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TO PERDITION.

BY REV. B. T. ROBERTS.

Water may be frozen together or it may run together. In either case it is united. Water is a necessity. Ice answers but few purposes. In small quantities in a hot country it is a luxury. In masses which do not melt, it renders a country uninhabitable. Floating masses of ice are dangerous.

Churches may be united by the love of Christ. This is one of the strongest bonds of union. Those who are thus united are useful. Their usefulness is multiplied on account of their being united. "One of you shall chase a thousand; and two put ten thousand to flight." In the natural mode of reckoning, if one should chase a thousand, two should chase two thousand. But by being united their power is multiplied five times.

Churches may be united by a spirit of worldliness and indifference to religion — frozen together. They then become dangerous. People trust in them for salvation, only to be led to everlasting destruction. The greatest hindrances to the spread of true Christianity are to be found in the churches.

One result of the union meetings of various denominations, is the general adoption of the most dangerous dogma of Calvinism — the impossibility of falling from grace. It is expressed in many of the popular hymns; such as:

"If I forget him and wander away,  
Kindly he follows wherever I stray;  
Back to his dear loving arms do I flee,  
When I remember that Jesus loves me."

In very many cases those who wander away from Christ do no such thing. They may remember Christ, as many backsliders do, only to persecute his followers. And instead of coming back to him they wander farther and farther away.

Through the influence of this doctrine insidiously taught, multitudes who joined the church without ever having been converted, and many who have backslidden and lost their first love, become hardened in impenitency, and rooted and grounded in unbelief of the warnings of God.

That our readers may be guarded against a delusion so flattering and so damning, we shall show that

1. Those who are truly converted are in danger of turning back and being finally lost. This we prove (1.) From plain declarations of the Scriptures.

“When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them: for his iniquity that he hath done shall he die.”—Ezek. xviii, 26. It will not do to say that by the “righteous” man here is meant the self-righteous. The term translated “righteous” “tzadik” in the Hebrew, is always used in a good sense, and is many times applied to God. It signifies to be righteous and just, by living according to the rules of truth, right and goodness in the general course of one’s life. There is no stronger term to denote a truly good and pious man. This text, with others like it, assumes that righteous men do sometimes fall away and commit sin. See also verse 24; chapter iii, 20.

Paul says, “For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance.”—Heb. vi, 4-6. No stronger terms than those found in this text can be found in the New Testament. These terms describe one who is not only converted, but may also apply to one who is wholly sanctified to God. You may as well say that there is no such thing as conversion, as to say that such a person was never converted. The falling away here spoken of, implies that this converted person may not only backslide in the ordinary sense of the term, but also apostatize—turn away wholly from God. These warnings against de-

parting from God are numerous in the Bible. They imply that it is not only possible for converted persons to fatally backslide, but that there is very great danger of their doing it.

The Bible contains the record of some notable servants of God who died in a backslidden state. Saul, the first king of Israel was one. Samuel told him, “And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.”—1 Sam. x, 6. Accordingly it is said, “God gave him another heart,” verse 9. “And the Spirit of God came upon him and he prophesied,” verse 10. But this man not only backslid, so that the Lord left him; but he died in the act of rebelling against God. See 1 Samuel xxxi, 4.

Take the case of Solomon. He was not only a converted but an inspired man. The Lord was with him for many years. Yet he drew back. He became a compromiser. He did not give up his religion. He tolerated the religion of false gods, and gave his money for their support. “For it came to pass when Solomon was old, that his wives turned away his heart after other gods; and his heart was not perfect with the LORD his God, as was the heart of David his father.”

“Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon.”

“And likewise did he for all his strange wives, which burnt incense

and sacrificed unto their gods."

"And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice."—1 Kings xi, 4, 7-9. Nor have we the slightest intimation in the Bible that Solomon ever repented and got back to the Lord. In his dying charge to him his father, David said, "And thou Solomon, my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever."—1 Chron. xxviii, 9. We have the divine record that Solomon did forsake the Lord; we have no intimation that he ever afterwards sought him.

The causes which lead people to draw back are various. But few do so of set purpose. The evil one seldom suggests to any child of God to wilfully and of set purpose turn away from him. He is too artful for that. He persuades them to do something or neglect something under the specious pretext that there cannot be much harm in it; that others do it without backsliding.

Some draw back from God by being drawn into the world. They are industrious: that is pleasing to God. They are frugal: that is right. But they gradually drop off their acts of benevolence. They do not give because others do not give. They measure their liberality by that of others. They forget to do good, to be rich in good works,

ready to distribute, willing to communicate. They may not give up any of their profession but they become mere formal worldlings.

Others draw back through the seductions of pleasure. They gave up worldly pleasures when they became Christians. They renounced the devil and all his works. Even the love of worldly amusements was taken away by the Holy Spirit. They were induced to attend the church festival. They had clear convictions that they were wrong, but they were told by the pastor that these were needless scruples: and they were exhorted to stand by the church. In standing by a backslidden church many have drawn back from God.

Whatever the cause, the mournful fact stands out prominent, that many who started in the way to heaven turn back. It has always been so. Not all that forsook Egypt entered the promised land. Of our Saviour's immediate followers it is said: "*From that time many of his disciples went back and walked no more with him.*"—John vi, 66. In this case, though it was the teaching that caused them to turn back, it was not the fault of the teacher.

Paul in writing to some of his own promising converts said, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel."—Gal. i, 6.

Let us then press on, following the Lord fully. Let us say with the Apostle, **BUT WE ARE NOT OF THEM WHO DRAW BACK UNTO PERDITION; BUT OF THEM THAT BELIEVE TO THE SAVING OF THE SOUL.**—Heb. x, 39.



## THE INTERCESSION OF CHRIST.

BY REV. W. T. HOGG.

"He ever liveth to make intercession for them."—Hebrews vii, 25.

Intercede, from the Latin *inter* between, and *cedere* to pass, signifies to pass between. This is the strictly literal meaning of the term. In its tropical sense, however, it designates an act between contending parties with a view to their reconciliation. Intercession, therefore, which is the act of interceding, is an interposition between parties at variance with a view to making peace. One person may intercede for another, either as a private act of charity or as a public act of office. The person who intercedes officially is called an advocate or counsellor.

To thus make intercession before the court of heaven in behalf of sinful men is the peculiar and incommunicable prerogative of Jesus Christ. "It is Christ that died, yea rather, that is risen again, who is ever at the right hand of God, who also maketh intercession for us." Rom. viii, 34. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."—Heb. ix, 24. "And if any man sin we have an Advocate with the Father, Jesus Christ the righteous."—1 Jno. ii, 2. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."—Heb. vii, 25. These are some of the Scriptures which set forth the intercessory work of Jesus our great High Priest.

Satan is called in scripture language *ὁ ἀντίδικος*, "our adversary"—one that accuses us, endeavors to break our peace with God, and seeks to procure our condemnation.—1 Pet. v, 8. Christ is called *ὁ παρακλήτος*, "our Advocate"—one that

pleads in our behalf, procures our justification, and preserves us in peace with God.—1 Jno. ii, 2, and Rom. v, 1.

This intercessory work devolves on Jesus Christ alone. He has never delegated saints in heaven nor priests on earth to perform this peculiar function of his own priestly ministry. Christ alone can approach in his own name to God. There is but "one mediator between God and man, the man Christ Jesus." 1 Tim. ii, 5. The gate of admission to the Divine presence is shut against all men save "the Prince," "the man Christ Jesus," only as they enter it through him, the "one mediator between God and men." Is not this the meaning of the prophet's words: "Then said the Lord unto me, This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel hath entered in by it, therefore it shall be shut. It is for the Prince; the Prince he shall sit in it to eat bread before the Lord. He shall enter by the way of the porch of that gate, and shall go out by the way of the same?"—Ezek. xlvi, 2-3.

The following is the comment of an eminent divine of the last century on this passage: "The great, broad gate, called here the Prince's gate, signifies the abundant and direct entrance of Christ into heaven by his own merits, and in his own name; this, saith the Lord, shall be shut, no man shall enter in by it; all other men must come thither, as it were, by side doors which looked all towards the altar, namely, by virtue of the Mediator, and through the benefit of his death, imputed to them."

Since Christ hath entered into heaven itself as our High Priest, and inasmuch as "he ever liveth to make intercession for us," there is no longer priest or priestly office in the Church on earth, only in the sense in which all believers are



‘priests unto God.’ To approach God, therefore, through the supposed merit of good works, through the fancied intercession of saints, or by any other than the merits of Jesus Christ, is to approach “a consuming fire.” The Lord Jesus plainly declares: “I am the way, the truth, and the life: no man cometh unto the Father but by me.”—John xiv, 6.

In what way or by what particular acts does Christ perform his intercessory work in heaven?

First, by presenting himself before God continually in our names and as our representative. “He hath entered into heaven itself, now to appear in the presence of God for us.”—Heb. ix, 24. As the Jewish high priest entered the holy of holies he bore upon his breast and shoulders the names of the twelve tribes of Israel.—See Exodus xxviii, 9–29. This, we are told was “for a memorial before the Lord continually.” Even so Christ has all the members of his Church, the spiritual Israel, “set as a seal upon his heart and upon his arm” as he appears in his priestly ministry before the Father’s presence.—See Cant. viii, 6.

A legendary account of ancient Rome tells us of a man named Coriolanus, one of the foremost warriors of his time, but who, for his hatred of the plebeians, or common people, lost the consulship, and because of having advised that they should not be relieved by the supplies sent from Sicily during a time of famine, was condemned to banishment. After his banishment he obtained command of the Volscian army and advanced against his native city. Rome’s noblest citizens met him in a suppliant attitude and prayed for moderate terms, but in vain. At last his venerable mother, accompanied by his wife and children and a company of Roman matrons of noble birth, came to the Volscian camp, and, presenting themselves before the unrelenting warrior, made intercession for the city. Coriolanus,

moved by the sight of that mother, with his own loved wife and children, yielded to their requests, and the city was saved. Even so the sight of our High Priest in heaven prevails with God and averts his displeasure from us. God promised Noah that in all coming ages when he should look upon the bow in the clouds he would remember his covenant of mercy with the earth. Even so, as he looks upon Christ, he remembers us in mercy for his sake.

Secondly, Christ intercedes for us in heaven by a constant presentation of his blood, the memorial of his vicarious sufferings, before the Father as a moving plea in our behalf. Not that we suppose his blood to be literally present in the holy place above; nor are we certain that he presents any oral intercession in our behalf. But by a figure of speech an interceding voice is attributed to his blood or sufferings, the marks of which are present on his body still. Hence we read of “the blood of Christ which speaketh better things than that of Abel.”—Heb. xii, 24. Abel’s blood cried to God for vengeance on the murderer, Cain. But louder and more effectually does the blood of Jesus cry to him for mercy to be extended to a sinning race.

