, was eventually throned above the Cæsars.

The trees of the forest have fallen, but the Vine brought out of Egypt has been rooted by the tempest. Its branches have been swept by successive storms, and its boughs have been hewn and trodden down by the Cains, and Herods, and Neros, and Hildebrands of the earth; but, like the banyan tree, it has only multiplied its roots and spread the more. The philosophical mythologies of Greece, and the warlike rites of Rome, have passed away; the priesthood of Levi and the flamens of Quirinus have retired from their altars, and the wide earth scarcely renders back one echo of their voices; but the gospel endures—nay, it

flourishes, deriving fresh strength from the wrecks of error, and new beauties from the contentions of truth.

In the worst of times, and in the most terrible apostasy, God has a people. In the most unfavorable circumstances, and in the least suspected ages, they are and have been found; bleak indeed must that desert be in which there is no oasis, and Alpine snows must have more than Alpine cold amid which no floweret blooms; we may not see them, but God does; and even we, dim as our vision is, if we only look below the turbid and agitated surface, shall see a silver stream that flows onward in beauty and in splendor to the main.—*Dr. Cumming.*

### STEWARDS OF THE MYSTERIES OF GOD.

BY HANNAH PELTON.

What a blessed privilege it is to be a steward of the mysteries of God! Whoever lives a life hid in Christ will have revealed to him the mysteries of God. These mysteries are often shown in the way. He may choose to lead his people in the influences of his Spirit and in the wonderful manifestations of his love. These mysteries as they are revealed to the soul are often unexplainable, especially to those still in the darkness of nature. Even the being "born again" is a mystery which our Lord did not try to explain. He only said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." But however unexplainable are these wonderful mysteries of the kingdom of grace, they are clear and well understood to the souls of those exercised thereby. God is his own interpreter and he can make it plain.

The more abandoned one becomes to self, the more perfect his conse-

cration and separation from the world; and his faith in the promises of God, and the greater his simplicity and child-like confidence in God's revealed will, the more wonderful will the mysteries be revealed to him.

The way our Lord may choose to talk to his people through his Word, yes, that precious Word of life, is only one of the wonderful mysteries that often comes to the child of God. For illustration we will take an incident from our own experience. For some time we had been troubled with a physical ailment that if not corrected might eventually prove serious. We naturally turn to recommended remedies, although we felt that he who took upon himself our infirmities and bare our sicknesses, strangely inclined our heart to pray to him for a removal of the disease; but it seemed so natural to take harmless medicine which had benefited others. Suffice to say, we ventured only to suffer a marked rebuke. So we turned away from the natural mode, and sought unto him who has compassion and love for poor, frail humanity.

But what a day of temptation! What distraction of mind! What a pall of darkness seemed to envelop us; so much so that we had not a thought of looking for encouragement in that God-given chart, but despairingly took up the Bible. Surely! what word is this that God speaks so powerfully to the heart: "And now, my daughter, fear not; I will do to thee all that thou requirest." Melted to tears and amazed at the wonderful love and condescension of God, we rejoice to prove the promise of God verified. Praise is comely. Praise is pleasant.

We are stewards of these mysteries; these rich, priceless gifts of God entrusted to our keeping. We are surrounded by the poor in spirit, the weak in faith. Disease is stamped on many a saintly brow. Sin lies

at the door of those who should be temples of the living God. Go where we will the moral atmosphere is tainted with that blighting influence, sin. Let us remember that the Scripture reads, "Moreover it is required in stewards that a man be found faithful."—1 Cor. iv, 2. Faithful in reproving, encouraging, admonishing. Faithful in giving to others our experience in these mysteries, that they too may be fed with that bread that will satisfy every need of man.

### IN GOD'S WILL.

When the late Rev. W. S. Plumer, D. D., was suffering extremely from a surgical operation that resulted fatally on account of his age and infirmities, his will was so fully and sweetly sunk into the divine that he uttered, as his own experience, these strong expressions:

"There can be no hell to one whose will is lost in God's will. If he suffered a thousand torments he is happy because it is God's will."

These words are the rich experience of one drinking nearer the fountain than the most of us do, and greatly aided by the Comforter, —the Divine Helper. These utterances are suggestive.

It is a possible Christian attainment to have our will lost in God's will. The pages of history, both sacred and profane, bear unequivocal testimony on this point. What else, without this, enabled God's suffering people to take "joyfully the spoiling of their goods," and led the martyrs in different ages of the world to sing their triumphant hymns as the flames were kindled around them? To many a one has the promise been truly fulfilled, "My grace is sufficient for thee, for my strength is made perfect in weakness;" and with that assistance, many have gloried in infirmities as "the power of Christ" rested on them. Thomas Arnold once said,

"I bless God for pain;" not for pain itself surely, but as it was made the occasion for the amazing experience that neutralized, overpowered and sweetened suffering.

It is a Christian attainment to be sought. The Saviour has taught us to pray for it—that it may be in our hearts. What we so much need in this world of sin and sorrow is to bring our wills in sweet submission to the divine. When called to endure mental or physical suffering, it is often the only source of comfort left for us—all others fail. Much of the unhappiness of this life can be traced to a want of reconciliation to the divine allotments. A heart arrayed against God and his providences cannot be happy, for it carries the elements of its own wretchedness within itself. Christ found it a source of support in extreme mental anguish to say, "Not my will, but thine be done." Many a Christian has experienced relief in suffering in the same way. Rev. Dr. Payson, when paralyzed and helpless said, "he never knew what happiness was until he lost his will." This is just what so many unhappy, professing Christians need to lose to secure "the peace of God which passeth all understanding." Our hearts are restless until they rest in God. The power of God's will in the heart quells repining, disarms prejudice, hatred and unforgiveness, and enthrones peace, love and joy. It is a Christian acquisition to be sought for as a means of increasing our happiness and usefulness.

Dr. Plumer's sweet resignation was the result of his faith in God. He tells us in his sufferings that his "faith was a mountain that could not be shaken." His was an implicit trust in God's unerring ways: "I trust him, I trust him only, I trust him altogether, I trust him forever." This is the key to the solution of the problem, as it may seem to many, why he was so happy under such trying circumstances, "testing



the all-sufficiency of our happy religion as if burned at the stake." "This is the victory that overcometh the world, even our faith." Many of us need to pray as did the disciples of old, "Lord, increase our faith," that we may be made adequate for any trial or emergency in life—*N. Y. Observer.*

#### BRIEF THOUGHTS ON VARIOUS SUBJECTS.

Every Christian, as he takes up a book to read, and especially on the first day of the week, should seriously ask himself the question, "Will this book help me on my way to heaven?"

We should carefully embalm all we can of the good words and good deeds of the sainted dead, for the good of mankind.

No man is strictly a moral man unless he keep perfectly all the laws of God.

Eternity, according to our ideas, is time without beginning, time without end—a boundless ocean of duration. Man cannot compass its august, awful significance; it can only be comprehended by him who "inhabith eternity."

"Am I a Christian?" is a question second to none in importance that can engage the attention.

The ablest argument we can give in proof of the truth of Christianity, is a life agreeable to the principles of Christianity.

"God be merciful to me a sinner" will always be a proper prayer for man till he becomes and lives continually a sinless being.

The higher a Christian ascends into the light of holiness, the lower down he can see into the darkness of sin.

As miners do not create mineral gems, so authors do not create sublime and beautiful thoughts; they merely find and hold up to the view of others truths, perhaps hitherto unnoticed, yet as old as creation.

Where is exhibited the tenderest and most impressive teaching? In the legislative hall? At the bar? In the pulpit? No—on the death-bed of a Christian; but "is that a death-bed where the Christian lies?" yes; but not his, "'tis Death himself there dies."

A Christian without an active spirit of philanthropy casts a deep reproach on the name he bears.

It is very unpleasant to be without money, without health and without friends; but the worst of all is to be without a good character, a good conscience and a "good hope through grace."

The more the Christian is like Christ, the more he abounds in compassion, and, according to his ability, in assistance in relieving the wants and miseries of mankind.

Good money is good property, but there are better things than the best of money, viz., good character, good sense, good education, good abilities, good health, good friends, and, best of all, a good treasure laid up in heaven.

When man refuses to temper justice with mercy, when justice will not materially suffer thereby, justice is mingled with malice and thereby becomes cruelty.

