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THE NEW BIRTH.

A SERMON.

BY REV. B. T. ROBERTS.

"Verily, verily, I say unto thee, Except a man be born again he cannot see the Kingdom of God."—John iii, 3.

The superficial character of the Christianity taught at the present day is seen in the little stress that is laid upon the necessity of being born again. Not much is said about it in the popular pulpit. The people are taught to "come to Jesus;" to "believe;" to "develop a Christian character;" to "be baptized and join the church;" to "come out from the world and to lead a self-denying life"—to be and do almost anything that is good except to become new creatures in Christ Jesus. Yet this is the main thing. For it there can be no possible substitute. Many well-meaning church-members, many popular preachers, many devoted to their church have never been born again.

1. Who teaches this doctrine? Who pronounced the words of the text? The Lord Jesus Christ. These are his words. He is the originator of this sublime, radical doctrine. Moses taught the law; Confucius,

patriotism; Socrates, morality; Plato, philosophy, but Jesus taught the new birth. He went to the bottom of human wickedness. He makes the fruit good by making the tree good. He makes the stream healthy by making the fountain sweet. He makes men live right by making their hearts right.

The apostles took up his doctrine, proclaimed it everywhere and inaugurated such a reformation as the world had never seen before. Paul declares, "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature."—Gal. vi, 15. And Peter says, "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."—2 Pet. i, 4. Nothing short of being born of the Spirit makes one a partaker of the Divine nature.

If this be the doctrine of Christ, then all whom Christ sends out to teach must preach this doctrine. They have themselves been born of the Spirit. The great lesson in theology which they must forcibly impress upon others, they learned, not from books nor from men, but from God himself. They may have heard

and believed the doctrine, but they never fully understood it until they learned it from a personal experience. Here is the great difference between the preachers whom God calls to the ministry, and the teachers whom men with itching ears heap to themselves; the latter seek to refine and polish their hearers;—the former to get them converted to God—born of the Spirit.

As a church loses sight of this doctrine it becomes fashionable and worldly—a mere human ecclesiastical organization. No matter how numerous and wealthy, and ready to make sacrifices to promote its interests may be its adherents, it is in God's sight but a "blind leader of the blind."

2. Who must be born again? Notice how personal is the application of the text—*I say unto thee*. The man thus addressed was an uncommonly religious man. He was a church-member. He did not seek to shun the responsibility or shirk from the duties of a public profession of religion. He took his stand before the world on the side of God.

He belonged to the true church—the church that God had founded, that had been made illustrious by a long succession of prophets and holy men. God had wrought from time to time stupendous miracles in its behalf. If being a member of any church can save a man, then was this man in a state of salvation.

He belonged to the strictest sect in his church. He was one of a class which aspired to peculiar sanctity by a strict observance of all the rules and ceremonies prescribed for those who would lead a godly life.

He was a praying man. His was not a religion of mere impulse; but when the stated hour for prayer arrived, he dropped his business, however urgent, he laid aside his pleasures, however enticing, and engaged in his devotions. His prayers were accompanied with fastings twice a week. Nor was he one who was willing to pray but unwilling to pay—who sought to cover with the garb of devotion a penurious spirit. Whatever his income, down to the most common garden plant, he gave one-tenth to the cause of God. He was a leader among the faithful—a ruler of the Jews. It is not intimated that there was a single spot upon his character or cloud upon his reputation.

It was to this religious, honored, highly respected man, that our Saviour said, "Marvel not that I said unto THEE, Ye must be born again." Jno. iii. 7.

If this man was no exception, then there can be no exception. If natural and ceremonial religion could not take him to Heaven, then it can take no one there. But we are not left to inference, however well founded. Our Saviour makes an application of this doctrine to every person. "Except a man be born again he cannot see the Kingdom of God." A man, any man—no matter how amiable, or benevolent, or religious he may be, he cannot enter Heaven without this radical change.

3. The necessity of being born again, is found in the fact that human nature, as such, is depraved. In its best estate it is worldly, fleshly and sinful. "That which is born of the flesh is flesh, and that which

is born of the Spirit is spirit."