“A rare illustration of this efficacious intercession of Christ in heaven, we have in the story of Amintas, who appeared as an advocate for his brother Æschylus, who was accused, and likely to be condemned to die. Amintas, having performed great services, and merited highly of the commonwealth, in whose services one of his hands was cut off in the field, came into the court in his brother’s behalf, and said nothing, but simply raised the stump of his arm, the sight of which so moved them, that, without a word said, they freed his brother immediately.” Even thus the slain Lamb of God, still bearing the marks of his sacrificial death upon his glorified body, is represented as standing in the

presence of God as our interceding Friend.—See Rev. v, 6.

“Five bleeding wounds he bears,  
Received on Calvary;  
They pour effectual prayers,  
They strongly plead for me:—  
Forgive him, O forgive, they cry,  
Nor let that ransomed sinner die.”

Thirdly, Christ is represented as presenting “the prayers of saints” in our behalf, mingled with his own merits and his desire for their answer, until they arise as a cloud of incense before Jehovah’s throne.—See Prov. viii, 3-4. Thus in a threefold manner does our High Priest make intercession for us at the court of heaven. This priestly ministry of Christ in heaven was also beautifully and completely illustrated by the ministry of the Jewish high priest as he entered, once each year, the holy of holies to make intercession for Israel. Thus the apostle explains it in the epistle to the Hebrews.

Christ’s intercessory work is constant, and unending. He appears continually in the presence of God for us. “He ever liveth to make intercession for us.” His pleadings never cease. His merits lose none of their efficacy or virtue with the lapse of time.

“Thou dying Lamb, thy precious blood,  
Shall never lose its power,  
Till all the ransomed Church of God,  
Are saved to sin no more.”

Christ’s intercessions prevail with the Father. Hence he is “able to save to the uttermost them that come unto God by him.”—Heb. vii, 25. To the uttermost—that is completely, constantly, and eternally. A present, perfect, and eternal salvation is secured, through his intercession, as the heritage of all who believe in him and come unto God by him.

The intercessions of Christ regard the children of God particularly, if not exclusively. For whom does he make intercession? “Them that come unto God by him.” We are

not informed that his priestly intercession at God’s right hand has any regard for those who come to God in any other way, or for such as do not come at all. They are “without God, and have no hope in the world.” Failing to meet God at the mercy seat and be reconciled to him through the intercession of Christ, such must finally meet him at the judgment seat, without an Advocate, to wither at his piercing gaze, and sink beneath his angry frown to the awful depths of eternal despair! The blood that now avails to procure pardon, peace, and life eternal, for repentant sinners, will then call for vengeance on such as have trampled it under their feet and have done despite to the Spirit of grace.

Blessed privileges and blessed heritage of those who are the subjects of Christ’s intercession! But alas for him, on whom the blood of Christ shall call for judgment unmixed with mercy!

—The fathomless, shoreless sea of the Lord’s loving kindness can never run dry.

—If the Tempter tried his wiles upon the Saviour, we may be sure he will not leave us unassailed.

—A prominent tobacco manufacturer is reported to have said: “Nothing ever goes into tobacco as deleterious or injurious to the human constitution as tobacco itself.”

—It was when our blessed Saviour was seeking to fulfill all righteousness that the heavens opened above his head. Such will be our experience.

—The Spirit’s power will be yours in proportion as it is encouraged and cultivated. Prayer and holy meditation will produce good action, and good action will strengthen the soul for sweet and holy meditation. Nothing is obtained without labor—  
not even spiritual life.—M. H. S.

**THE CHURCH**  
ATTRACTING THE WORLD BY  
PLEASURE.

BY REV. E. P. MARVIN.

I have endeavored in a former article to show—

1. That ecclesiastical entertainments to raise money for the Lord are contrary to the precepts and examples of his Word, and therefore, they cannot please him.

2. That they are belittling, contemptible, and often positively dishonest.

3. That they abate the spirit of Gospel benevolence in the Church and bring it under bondage to the world.

4. That they usually involve the desecration of our places of worship.

5. That amateur dramatics silence the testimony of the pulpit against the stage and even promote its interests.

6. That they turn aside the Church from its legitimate calling and fritter away its time, energies, and spirituality.

7. In fine that they blight the spiritual life and usefulness and open the door to almost every species of carnality and worldliness.

All these points can easily be fortified with the sure Word of God, and God will judge those who shut their eyes to this testimony.

It remains for me to present some gospel principles for the consideration of brethren in the Lord, who approve ecclesiastical entertainments on the ground that "They make the Church and religion attractive to the world, and especially to the young."

They tell us truly that—

1. "Molasses catches more flies than vinegar." But we are dealing with men and not flies—men who have reason and conscience. Besides molasses kills flies. Better use bitter medicine than honied poison. Whole-some truth is better than pleasing

error. God's command and Christ's example teach us. Jonah iii, 2; Matt. xi, 20-24.

2. "We must correct the impression among the young that religion is gloomy and long-faced, and that it is a sin to laugh."

So far as this impression exists, it seems to me due chiefly to those play-people of the Church themselves, who have no religion at all, or just little enough to make them miserable in it; who have no joy in God's salvation, but must resort to scenes of worldly and carnal mirth for all their pleasure and only endure the formal yoke of Christ to escape something worse hereafter.

Let these ecclesiastical pleasure lovers undertake to carry on a social prayer and conference meeting in the presence of outsiders with whom they had joined the night before in the lascivious mazes of the dance, or the carnal mirth of a church fair, and see if they would not feel blue and make religion appear blue to these spectators. A worldling working at religion is the gloomiest business in the world, but a Christian with the fullness of the blessing of the gospel in his heart, rejoices in the unspeakable privilege.

But it does not become us to cultivate irreverence, frivolity and folly to attract the world. We are not to turn montebanks for the amusement of the world, cultivate the laughter of fools, and endeavor to attract the world by showing how Christians can be jolly. This policy of attraction has not unfrequently been carried a little too far in ecclesiastical meetings, to the shame and grief of the godly. Christianity gives joy to the heart; but while so many millions of souls are perishing, it also inculcates an earnest, a serious and a useful life.

When David Hume complained that the Christians he met looked sad, he was told that the sight of such a man as he, was enough to sadden any one. 2 Cor. v, 13. Acts



xx, 18-38. Luke xix, 41-44.

3. The young people must have recreations and amusements."

Yes, and they can invent them without ecclesiastical aid. The church is not to be made a Bureau of amusements for the world. It is bought with the blood of Christ to witness for him and "rescue the perishing." Work and not play is its mission.

Christ and the Apostles never dreamed that the administration of the gospel could ever be made an entertainment for the world. Read 2 Tim. iv, 1-8; Tit. ii, 1-15.

4. "Bishop Simpson, before the Methodist General Council, advocated church entertainments to counteract the theatre and the opera."

Yes, and he might as well have advocated wine drinking to counteract whiskey drinking, or petty larceny to counteract grand larceny. These rude dramatics in the churches whet the appetite for the real thing and swell the throng at the play-house.

Probably the attendance of church members on the theatre and opera has doubled since these church dramatics began, and the testimony of the pulpit against the play-house has been silenced or nullified. A Methodist minister lately made the following public statement: "Twenty-five years ago, I used to hear the Methodist Church talk of converting the world; but I have lived to see the world convert the Methodist Church." Sad spectacle, so far as true!

Instead of "Lyceums" in the churches to get up entertainments, and "train young people to have confidence before an audience, so that they can be office-bearers," would it not be better to revive the old Wesleyan class meeting. "Be not overcome of evil, but overcome evil with good." Rom. xii, 21.

5. "Well, such severe Puritanic views might do fifty years ago, but this is an era of progress, and you cannot run churches in that way now."

Truth is as fixed as a star eternally. There is no progress in it. We only discover new truths, but old ones do not change. Ruin, redemption, and regeneration are the same as when Paul rung them out on the ears of a perishing world. Men are born and born again just as they were when Christ preached to Nicodemus. God does not want audiences drawn to the church by these unblest entertainments, and he does not want the unconsecrated pelf of the uncircumcised.

The intellectual and material progress of the times is unquestionably amazing, but for its moral and spiritual progress see God's forecast. Mat. xiv, 37-42; 2 Tim. iii, 1-8.

6. "Still it does seem to me that these entertainments make religion pleasing and attract the young to Christ."

They make irreligion attractive and there is no Christ in them to attract anyone. They make "lovers of pleasure" but not "lovers of God." It must be the worldly and carnal element in them that attracts carnal hearts. The play-house employs this element and "studies to please," but the church employs the truth and Spirit and "studies to save." When we remove the offense of the Cross and please men we are not the servants of God. We convert the world not by conformity but by contrast. Whenever the church has been most holy and separate from the world it has been most triumphant in conquest. What pleases carnal hearts cannot please God nor convert the world. And now let me close with this solemn declaration and testimony; "That the churches that are pursuing this policy of attracting the world by entertainments and converting it by conformity, are repudiating the fundamental principles of Christianity, going into final apostacy, and preparing to be spewed out of the mouth of the Lord.

I utter this with profound convictions and heartfelt grief, present the

clear confirmations of God's word; and leave to God's judgment all those who shun the light. Rom. xii, 2; Rom. viii, 5-10; Gal. i, 10-11; Gal. v, 11; 2 Cor. vi, 14-18; 2 Tim. iii, 4-5; John xv, 18-12; Rev. iii, 14-22.

### HOLINESS.

BY REV. E. P. HART.

"And holiness without which no man shall see the Lord."—Heb. xii, 14.

Since holiness is so essential let us notice:

1. What it is.
2. How it may be obtained.

Holiness is a unit in kind, one and the same wherever found, whether on earth or in heaven, in God, angels or men. There are, however, two points of difference distinguishing the holiness which characterizes Deity from that which angels do and men may enjoy. The first point of difference is in degree, not in kind. A drop of water taken from the sea is the same in kind with that of the mighty ocean which rolls beyond. The highest degree of holiness which men or angels can enjoy, is to the infinite ocean of God's purity and love less, comparatively, than that drop of water to the sea. The second point of distinction is the holiness of God is underived. It is an essential element of his nature; without it he cannot exist as God. Holiness is not an essential element of our being. As human beings we may exist without it. If angels or men are holy, it is because God, by an impartation of his own nature, has made them so. Since holiness remains the same in kind, in whomsoever and whatever it may be predicated,

Let us inquire: In what does the holiness of God consist? The Lord, in His Word, has been pleased to make three plain declarations concerning himself. The first has ref-

erence to the mode of his existence. The second refers to the measure of his intelligence, and the third to the disposition which he entertains, and the motives by which he is actuated.

As to the mode of his existence, we read—Jno. iv, 24. "God is a Spirit."

We can form no opinion of a pure spiritual existence, Disembodied spirits around the throne are holy, and we, while dwelling in these material bodies, are commanded to be holy; consequently holiness cannot depend upon or be peculiar to any particular mode of existence.

With reference to the measure of his existence, we read, "God is Light."—Jno. i, 5.