In the dark valley of adversity it is contrary to human nature, but agreeable to Christianity to say, "God is love."

For a man to be dignified and sternly respectful in almost any position of life rather than kind, gentle and affectionate, is a mistake, and especially so in a husband or father, or a minister of the gospel.

No man or body of men, have any right to exercise severity toward their fellow men except in that spirit of compassion which swelled in the bosom of Jesus as he wept over Jerusalem.

The noblest employment that ever engaged the labors and love of man is that of erecting guide posts on the highways of life, which point

rightly to holiness, happiness and heaven.—*John Hemmerway,*

### ALTAR WORK.

There is no place on earth so dear to the truly devout heart as bowed at the altar with sin-burdened, and anxiously seeking souls. The burdened believing soul here finds the consummation of its chief desires and most exalted aims and ambitions. It is the point where success in the Christian's life-work culminates, and finds the fruition of its desires and hopes, as far, and as perfectly as instrumental Christian life and labor is capable of realizing their consummation here. A professed religious life that does not aim at the conversion of souls to Christ as its ultimate central thought and ambition, either has its eye on no mark, or its views directed to a mistaken consummation. This is the one central inspired thought and aim of all Scripture truth in its every phase and development. This was the one central and all absorbing thought and desire, that burned as a living fire in the soul of the Saviour. It breathed in his every word; it was evidenced in every deed. This all absorbing purpose went early to the temple in disputation with the doctors; it spoke in miracle-healing words of power as a seal to the divinity of his character in his high, soul-saving mission; it wrung every pang of anguish from his suffering soul; it sounded in the garden groans and crimsoned its every sweat drop; it shaded the Calvary scene in the darkened sun, and shook the place of crucifixion with an earthquake; it rent the granite rocks and tore the temple's veil; it wailed in the cross lamentation, "My God, my God, why hast thou forsaken me!" It pleaded in the cross petition, "Father forgive them, they know not what they do;" it was the pang of the dying struggle and inspired the final, "it is

finished;" it was the power in the resurrection, the glory in the ascension, and is the burden of the intercession. This was the purpose of that wonderful mission, from its inception to its accomplishment, for he "came to seek and to save that which was lost."

The more Christ-like we become in character, desire and labor, the more closely do we become allied to this immediate soul-saving work. No desire will out-vie the soul's earnest solicitude to see the rich personal displays of converting grace; no sacrifice of time, or toil, or means, will be counted too great that souls, precious souls, may be led to the altar of consecration and conversion. It is God's gracious will to give, well-directed and believing effort this great joy. But there must be consecrated effort to win. This bliss is not the patrimony of spiritual sluggards. Hands folded in unconcerned "ease in Zion," never lead the penitent trembler to the altar and to the cross. It is the heart burdened with the soul's priceless worth. It is the hand consecrated to willing work that takes the sinner in the embraces of its anxious affections and goes down at the shrine of mercy, and through all the soul, struggles with him to the responsive "I will, thy sins which are many are all forgiven thee; go in peace and sin no more."

For this exquisite soul pleasure we can well afford to toil, and pray, and weep. O, for a sanctified church, with hearts not only in sympathy with this altar work, but burning with solicitude to bow with some weeping penitent there, and to enter into the soul wrestlings for conscious soul deliverance in blessing. Dear brethren, mingling these blessed evenings in such scenes, we come fresh from the conflicts and triumphs, and we feel the burning in our soul and know whereof we affirm. What is needed is qualification through spirit baptism for altar

work. It is feared that many professed Christians, and even ministers, if called upon unexpectedly for such earnest work would feel illy prepared to go with the seeking sinner as an instrumental guide through the conflict to the cross. The meetness for this blessed work Christ proposes to give, not only harmonizes the spirit and affections with its earnest character, but renders the most perfect devotion to soul saving labor our highest delight. Never rest contented until thus endued, and then go in search of altar work for Christ and souls.—*American Wesleyan.*

---

### CHRISTIAN UNITY.

---

BY J. LYNESS.

---

We are told that union is strength. This maxim holds good in every department of life, but especially does it hold good in connection with the cause of Christ in this world.

The purpose of God with regard to the whole human family, is that they may be brought to a knowledge of the truth as it is in Jesus. In order to accomplish this object, divine wisdom has seen fit to employ human agency in the work of saving souls. He has chosen his followers to be co-workers with himself in the great work of rescuing perishing souls from the degradation of sin into the glorious light and liberty of the children of God.

In order to be efficient workers in this great and glorious cause, it is necessary that all who profess to love and serve God should be united, should aim at and labor for the same object. Jesus prayed for the unity of all his followers, John xvii, 21, so that it is God's will that there should be unity among all who profess to love and serve him; and wherever there is any discord among those who name the name of Christ, there is certainly something wrong. Let us notice some of the reasons

why there is not more unity among Christians.

When Christians cannot understand one another it is chiefly owing to the state of the heart or affections of the different individuals. If a truth or a thing fall in with our present feelings or affections then we are pleased; but if the truth or measure is above or below the present state of our heart or affections, then we are either displeased or indifferent.

It seems to be a law of the human mind that when a subject different from that which at present engages our affections is introduced and crowded upon us, if it is far below our tone of feeling we think it dull and uninteresting; and if it be far above the present state of our heart then we think it is all enthusiasm, and the farther it is above or below our temperature the more we are displeased.

Let a minister pray, preach or exhort who is highly spiritual, fervent and affectionate, if the people cling to their sins, if through prejudice or pride they refuse to raise their affections although they admit every word he says to be the truth, yet they are not pleased. He is above their temperature; they are annoyed with the manner and fire and spirit of the man. The higher he rises and the more people refuse to square up by the Word of God, the more misunderstanding and discord there will be.

If on the other hand a few of the followers of Christ get really alive, warm and zealous and the minister be dull and formal and the rest of the church cold and worldly, there cannot be unity among them. There are some instances in which men who are quite worldly and cold in religion, get into places of position in the church. They get into those positions in the church because of their support or social standing in the community; and wherever this happens it is very unfortunate for



the church. In such cases the church can never rise in spirituality.

Let the minister and some of the members who are more spiritual, work, pray and preach with all the ability and fervor they possibly can, yet those cold, formal, official members freeze the very life out of their spirituality and the work cannot go on. There is no bond of unity among them, and the Holy Spirit is grieved and souls are not saved and spiritual death settles down as a pall over that church.

Spirituality is the very life of Christian unity; therefore it should be the object of all professing Christians to obtain as much as they possibly can of that holy, life-giving principle which is received at the throne of grace by the influence of the Holy Spirit. The church should appoint the most spiritual members into places of position, that they may lead to higher attainments in the divine life, and all who are cold and formal should tone up, should give up all formality and live more devoted lives that there may be more spirituality, zeal and Christian unity. Then the cause of God would prosper, souls would be saved and believers would be built up in their most holy faith, and the kingdom of this world would soon become the kingdom of our Lord and of his Christ.

—The judgment of others displays the inner sanctity of our own souls.—*M. H. S.*

—Thousands hope to be saved who do not at all concern themselves with the question whether they are born again or not—a question that is like to wear out among us.

—By two wings man is lifted up from things earthly—namely, by simplicity and purity: Simplicity ought to be in our intention; purity in our affections. Simplicity doth tend toward God; purity doth apprehend and taste him.—*Thomas A. Kempis.*

### “NO THANKS FOR YOUR LABOR.”

How often persons seek to dissuade others from a course of well-doing by the remark, “You will get no thanks for your labor;” and how many persons, when looking over the toils of long years, feel a secret pang as they think how little their kindly efforts are appreciated.

But the work of a servant of God is not done to win the thanks of mortals; he labors with a higher aim; he has a grander object in view; he is a servant, not of men, but of God; and the work he does is not for the hope of earthly praise or earthly pay, but for the glory of God and the honor of his heavenly Master.

He who labors to secure thanks of men will find himself doomed to perpetual disappointment. He lives in an unthankful world; his labor is a thankless task, and he will often become discouraged and perhaps abandon his undertakings. On the other hand, he who labors to please the Lord and has only the glory of God in view, will find the blessing of the divine approval resting upon him during his pilgrimage, and at the end he will receive from the Master a gracious welcome and a great reward.