The word light, denotes knowledge of existing relations, and the obligations which grow out of these. We sometimes hesitate; are sometimes in doubt. We must seek diligently for light. God never hesitates; is never in doubt. Knowledge of all existing relations and consequent obligations, is ever present with him, and the law of his intelligence imposes conscious obligation. Since God so clearly and infallibly knows what is for the highest good of the universe, what concerns us more closely is, if possible, to ascertain the dispositions which he entertains and the motives by which he is actuated. For great knowledge and power backed by maliciousness constitutes a fiend. With reference to these we have this all important declaration, "God is Love."—1 Jno. iv, 8. We can form no other conception of God but that in the infinitude of his being, he is given up, and working for this one end, "the highest well-being of the universe." The holiness of God, however, does not consist in his being thus consecrated or given up, "but in that principle of supreme benevolence, lying back of all, which continually actuates and prompts to this consecration." From this we see that holiness is not peculiar to or dependent upon any particular mode of existence, neither can it

consist in the measure of intelligence, but must refer to the dispositions and motives. Holiness in man then does not consist in any thing that he can do ; not even in the deepest and strongest consecration, but in that principle of supreme love to God, which continually prompts and urges to a perfect and complete dedication of all his redeemed powers to God's glory.

So as our enlightened intelligence imposes conscious obligation, we have only to look into our hearts and discovering nothing within us contrary to the one all absorbing desire to meet the obligation, and glorify God, we may know that our hearts are pure.

By nature we are not in this moral state or condition, but are fully given up, in one form or another, to selfish gratification ; neither can we by any exertion of our own, by any process of culture, or any gilding of gentility, make ourselves anything different.

How then are we to obtain this gracious state of self-abnegation, and earnest prompting and desire for God's glory? Salvation is by faith. The will is one of the most important factors of saving faith. As our enlightened intelligence imposes obligation and begets a sense of oughtness or duty, the carnality or natural depravity of the heart refuses to render obedience. While it is utterly impossible for us by any effort of our own, to rid ourselves of this principle of depravity, it is possible for us, by the attitude of our will, to take such position that God can, by his blessed Spirit, through the atoning efficacy of Jesus' blood, do for us what we are unable to do for ourselves.

Finally : In a merely justified state, while the preference of the heart is to do God's will, and power to do it is realized, at the same time depravity opposes. In a state of entire sanctification, this is not only the preference of the heart, but there

is nothing in the nature to oppose, but the entire being flows out in loving submission.

### GOD'S WAY OF SAVING MEN.

BY REV. H. A. CROUCH.

When Jesus was upon earth and the multitudes thronged him, he would not deceive them, but told them plainly what it would cost them to be his disciples. He said to them, "If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." This seems so directly in conflict with what he taught at other times, as when he told them they were to love their enemies, that we need to know what he meant when he uttered these words.

When God created man his whole being was in harmony with the divine nature, and the life he lived was in accordance with the divine will. But when he sinned, his moral nature became corrupt ; the life of God went out of his soul, and the life of sin and self took its place. It is this corrupt nature, which is not subject to the law of God, neither indeed can it be, that God hates in us, and that Jesus means we are to hate in ourselves and others. "As a dream when one awaketh, so, O Lord, when thou awakest, thou shalt despise their image." In order to have the image of God restored, and the life of God imparted to us there must be the death of this corrupt nature. Hence the Apostle says, "Knowing this, that our old man is crucified with him, (that is with Christ), that the body of sin might be destroyed. that henceforth we should not serve sin ; and this is what Jesus meant when he said, "And whosoever doth not bear his cross and come after me, cannot be my disciple." Christ was crucified on the cross for our sin, and we, to have the benefit



of his death, must be crucified with him to sin. Paul said, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me."

"For which of you intending to build a tower, (or intending to get to Heaven in some other way,) sitteth not down first and counteth the cost whether he have sufficient to finish it?" After God had destroyed man from off the face of the earth, because of his wickedness, leaving only Noah and his family, their posterity began to multiply again, and they said, "Go to, let us build us a tower whose top may reach unto Heaven, and let us make us a name."

God's wrath had been revealed from Heaven against sin until there was no hiding place for the sinner. The highest mountains were covered with water. Noah and his family had ridden in safety above the storm in the ark God planned; but now these men, doubting God's promise, though he had sealed it with his signet-bow, and desiring to make themselves a name, or build up self, planned a tower they supposed would reach above the storm, the top of which would reach to Heaven. They had never calculated the distance of the stars, nor the cost of a tower that would reach above God's wrath. So men to-day who plan any other way of getting to Heaven than by the way of the cross of Christ, that crucifies the life of sin and self, are only seeking to build up self, and to make for themselves a name. As in ancient times, so now they say, "Let us build us a tower; let us make us a name." They never have calculated the moral distance that sin has made between us and God, nor counted the cost of such a tower.

As the half-built tower of Babel has mocked the folly of its builders through all the generations that have followed it, so their unfinished

structure will bring upon them the mockings of lost men and devils to all eternity who will cast this in their teeth: "These men began to build and were not able to finish!"

As though this parable was not plain enough, Jesus still said to them, "What king going to make war against another king, sitteth not down first and consulteth whether he be able, with ten thousand, to meet him that cometh against him with twenty thousand; or else, while the other is yet a great way off, he sendeth an embassy and desires conditions of peace?"

The one thing or the other he must do. He must meet the king with twenty thousand in conflict, or he must make peace. To go forward to such an unequal contest would no doubt, result in the overthrow of himself and army, and it would be wisdom to seek reconciliation, on any reasonable terms.

But what must be the result of man's coming in conflict with the King of kings, and Lord of lords? God, in the intensity of his interest and love for man, has not waited for him to send his embassy—so slow is he to move toward God, but has sent on, ahead of his oncoming wrath, the conditions of peace. "Whosoever there be of you that forsaketh not all that he hath, he cannot be my disciple." To seek salvation on any other terms is to come in conflict with God. We are driven to the one alternative or the other; either of submitting to God's way of being saved, or of meeting him as an enemy. O, how vain and foolish to peril our eternal interests in expectation that God will permit us to substitute anything else in the place of these plain declarations of Jesus! To neglect this great salvation, or to try to climb up some other way, is to challenge God's wrath and bring upon ourselves swift destruction.

As the time came when the world being overflowed with water perished, so the great day of his wrath

will come when this earth shall be deluged with fire. And as the wicked who did not believe there would be a flood, and who despised the ark and those who built it perished, so those who do not believe in the coming wrath and judgment of God, and despise his plan of saving souls, shall perish when his wrath shall be revealed from Heaven in flaming fire.

As the righteous, then safely housed in the ark, rode on the stormy deep, so when God reveals his indignation in fire against sin, the righteous hid away in Christ, the ark of safety, will rise above the fiery deep of God's wrath.

"Jesus thy blood and righteousness,  
My beauty are, thy glorious dress.  
Mid flaming worlds in these arrayed,  
In joy shall I lift up my head."

—He that would make others happy must be happy himself.

—When troubles arise and we think others to blame, examine well your own heart and see if rectitude should not commence there. Begin with self improvement and self abasement, and see if more of the troubles which others cause are not in some degree dispelled.—*M. H. S.*

**CHARACTER.**—No trait of character is more valuable than the possession of good temper. Home can never be made happy without it. It is as flowers springing in our pathway, reviving and cheering us. Kind words and looks are the outward demonstration; patience and forbearance are the sentiments within.

Character is not shaped by trifles any more than marble is sculptured by puffs of air. Only by hard struggles, and stern conflicts with temptation, and resolute self-mastery, does the divine principle assert its supremacy and carve its immortal loveliness into every faculty and mood of the mind. The sharpness of our lot shows what we are made of, and how long we are to last.—

*Trumbull.*

#### CATHARINE BOOTH ON THE TRAINING OF CHILDREN.

Mrs. Booth preached on this important subject last Sunday afternoon, at St. James' Hall. In the preliminary service she read a portion of Deut. vi., and at the commencement of her discourse also quoted Deut. xxi. 18, 19; xxxii. 46; Acts ii. 29; Eph. vi. 4; and 2 John 4.

Premising that her words were intended to be a reply to many questions which had been sent to her, and would of necessity be very largely the result of her own experience; her preliminary answer to the inquiry, "How can I train my children for God?" was: "Try to realize your responsibility to God in the doing of it." All through Scripture this responsibility is very clearly stated. Try further, to recognize your ability for the task; God commands you thus to train your children, and therefore your ability is presupposed. There is something very wrong somewhere when the children of Christian parents do not themselves become Christians. Resolve, then, that you will accept this responsibility at all costs.

Many friends have asked me how I have succeeded in training my children for God. Without dwelling much on this point, I can only say that I thus resolved to have them for God and his kingdom, and He met me, notwithstanding the ignorance and incapacity I felt, like all other young parents. If you are really honest in your desire for light it will surely come. Sacrifices of a certain sort will have to be made, no doubt. I have been called narrow, bigoted, proud, and so on, in seeking to keep them from mixing with worldly society. Many friends have even taken offence at this; but I risked all that, and now, by God's infinite mercy and grace, I am reaping the reward of what I have sown. I give Him all the glory, while I acknowledge the blessing.

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Strive to qualify yourselves for the work; the fact that you are Christians is not enough for this. If there were a more frequent combination of wisdom with piety, how many fair young lives would be saved from shipwreck! Will God deny this wisdom to any who go to him for it? Search the Scriptures and find out the principles on which such trainings must proceed. Many pray for their children, but not from the right motive. There is great anxiety as to personal prosperity or family credit; but these, after all, are of the very essence of selfishness. You must consider your children as redeemed unto God. I grieve to say it, but I fear many professed Christians think more of the training of their horses than of that of their sons! Are not our children a heritage from the Lord? If we are responsible for mere earthly possessions, surely we are doubly so for our children.

But perhaps you see the force of all this, and still you ask, "How am I to do it?" A word as to the kind of training that is needed. Physical and mental training of course are important and necessary. Not that I think the excessive cramming with unsanctified knowledge that is now so common is at all according to the mind of God. It is the training of the heart that is most needed; in other words, the inspiring of the child with the love of goodness and truth. This is the "nurture and admonition of the Lord." This is to be accomplished, first, by inculcating obedience to rightly constituted authority. I look upon this as the foundation of all moral excellence. You stand towards your children in their early years in the place of God. If this were rightly understood, how many broken hearts would be spared! Now-a-days it seems as if the obedience were to be on the part of the parents. Children of five are treated as if they were men and women; so they grow up in lawlessness. If they have not been accustomed to obey

their parents there is far less probability that they will be willing to obey God. This obedience is the first element of successful training. Begin with them from the very earliest years; there is a way of combining tenderness with firmness that mothers can easily adopt, and that is of the utmost importance. Mrs. Booth here told of a family which she visited, where a little boy of five was in the habit of giving way to passion and was permitted to follow, unchecked, his own obdurate will. It is this false, namby-pamby training that is producing the lack of respect for parents which conspicuously characterizes this age. Have few laws, but have these kept, and never let them be broken without punishment. These laws must be of a moral kind. How often I have seen a Christian mother punish a child for a simple accident far more than for a sin! More care is shown for their manners than for their morals. Your children have strong and keen instincts, and they will very soon see through this. If you are yourself acting a lie before them, your telling them not to lie will avail nothing. If they see that God's authority is paramount with you, it will come to be so with them. Eli was a righteous man, but instead of restraining his sons he yielded to their wilful desires, and we know the result.

Another point dwelt on was that children must be trained in truth. God's purpose is that we should hate iniquity and love righteousness; therefore let us begin at once to inculcate the same principles in the minds of our children. You may overlook mistakes and accidents, but never wink at sin in a child because it is your own. I have been surprised at finding mothers trying to gloss over the faults of their little ones. If we saw sin to be the abominable thing that God says it is, we could not act thus. Let the sin be dragged to the light, no matter what may follow, unless you want to make your



child a hypocrite. Do not suppose that I am a hard-hearted mother: perhaps there has been less punishment in mine than in most families. But I have cared more for their souls than for their bodies. Let punishment be for their sins, and not the consequence of irritation. Punish them if need be, but do it with tears, and you will soon convince them that you seek their good.

In concluding her address, Mrs. Booth laid much emphasis on the necessity of avoiding sanctimoniousness in dealing with children, and cultivating a straightforward, natural, joyful kind of Christianity in the home. Another point touched on was the importance of union of aim and method on the part of parents. Let them settle any differences in private, and never allow an appeal from one parent to another; that is death to all true training. The last point was—be persevering, and victory will come.—*The Christian* [London.]

—Do not sit down to doubt whether the Bible be inspired or not; set diligently to work to see if the Holy Spirit is abiding in and strengthening your heart to look into the deep things of the Spirit which alone are open to those who dwell in the light.—*M. H. S.*

—Enumerate to yourself the Christian graces; read them over carefully. They are to be found in the five chapters of St. Paul's epistle to the Galatians. Then ask yourself candidly how many of these graces of the Spirit belong to you?—*M. H. S.*

—Form a fixed purpose in the heart never to complain, but to rejoice evermore. It will be very hard at first, but persevere. Do not fret but make the best of things. Be grateful for what you have; do all the good you can in little things; do not wait to do some great good.—*M. H. S.*

## MYSTICAL BABYLON.

BY D. N. MC LAUGHLIN.

In the twelfth chapter of Revelations the true church is represented by the symbol of a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars—emblems of light, purity and power.

This emblem undoubtedly represents Christ's Bride in her militant state, subjected to trial, tribulation and persecution; while the symbolic city as portrayed in Revelations twenty-first chapter, from the ninth to the twenty-seventh verses, represents the church triumphant in her glorified state. As the true church is symbolized by a woman, is it not highly probable that the proud Babylon, also symbolised by a woman, represents the apostate church in all ages, "having the form of godliness but denying the power thereof."

Any hypothesis which assumes that the term Babylon includes all men, and not specially the false body or church of Christ upon earth, is certainly dangerous and calculated, to divert the mind from looking for Babylon within the pale of the visible church. Yet here we find all the characteristics of the mystical woman.

1. She is gorgeously apparelled, decked with gold and precious stones and pearls. This corresponds with the visible manifestation of the popular Christianity of to-day. Again we find it written, "that all nations have drunk of the wine of her fornication," the symbolic meaning of which is illicit or unlawful intercourse between the church and the world. Look abroad in the land to-day. Is the church conformed to the world? Does she not admit within her pale those that give no evidence of regeneration?

Yea, we see the exhibition of the unholy alliance of the church and the world on every hand. Who that

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is spiritual does not know that where these marks are seen, there is the spirit of the apostate woman? The true church of Christ is a spiritual body, and is composed of all believers in all ages who are united to Christ and possessed of his Spirit. The true church will also take upon itself outward form and organization, and there must be a recognized order of teachers, and rules in accordance with the written Word. The true church has the form of godliness and so has the false church also. Here there is similarity. A successful counterfeit must closely resemble the real; so a counterfeit religion must have the outward forms and ordinances of true godliness in order to deceive. What, then, is the difference? Those who are true Christians acknowledge the power of godliness. Those who are of Babylon, while observing the outward forms and ordinances of Christianity, deny the power of godliness; wresting the Scriptures and turning the truth of God into a lie.

From the Word of God we learn that this proud Babylon, or false church, shall hold almost imperial sway in the last days. Inasmuch that the Apostle Paul warns Timothy that "the time will come when they will not endure sound doctrine but shall turn away their ears from the truth and shall be turned to fables."

In speaking of Babylon, we are aware of our imperative need of heavenly wisdom and divine providence, knowing that many have erred here and have plunged into fanaticism. But why have they done so? Because in stepping out from the false body of Christ, the temptation has come to renounce church organization altogether. As the true church is a spiritual body, Satan will, if possible, make it appear that it may exist independent of all human organization, and this at first may appear very plausible. Nevertheless such a persuasion is

misleading because the Bible teaches that the true church has outward form and organization.

Admitted that many have fallen here. There is still more danger of others being carried to the opposite extreme of indiscriminate denominational affiliation, and thereby remaining identified with churches having the characteristics of mystical Babylon—the form of godliness denying the power. This just now popular cry that a holy people scattered through all the sects and remaining loyal to their respective denominations is the true ideal, is utterly without foundation in the Word of God. Because some of the denominations while adhering to the forms, deny the power of godliness. Take for example the confession of faith of the Presbyterian church. This is nothing else than the form denying the power of godliness, because it is positively asserted, that "no man by any grace received in this life, can keep God's commandments perfectly, but daily breaks them in word, thought and deed." A sinning Christian is their model; while one claiming to be wholly sanctified they look upon as a heretic or a fanatic. O, for consistency among the advocates of holiness! Let us not in attempting to avoid one extreme fall into the other of trying to reform Babylon. God does not say that we should stay and reform her, but come out of her lest ye be a partaker of her sins.

GET AT THE ROOT OF THINGS.—  
The gold mines of Scripture are not in the top soil, you must open a shaft; the precious diamonds of experience are not picked up in the roadway, their secret places are far down. Get down into the vitality, the solidity, the veracity, the divinity of the Word of God, and seek to possess with it the inward work of the Spirit.

## POWER.

When we speak of ministerial power, we are never to be understood as implying that any amount of power in the minister will necessarily subdue his hearers. What may be fully relied upon as the result of power dwelling in the minister, is that he will make every hearer feel that a spiritual power is grappling with him, and bringing him either to yield to the voice that warns him, or to set up a conscious resistance.

"Almost thou persuadest me," is the language of one who can scarcely prevent himself from yielding to the force that is impelling him toward Christ. Felix trembled, and said, "Go thy way for this time; when I have a convenient season I will call for thee." Here is a man consciously under the impulse of a power which is urging him to a result that he dreads; and to escape the influence, he adopts the ordinary plan of "putting off for awhile." But the very awakening of this conscious resistance, the setting-up of this struggle in the breasts of men, is in itself a proof of power; and he who can do this, although he will have his Agrippas, and his Felixes, over whom to mourn, will undoubtedly have numbers of others over whom to rejoice.

A farmer, who all his life-time has been sowing, but never brought one shock of corn safe home; a gardener, who has ever been pruning and training, but never brought one basket of fruit away; a merchant, who has been trading all his life, but never concluded one year with clear profit; a lawyer, who had intrusted to him, for years and years, the most important causes, and has never carried one; the doctor, who has been consulted by thousands in disease, and has never brought one patient back to health; the philosopher, who has been propounding principles all his life, and attempting experiments every day, but has never

once succeeded in a demonstration,—all these would be abashed and humiliated men. They would walk through the world with their heads low; they would acknowledge themselves to be abortions; they would not dare to look up among those of their own professions; and as for others regarding them with respect, pity would be all they could give; yet, alas! are there not cases to be found wherein men, whose calling it is to heal souls, pass years and years, and seldom, if ever, can any fruit of their labor be seen? Yet they hold up their heads, and have good reasons to give why they are not useful; and those reasons generally lie, not in themselves, but somewhere else in the age, the neighborhood, the agitation, the apathy, the ignorance or that over education, the want of Gospel light or the commonness of Gospel light, or some other reason why the majority of those who hear them continue unconverted, and why they should look on in repose, without smiting upon their breasts, and crying day and night to God to breathe a power upon them whereby they might awaken those that sleep. Probably they have wise things to say about the undesirableness of being too anxious about fruit, and about the advantage of the work going on steadily and slowly, rather than seeking for an excitement, and a rush of converts. But while they are thus dozing, sinners are going to hell.—*Arthur.*

—It is now seventy years since the first Hindoo was baptized by Dr. Carey. There are in India, Burmah and Ceylon five hundred thousand persons of the native population who profess to be Christians.

—"When God makes his presence felt through us, we are like the burning bush: Moses never took any heed what sort of bush it was—he only saw the brightness of the Lord."



## GEMS FROM BRAMWELL.

BY REV. R. GILBERT.

About 1848 there was published a new life of Bramwell, by "Members of his Family." In this memoir—never republished in the United States—the biographers say: "They (Bramwell's Letters) are not the least valuable, although they contain frequent references to those melancholy forebodings, in which the writer indulged, on some subjects connected with the ministry of the Wesleyan community," or Church.

Bramwell opened his mind more freely to Mr. Sigston—his subsequent biographer. Writing to that gentleman, in 1807, Bramwell says: "The preachers sometimes take the praise; and this may create a new establishment; but God will reward every man according to his works." The mixture, in a general way, I am confident, is increasing. The rich, the mighty, sit on their seats, and too frequently usurp improper authority, which damps too much the living flame among the simple. Young preachers seek to gain the respect of such persons, to their own destruction. How to stop the torrent, is beyond the wisdom of man, and—I am afraid, in the ordinary way of working—the power of God."

To appreciate the force of these "melancholy forebodings," it must be noticed that, when Bramwell wrote this, Wesley had been dead but 16 years. Paul says, in his letter to the Thessalonians, that the "mystery of iniquity" was then at work in its incipient stage. So, in 1807, the leaven of the "mystery of iniquity" was unmistakably at work in Methodism. Satanic plans were even then at work, to capture the ecclesiastical machinery of Methodism, and run it in the interest of worldly, and satanic influences. Ambitious preachers were seeking for higher places of power, honor, and emolument; and to gain the

favor of the more influential, the younger, and humbler preachers were crouching at their feet. When those in authority opposed special revival efforts, and, under various pretexts, obstructed holiness; the young preachers sided with them, not because it was right, but because their "bread and butter," in some degree, depended on the complacent smile of those in authority.