Let us purpose in our hearts to do right, thanks or no thanks, and not be turned away from our fidelity to God and our efforts to benefit man by any ingratitude or neglect which we may experience. A coming day will right all wrongs, and in that day the neglected and despised servants of God shall know of a truth that their labor was not in vain in the Lord.

Listen to the words of the great Teacher. “As ye would that men should to you, do ye also to them likewise. For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them

which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners to receive as much again.

"But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil."—Luke vi, 31-35.—*The Christian.*

### FAITH.

Faith is a receiving of Christ. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."—John i, 12.

It is receiving Christ into the heart. "But the righteousness which is of faith, speaketh on this wise, Say not in thine heart, who shall ascend into heaven? (that is, to bring Christ down from above:) or, who shall descend into the deep? (that is, to bring up Christ again from the dead. But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."—Rom. x, 6-10.

A true faith includes more than a mere belief. It is accepting the gospel, and includes all acceptance. "And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief."—1 Tim. 14-15, "For if he that cometh preacheth another Jesus, whom we have not

preached; or if ye receive another spirit, which ye have not received; or another gospel, which ye have not accepted, ye might well bear with him."—2 Cor. xi, 4.

It is something more than merely the assent of the understanding, because it is called an obeying the gospel. "But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?"—Rom. x, 16. "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?"—1 Pet. iv, 17. It is obeying the doctrine from the heart. "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness."—Rom. vi, 17-18.

This expression of obeying the gospel, seems to denote the heart's yielding to the gospel in what it proposes to us in its calls; it is something more than merely what may be called a believing the truth of the gospel. "Nevertheless, among the chief rulers also, many believed on him; but, because of the Pharisees, they did not confess him, lest they should be put out of the synagogue."—John xii, 42. And Philip asked the eunuch, whether he believed with all his heart?—It is a fully believing, or a being fully persuaded: this passage evidences that it is so much at least.—*Edwards.*

—Hourly duties if performed in a spirit of sweetness and because they are duties to be faithfully discharged, need not degrade.—*M. H. S.*

—When lonely and despondent and it seems as if no one cares for you, seek out some one; some poor soul who has real trouble and do them some kindness and see if the lonely feeling is not more than half dispelled.—*M. H. S.*

## REVIVALS.

In order to have a clean revival we must cleanse ourselves from the filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord. We must examine ourselves. Praying for the searching and illuminating influences of the Spirit, the dear Redeemer will discover to us our manifold defects and weaknesses, and with that discovery will come the comforting assurance, "my grace is sufficient for thee." It is not enough to have a deep and profound religious experience. Our lives must conform to the same. Our words in a revival meeting are not weighed in the golden balances of rhetorical entertainment, but by the exacting scales of life. Men will have faith in our sentiments crystallized in our actions. The heaviest weight which Satan can hang to our tongues is the truth, when that truth reveals our inconsistency. If this improper life is bandied about the community, as the enlivening factor of public gossip, open, free and full confession is the only course of manliness and safety. This confession is the only thing which can restore us to the favor of God, and the sincerity and candor involved will largely augment our influence with men. Self-consciousness of evil is the gateway of victory or death. If we humble ourselves before God, and abandon the evil, we will rise to greater assurance and more perfect peace; if we persist in hugging our sins and compassing ourselves with refuges of lies, disregarding entreaty and rebuke, our souls, like the hardened criminals they are, will wear their chains without wincing, because blinded by the god of this world, and therefore past feeling.

The highest good to be derived from exhortation or reproof can be secured only as we faithfully compare the truths uttered with our lives. No predisposing prejudices will justify us in casting aside as un-

worthy of notice the rebukes of a friend, or even an enemy. The absorbing inquiry should be, Is it true? If the rebuke given is deserved, we cannot allow prior relations with the speaker to destroy its force. To do so would develop unsanctified passions unworthy our professions of Christianity. If men would be the holy instruments of God in promoting genuine works of grace, they must exemplify in their own lives the solid and abiding principles of that faith which they would have others espouse. Ministers and laymen must be separate from sinners, a royal priesthood, the chosen of God. They must seek God's glory and his smiles rather than the applause of men, or the fabric they rear will be cankered with the rust of certain decay. Unity, co-operation and love must characterize every step, or confusion must ensue. Revivals are of God, and nearness to God is the one thing needful to render them effectual.—*Church Advocate.*

—God has placed us here—that is much. He is with us—that is more.

—Religion is a blessed thing to die by, but it is a grander thing to live by.

—God has two thrones; one in the highest heavens, and one in the lowest heart.

—To be holy and to be useful are the two noblest and greatest elements in human character. Nothing is so Christlike as these.

—It is not enough that we cease from speaking slanderous words, we should refuse to listen to the slanderer. The receiver is as bad as the thief.—*M. H. S.*

—This fair universe is indeed the star-domed city of God. Through every star, through every grass-blade, and most through every living soul, the glory of a present God still beams.—*Carlyle.*



## THE INCARNATION.

BY REV. W. T. HOGG.

"The Word was made flesh and dwelt among us."—John i, 14.

How great is the mystery of the incarnation! How difficult in discoursing on this theme to choose words suited to the unfolding of the grand and precious truths connected with it! But when the Spirit says, "Write," we undertake the task, trusting him for wisdom and guidance. Thou "Source of the old prophetic fire," illuminate our minds that we may rightly understand and fitly declare this mystery of grace!

"In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us."—John i, 1, 14. "Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."—Isa. vii, 14, Matt. i, 23. "Great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto men, believed on in the world, received up into glory."—1 Tim. iii, 16. "When the fulness of the time was come, God sent forth his Son, made of woman, made under the law, that we might receive the adoption of sons."—Gal. iv, 4-5 "For it pleased the Father that in him should all fulness dwell."—Col. i, 19. And "in him dwelleth all the fulness of the Godhead bodily."—Col. ii, 9. These are the "things which the angels desire to look into," but the mystery of which the seraphs before the throne of God can never fathom.

"Tis mercy all; let earth adore;  
Let angel minds inquire no more."

Jesus Christ, the second Person in the adorable Trinity, really assumed the true and perfect nature of man

into a perfect union with his divine nature, and still remains very God and very man, in one person, forever.

This proposition, although containing "a mystery by which apprehension is dazzled, invention astonished, and all expressions swallowed up," is a legitimate deduction from the Scriptures we have quoted. It is distinctly asserted that "the Word was God." And of the same Person it is declared, "The Word was made flesh and dwelt among us." This same Person, "God manifest in the flesh," was "received up into glory;" and "in him dwelleth (not dwelt) all the fullness of the Godhead bodily." Let us consider.

1. The Person who is said to have assumed another nature into union with his own. The Word, (*λογος*), is the second Person in the glorious Godhead. "As every appellative of the Saviour of the world was descriptive of some excellence in his person, nature, or work so the epithet, *λογος*, which signifies a word spoken, speech, eloquence, doctrine, reason, or the faculty of reasoning, is very properly applied to him who is 'the true Light which lighteth every man that cometh into the world,'—John i, 9; who is the Fountain of all wisdom; who giveth being, life, light, knowledge and reason to all men; who is the grand Source of revelation, who has declared God unto mankind; who spake by the prophets, 'for the testimony of Jesus is the spirit of prophecy,'—Rev. xix, 10; and has fully made manifest the deep mysteries which lay hidden in the bosom of the invisible God from all eternity."—John i, 18.—*A. Clarke*. "The Word was God." "Who being in the form of God thought it not robbery to be equal with God."—Phil. ii, 7. "Who is over all, God blessed forever."—Rom. ix, 5. The *λογος*, or word, therefore, is of one substance, majesty and glory with the Almighty Father, very and eternal God.

2. The nature assumed, *σαρξ*, flesh, that is human nature entire—human soul and human body. “For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who, through fear of death, were all their lifetime subject to bondage. For verily he took not on him the nature of angels but he took on him the seed of Abraham.”—Heb. ii, 14-16.

But when it is said that “The Word was made flesh,” we must not conceive that there was any mutation of the divine nature into flesh, for the incarnation consisted not in any change, on the part of the Word, either of his nature or his attributes, but rather in the assumption of human nature into personal union with his divinity, by virtue of which the manhood subsists in the second Person, without confusion, both natures making one Person, whose name is Emmanuel, God with us.

So that although a two-fold nature is ascribed to Christ, yet not a dual personality; for his human nature never subsisted as a separate and distinct personality as it does in all other men, but from the moment of conception subsisted in union with his divine nature.