The original ecclesiastical structure of Methodism, was greatly liable to abuse, by those in authority. Wesley was supreme in authority. He dropped without trial all members of his "United Societies," who failed to do well; and his lay preachers stood upon similar conditions. All this worked well in the hands of Wesley—wise and conscientious as he was—but it became dangerous in the hands of his successors, whose dominant motive is the "loaves and the fishes," namely, honor and power, office and money. If Bramwell's heaven-illumined eye saw—in his early day—the "hand-writing on the wall," what would he have thought, had he foreseen our day of world-baptized Methodism, glittering steeples, velvet-cushioned pews, prayer and class-meetings nearly obsolete, intellectual training superseding heartfelt piety, bishops receiving sixteen dollars for every working day in the year; and other church salaries in proportion, etc.

In the same year, (1807,) Bramwell wrote: "I am certain that there is much more real religion amongst us, than amongst any other sect in England; and yet the preaching of (entire) sanctification, and living it, are much upon the decline. How this is to be remedied, I cannot tell. It must end in something bad, if this glory cannot be restored. I mourn, I lament to see it. Oh, Lord make bare thine arm and save us."

It is sometimes said, and truthfully, that when a man is himself back-sliding, he easily imagines that

others are also doing it. But this cannot be said of Bramwell. If any man, since the day of St. John, was "on full stretch for heaven," Bramwell was the man. If such was the "melancholy foreboding" then, how would he have felt, if the great panorama of the future of Methodism had passed in review before him, as now exhibited to actual sight—church-festivals, and worldly amusements superseding spiritual exercises, New Testament holiness either ignored, or a milk-and-water sanctification substituted, the real holiness literature of the fathers comparatively unread, and all the periodicals of the general conference committed against holiness in the Wesleyan sense; and directly, or indirectly indorsing Zinzendorfism.

In 1807 Bramwell wrote to Rev. J. Armitage: "Oh, how satan will tempt you to lie in bed these cold mornings, when, you should be at your prayers, and in your study every morning at five o'clock, or before. By this practice what wonders you would do with God, with the world, with your soul, and for your family. Oh, arise, my dear Armitage! You will soon be gone. Salvation is nearer than when we first believed. Remember Fletcher, who was changed from a lion to a lamb."

Here we may profitably blow a blast in the ears of too many in Free Methodism, as well as in other branches of Methodist ecclesiasticism. So far as my observation has extended, Free Methodists fall far below old Methodism, in the neglect of early rising. To say that we have no urgent temporal business to call us up early, is the merest evasion. The employment of early hours in the improvement of the mind, and in humble devotion, or prayer, is the most urgent "business;" and of imperious obligation.

To the same, Bramwell wrote: "I never saw glory more desirable. I long to be with the happy spirits above, and to join them in praising

God and the Lamb forever." This gem from Bramwell recalls to my mind an error, that even some Free Methodists fall into; namely, that we ought not to be anxious to reach heaven, but ought to be solicitously careful to get ready for the heavenly world. This ought we to do, and yet not leave the other undone. The maxim looks brave; and it seems equivalent to the expression—"Some of you may need the stimulus of heaven, to keep your spiritual thermometer up to 'blood heat;' but I can plod the narrow way, and keep my mind wholly upon present, and pressing duties." The sentiment is borrowed from Pagan, and Infidel philosophy; namely, that virtue is vitiated, if we practice it in view of a subsequent reward. Moses had his eye on the recompense of the reward. Jesus labored having his eye on the signal result—"For the joy set before him endured the cross." And Paul, in the great spiritual Olympian races, had his eye on the "mark of the prize." When the way-worn Israelites were traversing the scorching deserts of Arabia, Moses did not say to them: "Let not your mind dwell upon Canaan, 'flowing with milk and honey;' but rather gaze intently upon the hot sand under your feet, the clouds of whirling sand, the distant mirage perpetually mocking your sight; and then occasionally relieve your impatience, by reverting to the 'flesh-pots of Egypt,' and the delicious 'leeks and onions.' No, no. If the poet Akenside could purify his imagination, by a survey of the beauties and sublimities of nature, let the Christian daily take heaven's telescope, and rapturously gaze, like dying Stephen, into heaven itself. He, who knows the philosophy of the human intellect, understands full well that a frequent contemplation of the "many mansions," only awakens zeal in the use of the means to take us there. When Columbus caught a glimpse of distant Amer-

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## THE DANGER SIGNAL.

BY REV. L. KELLY.

If a locomotive engineer sees a red light at night across a railroad track, a signal of danger, as by instinct, he grasps the lever, puts on brakes and brings his iron steed to a halt. If he should hesitate one minute the disaster might be fatal. To try an experiment by rushing headlong into danger would be criminal.

The signal of danger God swings across every man's track should be heeded with equal promptness. All along the way there are red lights hung from heaven and swung by an unseen hand. The heart of our Heavenly Father glows with love for perishing men. That God loves the human family few will deny; yet his love does not lessen the danger. If a man should swing a signal of danger simply for sport, he would be rebuked, and perhaps for a second offence severely punished. Yet many seem to think that God's signals of a fearful gulf just ahead are put up simply to frighten well disposed travelers. Some will not give as much heed to the threatenings of God as the engineer does to a real signal. God never trifles with his creatures. The only reason that can be assigned for not believing God as readily as man, is human depravity. Mankind in general desire to believe that which suits the carnal mind. Though "hell" or "hell fire," "everlasting fire," are spoken of as forcibly, and graphically as heaven, yet it suits unsanctified human nature better to accept the most pleasing promise and reject the reverse.

God, who loves all men, must cause the alarm of danger to be sounded. The devil causes men to believe themselves secure. Yea,

they desire thus to feel. False teachers smoothe their tongues to gain earth's gilded toys." Ungodly men rush heedlessly down to hell, because they hear no warning of danger. Sunday after Sunday you may hear apologies made for the divine character for putting the word "hell fire," etc., in his Word. Just as if God must have men to vindicate the justness of such threats, for fear divine goodness would suffer rebuke from sinners and devils. No man is damned by accident. Men may not choose hell, but the neglect of salvation makes hell inevitable. Every one that will be finally lost must have had a chance to be saved. Men in general dread the poor house more than hell, because they consider their reputation of more value than the soul. Mark this! that the word hell is unpopular, but sin, which fits men for no better place, is with the masses popular.

Suppose some do believe in the danger behind the signal, and weave it into their creed, and feel even alarmed to hear any doubt it, and yet live as though they were in doubt of it themselves, what advantage will it be when the crash comes?

Many, in order to exonerate God from all blame, tell us that God damns no man, it is the law. The holy and infinite God does not need such defenders. It seems sometimes, when we hear professedly orthodox preachers, as if God, and not man, were arraigned before the judgment seat. They extol God's love and justify human depravity. There are more excuses made for God's severity, than denunciations of sin, the cause of damnation. He who trusts in the mercy of God for salvation to supply his neglect of obedience, as if mercy were an extra efficient cause of justification, will discover in the outcome that God does not compromise his holiness to save man, independent of the atonement. Oh! how many trust in what God may do, and not in what he has done. The



rejection of the blood of Christ as the only method of salvation, will be the cause of eternal woe. "This dug hell and kindled all its bounds with inextinguishable fire."

BY FAITH.

BY REV. S. B. SHAW.

We walk by faith, not by sight.—  
2 Cor. v, 7.

Abraham had nothing to encourage his faith but the Word of God. His circumstances and surroundings were not any help to his faith, neither were they any hinderance. By faith Abraham obeyed God. His faith led to obedience. He went out not knowing whither he went. He did not trust in his knowledge of geography, or his knowledge of history, or his reason and good judgment, but he trusted in God. His faith was not in anything he could see or understand. Abraham knew what it meant to be saved from himself, from his own ways. He was not influenced by the world or the things in the world. He was saved above his surroundings. For he was led by faith, and not by sight. "For he looked for a city which hath foundations, whose builder and maker is God."—Heb. xi, 10.

I find many Christians who say they cannot live a holy life, on account of their circumstances and surroundings. They are looking at their surroundings more than they are at the promises of God. Peter could walk over the waves just as easy as on a marble floor until he looked away from Jesus at the waves—then down he went. If we expect to walk with God, we must keep our eyes off of ourselves, and off of our surroundings. God cannot, will not, use a man that is controlled by his surroundings.

Many Christians look for success in God's Word just as they do in other matters. They are too earthly-minded: They are not led by the

Holy Ghost. Without any doubt the Antediluvians called Noah a failure in his day. He did not see very much fruit from his labor, and had he been influenced by his surroundings he would have been faint-hearted and discouraged. But Noah walked with God, and a man who walks with God will never get discouraged. His labors will not be in vain. A God-sent man never did fail, nor can fail. Men who walk with God do not always see the fruit of their labors, but they know that whatever they do will prosper. They know that "while a Paul may plant and Apollos water, that God must give the increase." Know ye not that ye are epistles, known and read of all men? When we walk with God we leave our footprints in the sands of time, and our influence will be felt after we are dead and gone. "Blessed are the dead which die in the Lord, from henceforth; yea saith the Spirit, that they may rest from their labors; and their works do follow them."—Rev. xiv, 13.

Joseph could not see much to encourage him when he was sold from his home, from his brethren, and carried down into Egypt in chains. Without any doubt they called him a failure. He had but little fruit in the eyes of the world, but in the sight of God he was sowing a great field. God was with him; Glory to his dear name! Notwithstanding the jealousy of his brethren, God was with him, and his labor was not in vain. God used him for a great work, and made his influence felt all over the world. Probably they called David a failure when he was called away down into Babylon. But notwithstanding it looked as if David had lost his influence, God was with him, and when David was sufficiently tried and tested, God put his Spirit on him, and used him to do a wonderful work. Some noted man of God has said: "A man that is more concerned about his work and its results, than he is in the Master and

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his glory, is like an iron pipe which conveys water from the fountain to the reservoir and retains nothing but rust for itself." May the great God help us to sow the seed and trust in God to send the sunshine and the rain.

God is moving in great power in Michigan. Glory to his dear name! Pray for me, dear brethren, that your brother may be filled with the fullness of God, and kept from the very appearance of sin.

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### SUBMISSION.

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BY MRS. T. S. HUTTON.

We have many beautiful examples of submission in the Word of God. We find as we read, that those who were submissive and obedient, became overcomers and conquerors; while those who rebelled and chose their own way generally perished by the hand of their enemies or by their own evil doings. What is more becoming in a family of children, than respectful, loving submission to parents?

In God's family, submission is required of all his children. There are no exceptions. There are no spoiled, petted favorites. The same laws govern the whole family; wholesome, blessed laws, good for soul and body, and they must be submitted to. God is love. He gave his only begotten Son that we might have life. As the loving parent enforces obedience on the part of the child for the good of the child, so God our Father, out of his great love to us, requires submission and obedience that we may be saved from ourselves and made partakers of his holiness. Bless his name! Oh how thankful are we that he has not withheld the rod of correction from us, but in love has given just the discipline needed to bring us in submission to his feet.

"O 'twas love, 'twas wondrous love."