The assumption of the human into personal union with the divine nature, was a miraculous occurrence. The human nature thus assumed was formed in the womb of the virgin by the overshadowing power of the Holy Ghost. “The angel said unto her, The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee: therefore also that holy thing that shall be born of thee shall be called the Son of God.”—Luke i, 35. The miraculous conception was necessary to exempt the assumed nature from the taint of Adam’s sin, which in the natural seed of Adam is trans-

mitted by the natural process of generation. The assumed nature must be perfectly free from moral taint in order to its union with the divine nature which is absolutely holy, and also in order to the design of that union, atonement for a sin-ruined race. The divine nature could not assume into personal union with itself a sinful nature; and, had this been possible, such a conjunction of the divine with the human nature could never have availed to satisfy for the sins of the world. See Heb. vii, 26.

The incarnation was the assumption of our nature in all its parts into personal union with the divine *λογος*. That is, Christ took on himself a perfect human soul and body, with all the faculties and members that constitute a complete human nature. He is bone of our bone, flesh of our flesh, soul of our soul. Yea, in all respects, “he was found in fashion as a man.”—Phil. ii, 8. “He designed a perfect recovery (from the leprosy of sin) by ‘sanctifying us wholly, soul, body and spirit;’ and therefore assumed the whole in order to it.

He also assumed our nature with all its sinless infirmities. “Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people.”—Heb. ii, 17. “Himself took our infirmities;” not our personal infirmities, such as deformity, decrepitude and disease, but those which are common to our nature in the present state, such as hunger, thirst, weariness and pain. These are marks that sin has left upon us, and in these respects Christ was made “in the likeness of sinful flesh.”—Rom. viii, 3.

Thus “The Word was made flesh.” Divinity became incarnate! Angels looked on with wondering awe, and when the divine purpose was revealed to them, earth-ward

they sped as on wings of light, their songs reverberating over all Judea's plains, as they celebrated the world's first Christmas morning with the anthem, "Glory to God in the highest, and on earth peace, good will to men."

This doctrine of the incarnation is confirmed by the fact that the incarnate Word "dwelt among us." His followers and his foes agree in their testimony as to the extraordinary character of "the man Christ Jesus." "We beheld his glory as of the only begotten of the Father, full of grace and truth.

3. The end or object of this wonderful condescension.

It was not performed from necessity, but voluntarily. Not for the purpose of adding any degree of perfection to the divine nature, but for the purpose of redeeming and sanctifying humanity. It was to prepare the Anointed One for his ministry in our behalf and as our Mediator. This dual nature is essential to the discharge of Christ's prophetic, priestly and kingly offices. In this he compasses the infinity of Jehovah, the infirmities, wants, and woes of humanity, and all the demands of moral law and government. Thus is provided "a Mediator between God and man, the man Christ Jesus."

The union of Christ with our nature will be of no avail to us, however, except he have a union with our persons. His incarnation will not save us unless he "dwell in our hearts by faith." We must be "born of the Spirit"—"made new creatures in Christ Jesus"—"partakers of the divine nature." And even now he who took upon him our nature that he might redeem us, seeks admission to every heart that he may regenerate and sanctify us, thus making us meet to be sharers in his glory when "he shall appear the second time, without sin unto salvation."—Heb. ix, 28.

What matchless love and conde-

scension the incarnation displays! It calls for the ceaseless gratitude, devotion and praise of all the children of men. It excites the wonder and admiration of angels. It astonishes devils and confounds their hellish designs. It brings deliverance to a ruined race, and opens a way for the wandering sons of men to return to the city and palace of God.

"Glory to God in the highest, and on earth peace, good will to men."

### HOLINESS.

HOLINESS IS BEAUTIFUL AND ATTAINABLE NOW.

BY REV. T. S. LADUE.

"When can I be holy, saved from my sins and sinful inclinations and made just right? Holiness is beautiful, I desire it." When do you desire it, now? Well, this desire is from God. It is one of the clearest and most divine inspirations of the Holy Ghost, and is one of the surest pledges that he will grant it now. How much do you desire holiness? "With all my heart I hunger and thirst after it." Hear then: "Blessed are they which do hunger and thirst after righteousness," for they shall get a portion, a partial measure here?—no, "for they shall be filled."

The elder said to the revelator concerning the countless multitude before the throne: "These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb." Where did they wash their robes? In this world where the blood has been shed. This is the only world of all the worlds where the blood has been shed, and the only one where the robes of the soul can be washed. They washed them, not in heaven, not in the river clear as crystal, but in the "Fountain opened in the house of David."



They washed where they had great tribulation, and that could not be in heaven, but on earth. They walked in white, they kept their garments undefiled, not while walking the gold-paved street where is nothing to defile, but while walking amidst the mire and filth of this Sodom. They overcame, not up there where is nothing to overcome, but down here where the battle is fought and tribulation endured. And if they did, so can we.

Holiness is just the thing to go through tribulation with. It is made for service; not to be enjoyed and lived in Paradise merely, but in the rough and tear of a place where Satan's seat is. Purity implies power, and power is needed where opposition is to be met with. As we heard a western frontiersman say in a meeting: "Brethren, I find the best way to keep this religion bright is to keep poundin and flingin and Bangin it about all the time." In other words, religion and holiness is designed for trial, for hardship and fighting the good fight.

Holiness which bears the tribulation mark, is the most beautiful. It is more beautiful in the eyes of God than that of Adam in Eden, or than that of the angels, because it comes through the blood of his Son and passes through the furnace. It is a tried holiness. It is tried before three worlds and by the most mighty foes and kings.

"What though a thousand hosts engage  
A thousand worlds my soul to shake;  
I have a shield can quell their rage.  
And drive the alien armies back."

This holiness brings a greater reward than any other because triumphing over trial.

This holiness is beautiful because secured for us in the most beautiful way, the way of mercy and love, by the Son of God standing in the sinner's place. "He was wounded for our transgressions, he was bruised for our iniquities, and the Lord hath laid on him the iniqui-

ty of us all," or hath made it to meet on him, as the one point on whom all the sins of the billions of Adam's race converge; that he might be "made unto us wisdom, righteousness, sanctification and redemption."

This holiness is obtained in the most beautiful way; "by grace through faith." We asked a colored brother whom we were examining in grammar: "Brother, what is a conjunction?" "Well," said he, "It's something dat jines, isn't it? jines words like de link jines de engine to de kars; and like faith which jines Jesus to de saints." We asked another: "Brother, what is a noun?" He scratched his head and answered: "Jesus." Yes, Jesus is a proper noun. "What is a verb?" He scratched his head a little longer and looking up most innocently, answered, "Jesus." "What is an adverb?" "Jesus," said he. We concluded that the whole of his grammar, nine parts of speech and all, was Jesus. It would be well if some D. Ds. and L. L. Ds. knew more of this grammar. Now faith, simple, obedient faith is the link which joins us to the Almighty, and makes Christ the Lord our righteousness and holiness.

Paul says: "Thanks be unto God who always causeth us to triumph in Christ." He refers to the triumphal procession of a Roman general. He intimates that the saints' march through this world is to be one of triumph, of joy, of "glory in the tribulations also." He declares this over and over, "Rejoice." "Rejoice evermore." "Rejoice, again I say rejoice." The saints' march cannot be triumphal without holiness; without this it is a drag through the seventh of Romans, and a wail of "Oh wretched man that I am."

See the saint in his triumphal march. He is a warrior and a priest. He has strength, for he is "strong in the Lord and in the power of his might." Then he has holy

strength, for it is the strength of the Lord. He has armor. "Put on the whole armor of God." It must be holy being the armor of God. His girdle is holy. His breast plate is righteousness or holiness. His sandals are holy for he is shod with the preparation of the gospel of peace, the holy gospel. His helmet is holy, "the hope of salvation," a holy salvation. His shield is holy, "our most holy faith." His sword is the Word of God. Here it is, this Book. See the inscription there on the scabbard, "Holy Bible."

See him march! His feet are on the Rock. He sings:

"With my head beneath the helmet,  
And the Rock beneath my feet,  
I have sounded forth the trumpet  
That shall never call retreat."