How we have been led to see the love of God in every trying experience that has been given us; but if we had not first submitted to God, we should not have found what he was waiting to give us, namely himself in all his fullness. God resisteth the proud but giveth grace to the humble.

Some children are much more difficult to govern than others; while a look of disapproval will subdue one, another may need all the authority and discipline you may be capable of using.

So it is with the family of God. Our individual experiences differ one from another, just as our Heavenly Father sees need to have them differ. The point to be gained is perfect submission to God's will. When this is gained we are ready to run up the shining way. How many Christians fail of getting an experience in the deep things of God, just because somewhere they have allowed their own wills to come in, and have chosen their own ways instead of wholly submitting themselves to God.

It is not enough for us to submit; we must live in a state of continual submission, not daring to confer with flesh and blood. Bless God! "The willing and obedient are they that eat the good of the land."

This is a wonderful salvation. There is more in God's great plan of redemption than careless Christians are going to find out. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit."—1 Cor. ii, 9. We need the light of the Spirit to rightly understand the Word of God. Oh what treasures contained therein are hidden and sealed to the careless reader. If we want to get gold out of God's Word, we must read it with an unprejudiced, submissive, believing heart. We must renounce our own wisdom and keep

it renounced, and with a believing heart lay hold on the words of life contained therein, "And be clothed with humility."—I Peter v, 5. Submission will bring true humility. "God giveth grace to the humble."

#### NOT YOUR OWN.

As long as it is certain that no creature can have a right to call himself his own—the fact of creation making him God's by an invulnerable title—it ought to be received as a self-evident truth, that no creature can possess a good thing which is his own. All which he receives from the bounty of God, still belongs to God. So if that whatsoever is brilliant and holy in the universe combined to fashion an offering; if the depths of the mines were fathomed for the richest of metals, and the starry pavilions swept of their jewelry, and the ranks of the loftiest intelligence laid under contribution; there could be poured no gift into the coffers of Heaven; but the splendid oblation, thus brought to the Almighty, would be his before, as much as after presentation.

Will you then keep back from God what is strictly his own? Will ye rob God, and pawn his time, and his talents, and his strength with the world? Will ye refuse him what, though it cannot be given with merit, cannot be denied without ruin? He asks your heart; give it to him, it is his own. He asks your intellect; give it to him; it is his own. He asks your money; give it to him; it is his own. Remember the words of the Apostle, "Ye are not your own; ye are bought with a price."—ii Cor. vi, 20. Ye are not your own. Ye are bought, even if ye perish. Your bodies are not your own, though you may enslave them to lust; they are God's; to be thrown to the rock. Your souls are not your own, though you may hide, and tarnish, and degrade their immortality; they are God's; to be chained down to the rock, that the

waves of wrath may dash and break over them. No, we want you; nay, the spirits of the just want you; and the holy angels want you; and the Father, and the Son, and the Holy Ghost want you; all but the devil and ruined souls want you, to leave off defrauding the Almighty, and to give him his own, themselves, his by creation, his doubly by redemption. I must give God the body. I must give God the soul. I give him the body, if I clothe the tongue with his praises; if I yield not my members as instruments of righteousness; if I suffer not the fires of unhallowed passion to light up mine eye, nor the vampire of envy to suck the color from my cheek; if I profane not my hands with the gains of ungodliness; if I turn away mine ear from the scoffer, and keep under every appetite, and wrestle with every lust; making it palpable that I consider each limb as not destined to corruption, but intended for illustrious service, when, at the trumpet-blast of the resurrection, the earth's sepulchres shall be riven. And I give God the soul, when the understanding is reverently turned on the investigation of celestial truth; when the will is reduced to meek compliance with the Divine will; and when all the affections move so harmoniously with the Lord; that they fasten on the objects which occupy his. This is to give God his own. O God! "all things come of thee." The will to prevent ourselves must come of thee. Grant that will unto all of us, that we may consecrate unreservedly everything to thy service, and yet humbly confess that of thine own alone do we give thee.—*Irvine.*

—Temptations assail us most fiercely when we try to lead holy lives and are most truly in earnest. We then begin to realize how many feelings and sins we have to contend with. Then we see how helpless nature is, and Christ's sufficiency is all in all.—*M. H. S.*



## WANT OF HONESTY.

BY REV. A. C. LEONARD.

When women stand before a large concourse of people advocating economy and at the same time display from five hundred to five thousand dollars worth of diamonds and costly array, with their hands covered with diamond rings and ears loaded with jewels and then trying to sing,

"Thou, O Christ, art all I want,  
More than all in thee I find,"

it would seem they must make the mental reservation, diamonds excepted! Some one will say, "Did not God make Diamonds?" We answer, yes, to cut glass with and for various other uses. If God had designed the ears for jewelry, he would have made holes for that purpose. This would have saved the pain of boring the ears with a sharp instrument. But the ears were made to hear God's commands for us to be pure and holy, gloryfying God in our bodies and spirits which are his. We cannot use our bodies for any purpose that does not tend to the honor and glory of God and be clean before him.

I say to that young man, "Can you help me in our Sabbath school work?" "Oh, no," is the reply, "I have no money to spare, I must take care of my mother." A very worthy reply. But I follow the man down street. He steps into a cigar shop, selects his cigar, asks the price; ten cents each or three for twenty-five cents—a saving of five cents by buying three. So the three are bought and the twenty-five cents paid, and that young man is spending ninety-one dollars and twenty-five cents a year, but has no money to spare for God and Sabbath Schools! Oh, think of it, ninety-one dollars and twenty-five cents worse than thrown away, health injured, body polluted, mind depraved, and in ten years nine hundred and twelve dol-

lars and fifty cents has gone to gratify a bad habit, and in this way in twenty years one thousand eight hundred and twenty-five dollars is gone, to say nothing of interest on the same. Oh! what an army of tobacco inebriates the devil is manufacturing for himself all over our world—smoking priests, smoking bishops, smoking elders, smoking preachers. Oh! what a smoking army, and we fear many of them will reach the smoky regions of the lost. Oh for courage to meet this vile destroyer of our youth, as well as of the middle aged! Church aisles polluted, seats polluted, ladies' dresses polluted, all polluted, till we cannot smell for the filthy stuff; cars polluted, depots reeking with the foul odor; dining halls reeking; hotels mouldy with old smoke; sleeping rooms foul with its hellish breath. Heaven's pure air polluted! All this to gratify a depraved and fallen appetite! Oh ye sons of Levi, arise and give the trumpet no uncertain sound, but with Holy Ghost power let the shafts of our God's truth fly in every direction till the black devil is driven from the church and the world, and pure and holy men and women shall people the earth and Our Father's will is done in earth as it is done in heaven! May God hasten the glorious time for his dear Son's sake. Amen!

—Let nothing keep your earnest soul from the closet. It is alone with God in secret prayer that the soul puts on her armor so impenetrably that the fiercest encounter with the arch-enemy will leave us without a scar.—*M. H. S.*

—Watch closely the thoughts of the heart, saying peremptorily, "Get thee behind me, Satan," when he knocks for entrance, and temptations will fall powerless to injure your souls; but sin in the heart will open the door to the tempter, who will not fail to win every time.—*M. H. S.*

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## A CLERGYMAN.

A clergyman is a public minister to whom the glory of God and the interests of religion are committed among men: wherever he may be, he ought not, through complaisance or timidity, to listen to any one, be his rank or consequence what it may, whose discourse is directed against religion; who contemns its precepts; who proposes doubts of its divinity, or treats its holy mysteries or distinguishing ordinances with derision; who justifies vice or ridiculous virtue: in a word whose licentiousness and impiety dishonor our presence. In such cases, zeal, under the direction of prudence, should be alive in our breasts. Entrusted as religion is, to our preservation, we "should know no one according to the flesh;" we should forget the names, the titles, the distinctions of those who forget themselves; and it may be right sometimes to "answer a fool according to his folly;" to humble his pride by exposing his ignorance. We undertake with eagerness and support with warmth, the defence of a friend whose name is calumniated and whose interests are injured; and in order to stop the mouth of impiety and support the interests of him "who calls us not servants but friends," shall we not show the same zeal; shall we not exhibit the same spirit? Can we persuade ourselves that we have fulfilled what the honorable title of minister of the gospel requires of us, by dissimulation, by silently disapproving the attacks made upon that gospel which we preach: and by sacrificing, through a weakness esteemed mean by every observer, the name and glory of him who sealed the truth of it with his blood? No, my brethren, we are no longer the friends whom the blessed Jesus hath chosen. The title which we bear is a reproach to us, when his name, outraged by folly and denied by blasphemy, does not awaken

our love and enkindle our zeal.

Such is the manner in which we are to live in and associate with the world; a certain society we are to shun. We are not to devote our whole time even to that which is allowed us; and gravity, edification and zeal are always to accompany us.

Do you, oh man of God, as the apostle styles a minister of the gospel, conduct yourself according to these rules, lest you cause those to whom you deliver the word of life to blaspheme against it.—*Masillon.*

## A REVIVAL.

BY MRS. THIRZA HUTTON.

"O, Lord, revive thy work in the midst of the years make known; in wrath remember mercy."—Hab. iii, 2. This was the prayer of Habakkuk, who lived six hundred years before Christ. This Prophet was a man of sublime faith, and of deep piety, as is clearly shown by his heart-felt utterances.

He was greatly burdened for the deliverance of God's people. The closing words of his prophecy show the strength of his faith

"O, Lord, revive thy work." How we need to pray this prayer. Are we doing it, or have we taken the place of "Monitor," spending our time spying out defects in our brother or sister, instead of praying to God for deliverance and help? Habakkuk had a view of God's majesty, as well as of his own weakness. If we could get thoroughly convinced of the fact that God must do the work, and that our efforts are useless only as we are united to him. If we could get such views of God's greatness and power as did this man of God, so that with him we could say, "let all the earth keep silence before him," it seems to us we would besiege the throne of grace, with an earnestness and faith that would take no denial.

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the work better than we do, and better than we can tell him, but we find in his word that he would be “inquired of by the house of Israel to do these things for them.” Again we read: “Ask and ye shall receive; seek and ye shall find.” This is God’s plan. He would have us feel our need.

What a responsibility then rests on the people of God, “the house of Israel.” The blood of souls may be required at the hands of many who least expect it. Not, perhaps, so much because they have not testified of Christ and warned men of their condition, but because they have not enquired of God with an earnestness and faith that would take no denial.

The letter killeth, but the Spirit giveth life. Men and women must feel the Spirit drawing them before they will move, and in answer to prayer, the Spirit will be given. “Do not then stand idly waiting for some greater work to do.”

We may not be called to labor in foreign fields, but we may pray for those who are called. Our lives may be hidden and obscure, but God is everywhere present, and no power on earth can hinder our intercourse with him. Bless his name! Do not let us be discouraged if our prayers are not immediately answered. Satan contends mightily for every inch of ground, but the fervent effectual prayer of the righteous availeth much.

—Watch and pray against those sins which we are most conscious of. Be doubly on guard, yielding no point to the enemy. Put on heavy armor. The victory will be yours soon.—*M. H. S.*

—Pleasure does not always come to the pleasure-seekers. Take up the nearest work, and perform well every known duty, and see if more real happiness and peace does not come in that manner, than by simply seeking happiness for the sake of it. *M. H. S.*

OVERCOMETH.

BY MRS. D. A. CATTON.

This word occurs frequently in the book of Revelation, and if we will read carefully the promises connected with it, we shall find them helps as we are engaged in life’s great warfare and fighting its battles.

In 1st John iv, 5, we read, “For whatsoever is born of God, overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God;” telling us as plainly as language can be used, how we may and do overcome.

Also, Rev. xii, 10,—11, we find “For the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony.”

When man put forth his hand and took of the forbidden fruit he sinned—he became disobedient; he was overcome by the enemy of his soul, and was driven from Eden,” and a flaming sword which turned every way, was placed to keep the way of the tree of life.” But when in the fullness of time Jesus came as the world’s Redeemer, He said, “I am come that they might have life, and that they might have it more abundantly.” Who might have life? Surely Christ died for all—

“He has for all a ransom paid,  
For all a full atonement made.”

Yet only those will have eternal life abiding in them who overcome by “faith,” “by the blood of the Lamb,” and “by the word of their testimony.”

To such, let us see what the promise is, in Rev. ii, 7. “To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.” Though this was written to the angel of the



church of Ephesus it is for us. We may have access to the tree of life, eat thereof, and live forever. Here we are secure, as we learn from the 11th and 17th verses of the same: "He that overcometh shall not be hurt of the second death," and "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it."

In addition to the above, "power will be given over the nations; and he shall rule over them," shall be clothed anew in white raiment and go no more out of the temple. See Rev. iii, 5, 12: "I will not blot his name out of the book of life," "but will make him a pillar in the temple of my God;" "will grant to him to sit with me in my throne," and there to be eternally shut in, with all those who have washed their robes and "made them white in the blood of the Lamb," "even as I also overcame, and am set down with my Father in his throne."—Rev. iii, 21.

Perry, Jan. 6th, 1882.

"DEM SUPPOSES."—Those who are so anxious about the future as to be unhappy in the present, may learn a lesson from a poor colored woman. Her name was Nancy, and she earned a moderate living by washing. She was, however, always happy. One day one of those anxious Christians, who are constantly "taking thought" about the morrow, said to her: "Ah, Nancy, it is well enough to be happy now, but I should think your thoughts of the future would sober you. Suppose, for instance, that you should be sick and unable to work; or suppose your present employers should move away and no one else should give you anything to do; or suppose"—"Stop," cried Nancy, "I never suppose. De Lord is my Shepherd, and I knows I shall not want. And, honey," she added, to her gloomy friend, "it's all dem sup-

poses as is making you so mis'ble. You orter give them all up, an' jest trus' in de Lord."

### REPENTANCE.

If we repent as we ought, the greatest sins will be forgiven us. This indeed our own reason cannot promise with any certainty at all. God we know is good. Man is frail. And hence we have cause to hope that his goodness will extend to the pardon of our frailties. But then, in proportion as we go beyond frailties, to gross, deliberate, wilful, habitual transgressions, this hope diminishes continually, until at length it becomes exceedingly doubtful; and especially to those whose inward peace depends the most upon not doubting whether the holiness of God's nature and the honor of his universal government will suffer him to pardon some offenders at all, however penitent; whether any, without previous correction; (who knows what or how long?) and whether he will bestow future happiness, for a greater time or a less, even where he may inflict no future punishment. Still in the midst of these perplexities, be they ever so inextricable, repentance, including the amendment for which men have strength, is not only their duty but their wisdom too: because insensibility of old sins, and addition of new ones will make their condition, bad as it may be, daily worse: and so far as anything of their own doing can better it, reformation must. But knowledge of thus much only, though it affords very proper direction, suggests little comfort at the same time, or spirit to follow direction. And therefore every manifestation of his pleasure, which God hath made to man from the beginning, hath always carried in it some encouragement to trust in his mercy, beyond the motives which our unassisted faculties were able to furnish.—*Arch-bishop Secker.*

*EDITORIAL.*  
"REVEREND."

A brother writes us an excellent letter in a truly Christian spirit, upon the propriety of prefixing the title "Rev." to the names of ministers of the gospel. He states the case strongly and clearly, so we give that part of his letter bearing upon this subject. And as others have scruples about it we give the matter a candid examination.

"As you discountenance pride, secret societies, and many other things, has it never occurred to your mind that there is as much pride in having Rev. to your name as in other things? Has it never crossed your mind that this is an assumed title and does not belong to man, but God, for 'Reverend and Holy is his name.'

"And as you quote scripture for your basis against the many evils which are so prevalent, I would like to see an article in your *EARNEST CHRISTIAN*, showing upon what grounds you assume the 'Rev.' And if you cannot find any scriptural grounds upon which to claim it I would like to see this classed among the other evils, and preached down; for until the minister and pulpit set the example, we cannot hope for much to be done among the masses.

"I am much interested in your *EARNEST CHRISTIAN*, and have written this in a spirit of love, hoping to show you that it is your duty to discountenance this assumed title. And until ministers become more humble instead of putting on such dignity because they are ministers and preachers of the gospel, the gospel preached will not be effectual. Hoping by these few lines I may get you to join in with some of the best and most useful men living to discountenance what I believe to be pride among ministers; wishing your book great success, and hoping to hear or see an article on this subject, I remain,

Your friend and brother in Christ,

J. JONES."

1. There can be no question but that there is altogether too much pride among ministers. Its manifestations are many and clear. It hinders their growth in grace and lessens their usefulness. If we thought that omitting the "Reverend" from the names of ministers would tend to make them more humble we should do all we could to have it omitted. But is there the slightest probability that proud preachers of the present day would be made humble Christians by omitting to address them as "reverend?" Is pride so superficial that it can be exorcised by the omission of a word? Can the proud be made humble by so slight an act by others?

The word "reverend," as commonly used, is no title of distinction. It is applied to all preachers alike, whether eloquent or dull, whether learned or ignorant, whether godly or worldly. It simply designates the calling. As P. M. after a man's name, means that he is Post Master, whether his office receives ten letters in a year or hundreds of thousands in a day, so "reverend" denotes simply that one is an acknowledged preacher of the gospel.

That it is proper to designate preachers as such, no believer in the Bible can question. The first passage to which we open reads, "Paul, an apostle of Jesus Christ, to the saints and faithful brethren."—Col. i. 1. Many similar passages might be quoted. But the main objection is to the term ordinarily used to distinguish preachers from those who do not preach. It is truly said that the word "reverend" is found but once in the Bible, and then it is applied to God. "Holy and reverend is his name."—Psa. cxi, 9. We suppose that no one lays stress upon the fact that this word occurs but once. The whole force of the objection is based upon the statement that the name of God is "reverend." No where in the Bible are we forbidden to call man "reverend," unless this passage forbids it. But does the appropriation of any qualifying word to God neces-

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sarily prohibit us from applying that same word, in a modified sense, to deserving men? If so, then are we forbidden to call any man "holy." For God is called "holy" not only in the text referred to, but in many other passages, as Josh xxiv, 19; 1 Sam. vi, 20; Ps. xcix, 9; Isa. v, 16; Lev. xix, 2; 1 Pet. i, 16.

But man is also called holy.—2 Ki. iv, 9. "I perceive this is an holy man of God." "Preserve my soul for I am holy."—Ps. lxxxvi, 2. "Put on, as the elect of God, holy and beloved."—Col. iii, 12. "Wherefore, holy brethren, partakers of the heavenly calling."—Heb. iii, 1. And many other places. In the New Testament believers are sixty-eight times, called saints," which in the original Greek is the same word that is translated "holy."

These remarks apply to many other words which are used in describing God, and also in describing certain classes of men. But though the word "reverend" is found in the Bible but once, the word which is translated "reverend" is found in the Hebrew Scriptures no less than thirty-six times, and if the places be counted in which it is used in the plural, still more times. The Hebrew word, expressed in English characters, is "nora"—a passive participle. It is from the verb "yara." The general meaning of it is, "to fear from an apprehension of danger, to be afraid, to venerate, to reverence." It is used very many times and is found in no less than one hundred and eight different forms—that is, different conjugations, tenses, persons, genders and numbers. It is applied to Deity, to men, to events, to things. The particular participle translated "reverend" is generally applied to God, but is also applied to men and to things. In the following passages it is translated "terrible," and applied to God. Ps. xlvii, 2. "For the Lord most High is terrible." Ps. lxvi, 3. "Say unto God how terrible art thou." Also Ps. lxxviii, 35, lxxxv, 12.

But in Exodus xxxiv, 10, it is applied to

thing: "For it is a terrible thing that I will do with thee." And in Isai. xviii, 2, it is applied to the Ethiopians. "Go to a people terrible from their beginning hitherto." And in Hab. i, 7, to the Chaldeans. "They are terrible." In Ezek. i, 22, to a precious stone. "As the color of the terrible crystal." So also Deut. i, 19; viii, 15. Joel ii, 31. It is also translated "dreadful." Mal. i, 14. "Saith the Lord of hosts, my name is dreadful among the heathen." And in Gen. xxviii, 17. "And he was afraid and said how dreadful is this place."

We see then the Scriptures furnish no real objection to the use of "Rev." as an official title to designate ministers of the Gospel. And as it is short and convenient and in general use we cannot see that any benefit will arise from an effort to substitute something else.

Let preachers see to it that they deserve the title and let the people be careful and give no encouragement to the undeserving.

We have written thus at length because we have a great respect for conscientious scruples.

#### TOGETHER.

True holiness is essentially the same in all ages, and among all denominations. Like seeks its like. All running water runs together. Cakes of ice placed on each other with a little water between, on a cold day, soon unite. Animals of the same kind in a forest find each other. Fish of the same species swarm in schools.

"Birds of a feather  
Flock together."

Sinners, "stand in the way of sinners," that they may enjoy their company.

Saints form no exception to this general tendency. They naturally seek the company of saints. They find encouragement and help in each others society. It is an article in the Apostles' creed: "I believe in the communion of saints." Their affinity for each other is stronger



than denominational ties—often stronger than the ties of kindred. Pure souls delight in the converse of pure souls. It is right that they should.

The Scriptures fully sanction this view of the case. The Psalmist says: "I am a companion to all them that fear thee."—Ps. cxix, 63. However they differ in other respects, the fear of the Lord causes them to delight in each other's company. The Apostle says: "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." All who walk in the light have fellowship; a feeling of oneness with all who walk in the light. There is a bond of union between them that does not and cannot exist between one who is walking in the light of God's Spirit and one who is walking in the darkness of nature.

1. If these views are in accordance with reason and Scripture, and they appear to us to be fully so, then there is no impropriety in God's sanctified ones associating together to assist each other in the divine life, and to get as many others as possible to give themselves fully to God.