His eye is on heaven, but not all the time. Like Paul in Athens he "looks around" and he sees things in this world and his spirit is stirred. He smites the evil he sees with the holy, two-edged sword, and devils pray, "Let us alone." He pours in the oil. He binds up the broken-hearted. And although in trials oft he shouts, "Thanks be unto God who giveth us the victory." He comes to Jordan. He lays down his armor. He looks at his wounds and scars, and with no feeling of complaint says, "I have fought a good fight;" and then he waves his sword in the face of Death which he has waved in the face of all wrong and shouts, "Oh Death where is thy sting." He steps into the river, and he finds the water very low at the time of his crossing, or if in the swellings of Jordan he feels the everlasting arms underneath him.

—There is no music in a "rest" that I know of, but there's the making of music in it. And people are always missing that part of the life melody, always talking of perseverance, courage and fortitude; but patience is the finest and worthiest part of fortitude, and the rarest too.

## DANIEL WEBSTER.

No one could ever hear Daniel Webster, or even see him, without remembering it; there was something so majestic in his very person, in the colossal head, and the deep-set eyes looking out from the heavy eyebrows. The effect of all this was increased as soon as he opened his lips, by the deep tones of his voice. We had the opportunity to hear him once, but on an occasion perhaps less fitted to call out the powers of his mind than to show the tenderness of his heart. Jeremiah Mason, the great rival of Webster at the bar, with whom he had had many a legal contest, had just died, and appropriate resolutions were to be presented in the Court in Boston. It was a striking scene. Chief Justice Shaw, so long the pride of the Massachusetts bench, presided. Before him sat Rufus Choate and all the most eminent men of the Boston bar. Mr. Webster rose, amid profound stillness, and in a speech of half an hour, interrupted only as he was overcome by his emotion, he paid a touching and beautiful tribute to his lifelong friend. After a sketch of his public career, and an analysis of his mind, showing what were the elements of his power and success at the bar, Mr. Webster closed with this tribute to his religious character:

"But, sir, political eminence and professional fame fade away and die with all things earthly. Nothing of character is really permanent but virtue and personal worth. These remain. Whatever of excellence is wrought into the soul itself belongs to both worlds. Real goodness does not attach itself merely to this life; it points to another world. Political or professional reputation cannot last forever; but a conscience void of offence before God and man is an inheritance for eternity. Religion, therefore, is a necessary and indispensable element in any great hu-

man character. There is no living without it. Religion is the tie that connects man with his Creator, and holds him to his throne. If that tie be all sundered, all broken, he floats away, a worthless atom in the universe; its proper attractions all gone, its destiny thwarted, and its whole future nothing but darkness, desolation and death. A man with no sense of religious duty is he whom the Scriptures describe, in such terse but terrific language, as living "without God in the world." Such a man, is out of his proper being, out of the circle of all his duties, out of the circle of all his happiness, and away, far, far away, from the purposes of his creation.

"A mind like Mr. Mason's, active, thoughtful, penetrating, sedate, could not but meditate deeply on the condition of man below, and feel its responsibilities. He could not look on this mighty system,

'This universal frame, thus wondrous fair,'

without feeling that it was created and upheld by an Intelligence, to which all other intelligences must be responsible. I am bound to say, that in the course of my life I never met with an individual, in any profession or condition of life, who always spoke, and always thought with such awful reverence of the power and presence of God. No irreverence, no lightness, even no too familiar allusion to God and his attributes, ever escaped his lips. The very notion of a Supreme Being was, with him, made up of awe and solemnity. It filled the whole of his great mind with the strongest emotions. A man like him, with all his proper sentiments and sensibilities alive in him, must, in this state of existence, have something to believe and something to hope for; or else, as life is advancing to its close and parting, all is heart-sinking and oppression. Depend upon it, whatever may be the mind of a man, old age is only really happy

when, on feeling the enjoyments of this world pass away, it begins to lay a stronger hold on those of another."—*The Examiner.*

### UNDECIDED.

To continue undetermined and unresolved in the things of religion, is very unreasonable, and that upon the following accounts:

The things of religion are things wherein we are to the highest degree interested. The truth or falsehood of the doctrine of religion concerns us to the highest degree possible. It is no matter of indifference to us whether there be a God or not; or whether the Scriptures be the word or God; or whether Christ be the Son of God; or whether there be any such thing as conversion. It makes infinite odds to us whether these things be so or not. Therefore we are under the greatest obligation in point of interest, to resolve in our minds whether they be true or false. They who are undetermined whether there be any truth in religion, and are contented to be so, not inquiring nor thoroughly using the means to be determined, act very unreasonably. They remain in doubt whether there be any such thing as heaven or hell; are quiet and easy to continue ignorant in this matter; are not engaged in their minds to come to a determination; do not search and inquire what arguments there are to prove any such things; nor diligently weigh and consider the force of them; but they busy their minds about other things of infinitely less importance, and act as if they thought it did not much concern them whether there be a future and eternal state.

If they think that there is not, yet it is a matter of so great importance that no wise man would rest until he had satisfied himself; because if there be such a future state as the Scriptures tell us of, then we



must have our part in it, either in a state of eternal rewards, or in a state of eternal punishment. So it is no matter of indifference to us what we have for our portion; whether this world with hell, or a life of holiness and self-denial with heaven. These opposite portions relate not merely to a few days in this world, but they relate to eternity. It is infinite madness therefore not to come to a determination. So it is no matter of indifference what master we serve, whether God or mammon; or what interest we will pursue, whether our temporal or eternal interest; or which we prefer, the commands of God or our pleasures, or ease and convenience. Doubtless it will make a vast odds one way or the other. We ought therefore to come to some determination which we will choose.

God hath made us reasonable creatures and capable of rationally determining for ourselves. God hath made us capable of good acquaintance with those things which do specially concern our interest. Doubtless God hath made us capable of discovering the truth in the matters of religion, of coming to a good determination in these questions, whether the Scriptures be the word of God, whether there be a future state, and the like. The resolution of these questions, which it so much concerns us to determine, is not above our capacities. God hath not set these things beyond the extent of our faculties. So God hath made us capable of making a wise choice for ourselves as to the life we shall choose to lead. He has given man so much understanding, as to make him capable of determining which is best; to lead a life of self-denial and enjoy eternal happiness, or to take our swing in sinful enjoyments and burn in hell forever. The question is of no difficult determination. It is so far from being a matter too hard for our reason, that the reason of a

child is sufficient to determine this matter. Therefore men in remaining undetermined in these matters, do not act as reasonable creatures, but make themselves like "the horse and the mule, which have no understanding."—Psalm xxxii, 9.

God puts into our hands a happy opportunity to determine for ourselves. What better opportunity can a man desire to consult his own interest, than to have liberty to choose his own portion. God setteth life and death before us. See Deut. xxxiii, 13. "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that thou and thy seed after thee may live." See also Ezek. xviii 31-32 and xxxiii, 11. What better opportunity can we desire for securing to ourselves the greatest good, than to have eternal life and unchangeable happiness set before us, and offered to our choice? Therefore those who neglect coming to a resolution, act unreasonably, because they stand so much in their own light and miss so glorious an opportunity.

The things among which we are to make our choice are but few in number; there are but two portions set before us, one of which must be our portion; either life or death, either blessing or cursing; either a life of universal and persevering obediences with eternal glory; or a worldly, carnal, wicked life with eternal misery. If there were many terms in the offer made us, many things of nearly an equal value, one of which we must choose, to remain long in suspense and undetermined would be more excusable; there would be more reason for long deliberation before we decide. But there are but two terms, there are but two states in another world, in one or the other of which we must be fixed to all eternity. And there are but two states in this world, a state of sin and a state of holiness;

a natural state and a converted state. There is but one way in which we can come to life, which renders the determination of reason much the easier. There are but two masters, to one of which we must be reputed the servants, Baal and Jehovah, God and mammon. There are but two competitors for the possession of us, Christ and the devil. There are but two paths, in one of which you are to travel, either in the strait and narrow way which leadeth unto life, or the broad way which leadeth unto destruction.