2. If a saint of God finds himself in a church organization that opposes holiness and that is controlled by worldly men and managed on worldly principles and is sustained by appeals to pride, to the love of distinction, and to fleshly appetites, there certainly can be nothing wrong in his withdrawing himself from these and uniting with a church which honestly strives to spread Scriptural holiness, if he can find such a church. It is, we think, impossible to point to a single passage of Scripture that forbids such a course, while there are many which seem to require it.

Because God sanctified a person in a worldly church, it is no more reason why he should stay there than it is that a man should stay in the world because he was converted when in the world. God says: "Come out from among them and be ye separate." The antecedent of them is

"unbelievers." If they constitute a church then should believers come out from among them.

#### APPLICATION.

A steady and industrious young man working by the month on a farm is quite as likely to own a farm in twenty-five years as the son of the man for whom he is working. The hired man may have no stronger muscle, no better talents than the son of his employer. He may be greatly his inferior in education. But he has an advantage which the young man, tenderly cared for at home, is not likely to get. He has habits of application. He learns to work steadily all day long, hungry or tired, whether he feels like it or not. The other is very apt when he gets tired and hungry to go to the house for refreshments and rest. He is good for a little while, but he does not know how to settle down to steady work. So he loses a farm while the other earns one.

We have often witnessed the same thing in schools. The bright student, easy to learn; who does not apply himself to study, does not, at the end of the course, come out as good a scholar as one much duller who makes it a business to get his lessons.

It is so in religion. Many in a revival, when the tide of excitement runs high, sing and pray and exhort as though they were all in earnest to promote the spread of the gospel. But when it comes to settle down to every day Christian life, to live so as to produce upon the community the impression that Christianity is true, and experimental piety a reality—to keep up the institutions of the church, they leave this necessary work to be done by others of smaller pretensions. They do not apply themselves to the study of God's Word, or to systematic efforts to do good. They go by fits and starts. They make no real progress in the divine life, and it is questionable if, with all their fire and zeal at times, they do any good.

Brilliant preachers often fail; but the preacher who applies himself diligently to his work is not likely to fail. Patience and perseverance overcome.

Habits of application may be formed if one sets about it with resolution.

1. Never undertake any thing rashly. Take time to think and pray over the matter. Deliberately settle the question whether you had better engage in it or not. Look at it fully and impartially in all its bearings.

2. If, after due deliberation, you undertake anything, then carry it through, unless Providentially hindered. Do not let ordinary obstacles stop, nor partial defeats discourage you. Finish whatever you begin. If you attempt to read the Bible through, stick to it till it is done. If it is laid on you to pray for any thing, hold on until it is accomplished. If you have set out for heaven, let no misconduct on the part of others, no perverseness that you find in yourself turn you out of the way. Whatsoever is wrong that you can correct, correct it; what is beyond your reach stop looking at and press forward, looking unto Jesus.

### CORRESPONDENCE.

#### PACIFIC COAST.

The work of God on this coast is deepening. Rev. George Newton, President of the Central California Holiness Association, manifests not only a disposition to receive light but a determination to walk in it. The All-day Christmas meeting held at the Howard St. M. E. Church, San Francisco, was characterized by more of the presence of the Lord than any of the meetings held under the auspices of the Association it has been our privilege to attend. I give below a few testimonies from this meeting as reported in the *Herald of Holiness*, published by the Association.

BROTHER GRAY: "I praise God he has made me a witness to his cleansing

power. God not only has the power to cause us to leave off the use of tobacco, but to hate it. He caused me to draw out of all my lodges, and to leave off reading the daily papers and all forms of light literature."

SISTER PETERSON: "I praise the Lord I am so happy! I used to love jewelry and flowers; had rings in my ears, and said I would never take them out till I died. But God told me to take them off. I did so. Praise God he baptized me with his Spirit through and through! He has baptized me hundreds of times from my head to my feet."

SISTER HART: "I praise God for what he has done for me! I gave my heart to God when a little girl. Was very happy. After a while I felt anger and pride and the love of the world. I began to compare my heart with the Bible and saw I was not right. I was as good as nearly every body in the church. They all pointed to me as an example of piety. But with those elements of evil in my heart, I felt I was not ready to die. There was an old lady in our church by the name of Cobb, who wore a blue calico dress and a Quaker bonnet, and whose face always shone with the love of God. She said she was not afraid in a thunder storm; was not afraid to die. I said I would give anything for that kind of religion Mother Cobb enjoyed. Finally a man came to our church and preached sanctification. I said what is that? They said that is the doctrine of our church. That is what Mother Cobb enjoys. The minister preached on holiness and I was so convicted for it that I went forward as a seeker. I felt I must have it or go to hell. I got up after a season of prayer and told them what I wanted. The minister understood my case and asked me to pray. I had never prayed in public; thought I had no talent. This was a test of my obedience. I saw it was not a want of talent which was the matter, but a lack of religion. I was proud

and more anxious to make a good prayer than to get a blessing from God. I went down in consecration and became willing to become nothing. The Lord then let light into my soul. Oh, God, cleansed me from all sin, and I said that if I didn't look like Mother Cobb I felt like her. I stripped off my ornaments and gay clothing. I am a free child of a King. I seem to walk with wings. Hallelujah! Glory!"

Want of space forbids further quotations, but these show that the Spirit is leading into all truth. Last Sabbath morning I preached on the street in front of the "What Cheer House" to a large and attentive congregation of men who are a part of that large class who never attend religious worship. I felt that the word was being applied by the Spirit. O how much we need a moral earthquake all through this land! Our purpose is to consecrate our efforts to the establishing and upbuilding of our work in San Francisco. Brethren, pray for us.

REV. WM. TAYLOR, the world renowned missionary, is spending a little time on this coast before going to South America.

The Brothers Ashcraft report a good work on the line of holiness in Oregon. In a private letter Brother J. Glen of Seattle, Washington Territory, reports himself as holding the fort, and taking some prisoners from the enemy.

Our quarterly meeting in San Francisco last Sabbath was a time of refreshing from the presence of the Lord. Brothers Stannage and Briggs were down from La Fayette. At ten in the morning, we held a street meeting on Sacramento St., in front of the "What Cheer House," to a large congregation of rough men who listened attentively to the Word.

REV. E. P. HART.

#### OBITUARY.

WILLIAM S. ROBBINS died August 26th, 1881, at his residence at Beach Pond, Wayne Co., Pa. He was born in

Grimsket, Cornwall, England, Oct. 27th 1849. His parents came here the year following; he has lived in this place ever since. He was married to the writer June 1st, 1871. His health has been poor for the last ten years. He was converted nearly two years ago on a sick bed. I have never seen him since that time when he could not praise God. He has borne the pains and suffering with patience. When racked with pain Jesus was his all in all. We have often looked on him in amazement and wondered how could he bear it so well. To him labor was rest, and pain was sweet. The last Sunday evening he spent with us he prayed in family prayer; he thanked God for afflicting him; he said it was the means of saving his soul. The evening before he died, when in agony of pain, he said, "Lord have I got to suffer again? Why not take me home now?" He has gone home. His pain is all over. He has crossed the river, and to-day is singing praises to God on the other shore.

JENNY ROBBINS.

HENRY G. WHITEY died Nov. 5th, in the sixty-fifth year of his age, fully resigned to the will of God. He often said to his friends when asked in regard to the state of his mind, that he had no will in the matter; his will was the will of the Lord. He said to his daughter a few hours before he died, "This is the happiest day of my life."

ANGELINE WHITEY.

#### LOVE FEAST.

ALICE KEAGLE. — The way grows brighter and better. It is about four years since I was converted, and as I look back over those years the thought comes, Truly, what hath God wrought? I have sometimes thought I was being sifted as wheat, but it has been good for me to pass through the valley of humiliation. But I see it would have been better for me many times if I had not stopped to argue



with Satan, but had stood still and resisted, taking the shield of faith and the Word of God for my weapons. The Lord is so good to me I cannot express it in language. I have been asking God for wisdom of late; not the wisdom of this world, but wisdom to live with an eye single to his glory. And he answers my prayer. This means something. I have asked God to let the Holy Ghost rest on me as a refining fire, and the last three months have been the best of my experience. I was resting too much at the cleansing, as I did not know any better, but God is teaching me how to go forward. I find I must be kept down low in the valley of humiliation to keep the Spirit, or to have this fullness of God. I realize that we can walk with God, be taken right into him, and what a halo of Glory rests upon us. I am realizing more what it is to gain in grace daily. Four weeks ago our minister preached on the text: "But tarry ye at Jerusalem until ye be endued with power from on high." I was looking and waiting for it, but was somewhat tempted as to whether I should claim the baptism of fire, but I humbled myself before the Lord, and in testifying the Lord blessed me powerfully in claiming it. Satan told me I would be exalting self (as I was the only one that claimed the blessing in the whole house-full), but I left all with the Lord and the result was victory. I have also learned that the Devil will try to have us go beyond the Word, or make the way difficult and hard. He has tried to make me believe I ought to give up things that the Word did not require, and I have found that we honor God more by a living faith in his Word than we could by sacrifices or burnt offerings. I have promised God to go through on the Bible line to glory. I have no desires for worldly amusements or fashionable attire, but choose to be a plain pilgrim.

An article in the EARNEST CHRISTIAN for 1876 did me so much good; the subject is "Impressions," by the Editor.

MRS. O. E. FOSTER.—My present experience is that God is willing and able and does save to the uttermost all that will come to him by repentance and a firm trust in his promises. I thank God though he was rich yet for our sake he became poor, that we through his poverty might be made rich—not in the things of this life but rich in faith, and heirs of the Kingdom. O how precious the Bible is to me. It contains so many promises. "I will be their God and they shall be my people." It tells us that his people are to be tried as silver is tried, and purified as gold is pure; and that Jesus will sit as a refiner. Glory to his name! If he sits as a refiner in our hearts he will fetch us through the fires of trials and afflictions of this life un hurt, so long as we trust in him. While I write I find a peace in my heart that nothing else can impart but a present salvation; a present freedom from the power and dominion of sin; a present trust in Jesus. Glory to his great name forever. Amen!

MRS. O. A. PRATT.—My motto is holiness to the Lord this morning. Praise God! I find it pays to be wholly on the Lord's side. No compromise with the world. Glory be to God! O there is nothing to be compared with the love of Christ shed abroad in the soul. It is peace and joy that we cannot find in the things of this world. Oh how Jesus does help me in the hour of trial. I do find help that no earthly friend could give. I am becoming more and more weaned from the things of this world. I want to be more like my Saviour, follow close in his footsteps and feel the witness of the Spirit every hour that I am his. All glory be to his holy name.

E. T. LICHTENTHALER. — I can say this morning I am rich in faith, I am washed in the blood of the Lamb. I love my Jesus who died for me that I may not die but have eternal life. Oh, glory to God!