—*Edwards.*

### “WITH MY MIGHT.”

“Leaf after leaf already torn from the calendar of 1881,” said a thoughtful person, “and I must do it with my might.” That person if life is spared, will achieve a great year’s work; not with his hands alone, but with his brain. Resolution, a right idea of the worth of a year, an iron rigor against leaks and wastes of time, a clear conscience—these have brought temporal and spiritual salvation to more human beings than your arithmetic can compute. All manner of learning coming to you by an instantaneous inspiration, wealth pouring itself into your idle hands, fame coming to you which you have never earned—all this would be a curse rather than a blessing. The great, the good, the useful of this world are never made in this way. Watching the leaves torn day by day from the calendar; the voice of the soul continually whispering to itself, “I must do it with my might!” a conscience void of offense toward God and man—these are simple conditions for the divinest achievements wrought in the world.

There are thousands of imbecile men and women, who are worthless to society and to themselves, because they do not heed these conditions. They drift with the currents,

without energy to strike out a course for themselves. They never hang up a calendar or keep the run of the days. They do what they are forced to do and complain of that. They are ignoble souls, and the world would seem better without them. They demonstrate the truth of that rough saying, “An idle brain is the devil’s work-shop:” and many of them become the mischief-makers of mankind.

John Foster relates the story of a man who had wasted a fortune with evil associates, and one day went out to put an end to his life. He wandered almost unconsciously till he came to the brow of a hill overlooking his former estates. He sat down there and thought for hours. He had formed the plan to regain his property, and he began instantly. He walked hastily forward, determined to do the first thing that came to hand, however despicable, and not spend a cent if it could be avoided. He first encountered a heap of coals on the pavement, and offered to put them in, for which he received a trifle; and from this beginning he went on and died a rich man.

“With my might!” The year is rapidly running on. Watch your calendar. If your purpose is not formed, form and execute it, at the same time seeking divine help in those lines of honest endeavor where divine help is sure to follow. No man or woman has the right to waste an hour. Time is the priceless possession given to all alike. Up and be doing with all your might, and success is before you.—*Golden Rule.*

—Sanctification is giving the soul wings, and a disposition to fly up to God.

—Our Saviour is our brother; he is man like ourselves; he can be touched with the feelings of our infirmities; to him none need ever fear to go.

## A CRIMINAL'S DEATH.

The following account of the death of one of the Western train robbers, in an Arkansas prison, taken from the *Little Rock, Arkansas Gazette*, Nov. 9th, contains a volume of instructive warning :

A very sad death occurred in the penitentiary yesterday. All deaths are sad, but of all deaths the death from a broken heart is the saddest. P. E. Sullivan alias William Delaney, a young man of twenty-three years, one of the train robbers recently sentenced to seventy years in the Arkansas penitentiary, was the victim of a broken heart. Several days ago he became gloomy, and going to Dr. Lenow complained of being sick. Upon examination the physician discovered that the man was not suffering from any perceptible disease, but that his pulse was one hundred and forty. He was ordered to the hospital where every possible care was taken of him. He revived after a time, but every one could see despair written on his countenance. He entered the prison cheerfully, and lightly spoke of the long term of his sentence, but after a while a letter came. When he read the lines his spirits sank. Tears told of a misery that ink could not express. He went again to his bed. Yesterday he said to one standing near :

"The shadows are gathering fast and night is oppressing me with its darkness. One crime and then death in a penitentiary. My old father, who has preached the gospel for years, who many and many a time clasped his hands above my head and prayed, has been humbled in his old age. And my mother, if I could only hear her voice. But walls and law are between us. I am as one who is dead. She could come to me, but I cannot go to her." His thoughts wandered. At times he seemed to be at church listening to his father's preaching, and then he

seemed to be playing with his sisters. He smiled and laughed softly. "Ah!" he would say, "your brother never forgets you." Suddenly his face grew dark, and, waving his hands wildly, he began to mutter broken sentences. "Seizing the bridle rein he sprang upon his antagonist's horse and dashed away." "He is reading one of those wild books that we used to steal away and devour," said one of the dying man's companions in crime. "Halt!" he exclaimed, drawing a revolver and leveling it at the head of young Horace," continued the sufferer. "Slowly and sadly they left the church and walked along the well-worn path to the rude grave of Lawrence. Standing near the stone placed there by the Indian, Casper and his fair companion —"and he muttered incoherently, the sentence dying away with a deep groan. Suddenly he raised himself, looked intently toward the door, and slowly sank back, dead.

—The baptism of water, being but a seal and symbol, is of small account save as we receive that of the Holy Spirit.

—Moral decay in the family is the invariable prelude to public corruption. It is a false distinction which we make between public integrity and private honor. The man whom you cannot admit into your family, whose morals are corrupt, cannot be a pure statesman. Whoever studies history will be profoundly convinced that a nation stands or falls with the sanctity of its domestic ties. Rome mixed with Greece, and learned her morals. The Goth was at her gates; but she fell not till she was corrupted and tainted at the heart. The domestic corruption preceded the political. When there was no longer purity on her hearth-stones, nor integrity in her Senate, then, and not till then, her death-knell was rung.—*Robertson*.



## CHRISTIAN DRESS.

BY W. JACKSON.

One of the most interesting and romantic objects of study for the Christian student, are early monuments of Christianity to be found in those marvelous sepulchres of the Christian and often-martyred-dead of the early church, the catacombs of Rome. Much enterprise has been shown in exploring these extensive, subterranean sepulchres, and important discoveries have been made in the past ten or fifteen years. We read in the inscriptions on the tombs of martyrs and confessors laid here to rest, and in the paintings and frescoes that adorn their gloomy recesses, the manner of worship, the rites observed, their confessions of faith, and witness the deep emotions of the first believers as they commit their dead to their last, long resting place. "We decipher the touching record of their sorrow, of the holy hopes by which they were sustained, of their faith triumphant over their fears and of their firm assurance of the resurrection of the dead."

The following extract from a recent lecture on this subject by Rev. W. H. Withrow, gives us both an illustration of the faith and practice of the early Christians in striking contrast with their modern sisters, and of the way in which, in the early church as now, a departure from primitive devotion and faith, is apparent in indulgence, in ostentation and display in the dress of the professors of a holy and self-denying faith.

"The strong instinct of the female mind to personal adornment, was in the early centuries religiously expressed, and Christian women cultivated rather the ornament of a meek and quiet spirit than the gay apparel of the heathen. But with the decay of piety came the development of luxury and increased sump-

tuousness of dress. The primitive simplicity gave place to many-colored and embroidered robes. The hair, often false, was tortured into unnatural forms and raised in a towering mass on the head, not unlike certain modern modes, and was frequently artificially tinted.

"The person was bedizened with jewelry, rings in the ears, pearls on the neck, bracelets and a profusion of rings on the arms and fingers. St. Jerome inveighs with peculiar vehemence against the attempt to beautify the complexion with pigments. 'What business have rouge and paint on a Christians's cheek?' he asks; 'Who can weep for her sins when her tears wash bare furrows on her cheeks?' or 'How shall a face be lifted to heaven which the Maker cannot recognize as his workmanship?' But this was not till the fourth century, when the early simplicity had passed away."

—The late Dr. J. G. Holland, poet, philanthropist, editor and author, had very positive opinions and consistent practice touching strong drink. He said: "I neither drink wine nor give it to my guests. Strong drink is the curse of the country and the age. Sixty thousand men in America every year lie down in the grave of the drunkard. Drink has murdered my best friends, and I hate it. It burdens me with taxes; I denounce it as a nuisance, on which every man should put his heel."

—The \$1,000,000 excess over last year in the United States Internal Revenue receipts, came from the tax on cigarettes. In Philadelphia, several boys have become blind from smoking them. Physicians say that the poisonous ingredients used in the paper wrappers and in the adulterated tobacco, cause an incurable catarrh, which first destroys the sense of smell and taste, and then attacks the eyes.

## EDITORIAL.

## LOVE THE TRUTH.

One chief reason why many who belong to the church never become real Christians is that they do not sufficiently love the truth. They love it to a certain extent but not to a sufficient extent. They are willing to follow the truth as far as it is popular. They may come up to or even step over the bounds of popularity just far enough to call attention to themselves. But there they halt. They do not follow the Lord. They disregard his plain precepts; they break through his positive prohibitions. God gives them clear convictions which they utterly disregard. They do not walk in the light. And after a while the light that was in them becomes darkness. They call darkness light and light darkness. They explain passages in the Bible as meaning exactly the opposite of what they say. To all human appearance they are past hope. Under the pretext of serving God, they oppose to the utmost of their ability the work of God. They may occupy a prominent position in the church or even be eminent ministers of the gospel; but they are lacking in an essential element of the Christian character—love of truth. God shall render "Unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath."—Rom. ii, 8. In the last chapter of the Bible we read that without the Heavenly City is "WHOSOEVER LOVETH AND MAKETH A LIE."—Rev. xxii, 15. The lie may be very popular—it often is—but the result of loving it is all the same. It may be advocated in the most eloquent style by the most elegant preachers, but the end of those who choose the specious falsehood is destruction and perdition.

Beloved, give yourselves to the love of the truth as it is in Jesus. When you see it have the courage to avow it—to live up to it, to defend it. *Buy the truth and sell it not.*—Prov. xxiii, 23.

Socrates was one of the wisest and best among the heathen. Many who profess holiness do not come up to his description of an honest man. "Let us begin," he says, "by recounting what qualities are necessary to him who would one day become an honest man and a true philosopher. The first quality is the love of truth, which he ought to seek after in every thing and by every means; true philosophy being absolutely incompatible with the spirit of delusion. He who has a sincere desire to obtain wisdom, cannot confine himself to things that are here below, of which he can acquire but an uncertain knowledge. He is born for truth, and he tends to it with an ardor which nothing is able to restrain."

Our Saviour prays, "Sanctify them through thy truth, thy word is truth." If then the truth is the medium by which we are to be sanctified, how can one be sanctified who is indifferent to the truth?

## NATURAL—SPIRITUAL.

The Apostle says; "That was not first which is spiritual, but that which is natural; and afterward that which is spiritual."—1 Cor. xv, 46. He is speaking of the resurrection. But the words may properly be given a wider application. For the statement is in broad terms. It is a general proposition.

In the Christian character, underneath the grace that God has given, lies the natural disposition. It has grown strong from long indulgence. If we see that the disposition is natural, and needs correcting, we are in the way of spiritual progress. But many make the mistake of attributing their natural tempers to the grace of God. They think they are led by the Spirit of the Lord when they are simply following the bent of their own inclinations. Very sensible, honest people often act under this delusion. They are so positive that they are right about it, that it seems almost impossible to convince them to the contrary. But unless they are convinced, they are almost cer-

tain to land in rank fanaticism.

The Roman Catholics are generally very bigoted. The spirit that condemns all other sects, is bred in their bones and carefully nourished from infancy. Their severity towards "heretics" is limited only by the law. Some persons born in Protestant families are naturally harsh, severe, and revengeful. When any of these become converted, they, for a time make humble, joyous Christians, But as they encounter opposition, if they lose in a degree their first love, they are very apt to exhibit the old spirit of bigotry or revenge in a modified form. They become bitter in spirit and denunciatory in speech towards all opposers. In their estimation whoever opposes them opposes the Lord. Like unsanctified Peter they are ready to draw the sword upon any servant of the high priest who may stand in their way. These know not what manner of spirit they are of. They are in quite as great danger as those whom they so fiercely denounce.

Others who are naturally penurious appear to be very strong advocates of plainness, and great opposers of pride. But when called upon to aid in promoting Christianity pure, simple and unmixed with the worldly spirit, they give but little money and make many excuses. Nothing ever exactly suits them. There is always in their mind some good reason for not contributing to any enterprise that calls for their support. Such have reason to *take heed and beware of covetousness*. They must not rest in the natural. Let them see to it that the natural gives place to the spiritual.

Some who are naturally impetuous and impulsive, when things do not go to suit them, manifest an unseemly warmth. Those who do not know them think they are out of patience. Thus their influence is injured and the cause of God brought into reproach. They could easily obtain that degree of humble love which would remove all this disposition and make them calm and quiet under provocation. They

might, if they would only seek it, obtain the grace which would enable them to say unpleasant things, when necessary to say them, in a calm and pleasant manner. But they attribute their unseemly natural vehemence to a righteous indignation against what is wrong. So they go on in the natural, weak in their souls, crippling their influence when they might become mighty in God. If such would only seek it they might get where they could say with the psalmist, "Thy gentleness hath made me great."

Let us all see to it that we do not call that spiritual which is only natural. Let us seek to be entirely transformed by the renewing of our minds.

#### CHILDREN'S AID SOCIETY.

The twenty-fourth Annual Report of the Children's Aid Society is before us. New York is as famous for its charities as for its crimes. Badly governed — its prisons full of murderers, its city government little better than a conspiracy against the property of the people, abounding in every temptation to sin that this wicked world can furnish, it also abounds in charities. The liberality of its churches and of its benevolent citizens, of whom it has a large number, is worthy of all praise.

The Children's Aid Society aims to relieve the misery of the poorest children of the city; it furnishes food and shelter, and provides permanent homes for homeless and outcast children. For twenty-nine years it has carried on its benevolent work with marked success.

It has some six lodging houses where those who have no homes are furnished with lodging and meals. Those who can, pay a nominal sum for their board; those who cannot, are entertained free. Meetings are held every evening, and the principles of religion and morality are inculcated. Thus newsboys, bootblacks and others are provided with a boarding place at nominal cost to themselves, under influences calculated to lead them



rom a life of ruin to become good citizens.

Permanent homes at the west are provided for such as are willing to emigrate.

During the year 1881, lodgings for fourteen thousand four hundred and forty-two different boys have been furnished. Of this number two thousand nine hundred and nineteen have been sent to homes and permanent employment.

Our old friend, Rev. James Mathews, has recently been appointed Western Agent for this Society. The appointment is eminently fitting and judicious. To his well known ability and adaptability he adds a general acquaintance in the west. He knows where to go to find good homes for the boys, and will take a lively interest in doing for them the best he can.

His brother Capt. Harry Mathews, has for a number of years been Superintendent of the Thirty-fifth street Lodging House for boys, and in this position has been highly acceptable and useful.

#### POPULAR.

Of those who take money, not one in a hundred probably can tell the genuine from the counterfeit. People receive as money what they find in circulation as money. This answers the ordinary purposes of trade. But if one were going to a foreign land he would need to be more particular. His gold would not pass for gold unless it was genuine. So the popular religion may meet the demands of every day life. It may introduce its votaries into good society, may refine and keep within the bounds of a decent morality, may contribute for the benefit of benevolent societies, and do much to make society better. But this is not enough. We are going into a far-off land where religion is not current because it is popular. There the gold that is received has been tried in the fire. Those who are admitted have been weighed in the balances and have not been found wanting.

That our religion is popular is, in itself, a suspicious circumstance. Our Saviour says, "Woe unto you when all men shall speak well of you."—Luke vi, 26. And the Apostle declares, "Yea and all that will live godly in Christ Jesus shall suffer persecution."—2 Tim. iii, 12.

Yet many inquire no farther than if their church is popular. This is all they require. It may be red with the blood of martyrs—that is never taken into consideration. It may proscribe and excommunicate those who are true to their ordination vows and earnestly seek to promote Bible holiness. It may sanction in practice what it emphatically condemns in its creeds and rules. Yet no attention is paid to the fact that it "holds the truth in unrighteousness." Even those who have no sympathy with its worldly, anti-Christian practices, give their money freely to its support; while those who are laboring to promote the principles which they indorse are left to struggle on unaided. Hypocrisy and formality ride in splendid carriages and palace cars, while true Christianity plods along bare-footed. To those who have hundreds of thousands, hundreds of thousands are given, while to the Michigan sufferers who lost all by fire, scarcely enough is doled out to carry them through the winter.

Twenty-five thousand dollars would endow our school at Chili so that it could do much more than it can now towards aiding young men and women without means to obtain a good education; but those who could easily give it throw away their money upon rich institutions of learning which charge more for tuition than we do for tuition, board and all other expenses. In place of the carved idols of old, popularity is worshipped; fashion is worshipped; success by whatever means achieved is worshipped.

It requires supernatural strength to stem a current so strong—it takes a martyr spirit to stand out boldly for the truth in a generation of compromisers and time-servers. Ye, then who would be right

with God take heed lest, when the strains of music bewitch your senses, and the multitude fall down to worship the popular idol, ye be carried away with the throng and bow the knee and offer incense with the multitude, and forget God who alone is to be worshipped.

#### INFIDELITY.

Infidelity can point to no fruits that should commend it to public favor. No one ever looks to see a man made better by becoming an avowed infidel. Honest men who labor to promote it become satisfied that however successful they may be they are doing no good.

Rev. O. B. Frothingham was at first a Unitarian minister of New York. Gradually breaking away from the Bible entirely, he has for some years been the leader of the "Liberal" or infidel movement in New York. He is a man of superior talents and culture. About two years ago he gave up his pulpit and went to Europe. Recently he returned, and in an interview with a representative of the New York evening *Mail*, made some frank statements from which we give some interesting extracts.

"My position had for years been a peculiar and a somewhat trying one, which, instead of becoming pleasanter as years rolled on, became less pleasant. It must be remembered that I was wholly alone. I had to fight an up-hill battle without the aid or sympathy of any one, so far as lending a helping hand in my work was concerned."

"A second feature of the last few years of my work as pastor of an independent church in New York was one less disheartening, but harassing and unpleasant. As a radical lecturer, I found myself constantly surrounded by radicals of the most extraordinary character, who imagined that as a radical preacher I must also be radical in everything else. I was expected to give moral and material assistance to any one whose ideas of right and wrong differed from those of other peo-

ple, and my independent church became a sort of magnet for queer and not altogether pleasant people. \* \* \* \*

"One fact began to loom up before my mental vision in a disquieting way—that the drift of free-thought teaching was unquestionably toward a dead materialism which I have abhorred as deeply as any evangelical clergyman I know. The men who become leaders in the free-thought movement do not stop where I stop; they feel no tradition behind them; they have no special training for the work of "restoring," in which light I regard much of my work. I did not aim to create any new beliefs, or to tear down all existing ones, but to restore, to bring to light and prominence the spiritual essence of those faiths. Perhaps I am better fitted for such a work than many others, because I have inherited a sense of the limits of free-thought, beyond which materialist dogma becomes more offensive than dogmatic Calvinism. But the men whom I saw coming on the stage as the apostles of the new dispensation of free thought, were destroyers who tore down with no thought of building up. There seemed to be no limit to their destructive mania, and no discrimination in their work. Their notion seemed to be to make a clean sweep of every existing creed. They apparently knew not and cared not whether anything in the shape of belief should arise from the ashes of the world's creed.

"The situation, therefore, when I stopped preaching two years ago and went to Europe was about as follows: Evangelical religion was stronger, the churches were better filled, there was more of the religious spirit abroad than when I began work twenty years ago. Such men as came forward as teachers in the free-thought movement were out-and-out materialists. Lastly, my own position was unpleasant and my health was failing. As to the fact that revealed religion, as we called it, is stronger to-day, than it was twenty years ago I have no doubt. It is

stronger here and in Europe, notwithstanding the much-talked-of German materialism; and the religion of to-day is all the stronger than that of twenty years ago in that it is throwing off the accretions of ignorance, and presents fewer features incompatible with good sense and charity. Looking back over the last twenty years, no careful student of such matters can deny this healthful process; and I, who have stood aloof from all revealed religion during that time, can not but acknowledge that its opponents have made no headway whatever.

"When I left New York for Europe I believed and said that I might take up my work as pastor of an independent church when I got back. I may as well say now that I could not do it. I would not be able to teach as I did. Whether it is that advancing years have increased in me whatever spirit of conservatism I may have inherited,—my father was a clergyman,—or whether it is that there is such a thing as devolution, as well as evolution, and that I have received more light, I do not know. But it is certain that I am unsettled in my own mind concerning matters about which I was not in doubt ten, or even five years ago. I do not know that I believe any more than I did years ago, but I doubt more.

"The creeds of to-day do not seem in my eyes to be as wholly groundless as they were then; and while I believe that the next hundred years will see great changes in them, I do not think they are destined to disappear. To sum up the whole matter, the work I have been doing appears to lead to nothing, and may have been grounded upon mistaken premises; therefore, it is better to stop. But I do not want to give the impression that I recant anything. I simply stop denying and wait for more light."

It is an easy thing to set fire to a building, however costly or magnificent. Any simpleton can do that. But to construct from its ruins any thing in which a hu-

man being can dwell with comfort, requires some skill, tact and patience.

To find fault with Christianity is not difficult. But when men seriously attempt to give us something better, they are themselves compelled to acknowledge the failure. We are free to confess that the current Christianity of the day can be greatly improved. It bears but a slight resemblance, in several points, to the Christianity of the New Testament. A radical reform in the churches is greatly needed. Their pride, their worldliness, their selfishness, their readiness to cater to the carnal dispositions of the unsaved, are utterly unlike what the gospel requires. But to attempt to reform the church is one thing, and to destroy confidence in the gospel is quite another. Any one who attempts to do the latter is bound to furnish us with something better. That skepticism or blank atheism has a better effect upon those who embrace it than Christianity has upon its true votaries, no candid person will maintain. *BY THEIR FRUITS YE SHALL KNOW THEM.*

#### "WHY ANOTHER SECT."

We are desirous that a copy of our book with the above title should be in the home of every one of our subscribers. It brings to light acts of ecclesiastical oppression and injustice more befitting the dark ages than the nineteenth century; more to be expected in the Roman Empire in the days of Nero, than in a professed church of Christ in the American Republic.

It is a book of three hundred and twenty pages, neatly printed and bound; and sells for \$1.25. To any of our subscribers, new or old, who will send us two dollars, we will send *THE EARNEST CHRISTIAN* for 1882, and a copy of "WHY ANOTHER SECT." If any who have paid \$1.25 for *THE EARNEST CHRISTIAN* for 1882 will send us seventy-five cents more, we will send the book. Let us hear from you at once.



## ANOTHER YEAR.

How rapidly the years are passing away. We too are passing away with them. Since last New Year's, loved ones have been taken from our embrace and left our already aching hearts still more distressed. As our treasures are taken to heaven we must see to it that our hearts are there also. As we are nearing our journey's end we should double our vigilance that we be not turned out of the way. Let us give our care and diligence to press on in the narrow way until we pass from the land of death to the world of life.

"Now let us thank the Eternal Power;  
convinced

That Heaven, but tries our virtues by affliction,—

That oft the cloud which wraps the present hour,

Serves but to brighten all our future days."

## CHARLES F. DOWNING.

He was one of the promising graduates of Chili Seminary. With good abilities, many manly and noble qualities, sterling Christian principles and a heart consecrated to God, we anticipated for him an honorable and useful career. But he was suddenly cut down, a young man full of promise, at the very opening of his work. He died in peace at the home of his parents, Rev. Moses N. and Alice Downing of the Susquehanna Conference, the 13th of December last. He made many friends by whom his early departure will be deeply mourned.

## TO OUR FRIENDS.

We feel truly grateful for the help you have given us in sustaining THE EARNEST CHRISTIAN and GOLDEN RULE. We rely upon you for your continued assistance in spreading broadcast the seed of Gospel truth. We shall do our best to merit your support. While we would not make frantic, yet we would make an ear-

nest appeal to all our friends to increase the list of our subscribers for the coming year. We shall be greatly disappointed if this list is not largely increased. Send us five or more subscribers at one dollar each.

## THE PACIFIC COAST.

Brother E. P. Hart and family have gone to the Pacific coast to live and labor for the spreading of Bible holiness. Bros. E. N. Sumner, John Glen, Ashcrafts and others are already there. Other prominent workers expect to go in the spring. We propose to have a PACIFIC COAST DEPARTMENT, and Brother Hart will act as corresponding editor.

## CORRESPONDENCE.

## LOVE FEAST.

MARY A. STEARNS.—To-day finds me happy in God. I feel the blessing of God is resting upon me. The Lord saves me soul and body. It pays to obey the Lord in every thing. Though the cross sometimes seems heavy, the Lord will give grace and strength to bear it. Praise his name, and we shall come out victorious in the name of the Lord. Bless his name forever and ever. Nothing but the real love of Christ can satisfy my soul. Nothing of this world will satisfy the heart only for a short time. But when dangers appear or when we lay down upon our pillow at night, there is an aching void that can never be filled without the love of Christ shed abroad in the soul. Oh there is so much in this salvation that can fill the soul to overflowing. Glory be to God on high for pure and undefiled religion that will help us to live right and do right, and live as we talk that those around us may be benefited by our living and brought into the fold of Christ. Glory be to God for a religion that makes us pure and holy, and fits us for a home in the skies with God and angels. Oh what a Saviour we have to go to in time of trouble and sorrow!