God is holy, the angels are holy, and Heaven is a holy place. A man to dwell there must have a nature adapted to the place. A clay soil may produce wheat and grass;—but to be fit to form the walls of a building which will bear a great pressure and resist the elements, it must not only be moulded into the form of bricks, but go through the fire and have its very nature changed.

Sand may make a road and answer for many purposes; alkalis may give fertility to the soil and be useful in the arts; but if you would make a transparent window of these dark substances you must fuse them in a furnace, and so completely change their properties.

A man in his natural state may till the ground, learn the sciences, become skilled in the arts, and do a thousand useful things; but to fit him for the society of angels and the companionship of God he must be born of the Spirit. His appetites, his affections, his will, his entire nature must undergo a radical change.

Men make one man President, and send another to prison, because they think each is fitted for the place assigned him. They may make mistakes, but God never makes mistakes. He sends some to hell, and takes others to Heaven because of their fitness for these respective places. All are by nature the children of wrath; those who are regenerated, born of the Spirit, become the children of God.

4. What is it to be born of the Spirit? The Saviour gives us to un-

derstand that we can easily comprehend its effects, while the manner in which it is done is beyond our comprehension. The wind blows—you see its effects—"Thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth."

(1) This great spiritual change is supernatural. It is wrought by the Holy Spirit. No study of theology, no acquaintance with the Scriptures even in the original, no sacrifices which we can make, nor acts of self-denial can accomplish it. The change is effected by the divine agency of the Holy Ghost. It is seen in its effects.

(2.) It makes one consciously love God. He delights in Him, to worship Him, to adore Him, and to hear Him praised. To look upon His works excites a spirit of devotion, sometimes even of rapturous delight. One who is born of the Spirit loves the Bible above all other books. Some who could not read before, have been known to take to the reading of the Bible at once, and were able to understand its practical and spiritual instructions as if by intuition. There is something marvelous in the knowledge of the Holy Scriptures, sometimes shown by those who have recently been born of the Spirit, who previously had no familiarity with them.

(3) He has the witness of the Spirit that he is a child of God. There is a divine impression made upon his heart that God loves him, and has adopted him into His family, and made him an heir of Heaven. Sometimes one has such a lively

sense of his exalted privileges that he breaks out in transports of joy and praise. His unconverted friends think he is beside himself.

(4) He has victory over sin. He may have been a perfect slave to it before, but the chains which bound him to his degraded appetites and passions are all broken, and he stands out free from the dominion of sin. The drunkard no longer indulges in the intoxicating cup; the passionate become patient; the lewd, chaste, the profane, the prayerless, devout; the proud, humble. All their acquaintances are struck by the change. The skeptical say, "We will see how they hold out." But as long as they keep themselves in the love of God they not only hold out as they began, but grow more circumspic and spiritual.

This is the experience of all who are born of the Spirit, no matter what their education and surroundings. Such is the plain teaching of the Bible. "Whosoever is born of God does not commit sin; for his seed remaineth in him; and he cannot sin because he is born of God." 1 John, iii, 9. This you will notice is universal. It admits of no exceptions. "Whosoever" includes every person of whom the affirmation is made. The present tense, *is born*, denotes that this great change is continuous. In this the spiritual birth differs from the natural. A person is not born of the Spirit once for all. But he is born as the stream is born of the fountain, as light is born of the sun. As long as one *is born of God*, allows no clouds of sin to intercept the rays of light from above, permits no earth-born attrac-

tion to break the golden cord which binds him to the throne of God, yields himself up to be led by the Spirit, he cannot commit sin any more than the bed of Niagara river can be left dry while the river is every moment born of Lake Erie. So also Paul. It is of regenerate souls he says, "For sin shall not have dominion over you; for ye are not under the law, but under grace." Rom. vi, 14. But sin has dominion over every one whom it overcomes. Again, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Rom. vi, 22. This also is said of those who are born of the Spirit. It is not those who have more grace than is necessary to take them to heaven of whom he is speaking.

5. Though regeneration is the work of the Spirit, yet we are not mere passive subjects upon whom this change is wrought. In this there is no analogy between material and spiritual things. The clay is taken to the kiln to be made into bricks. It has no agency in the matter. But no one is taken to God to be made a new creature, without his own consent. He is not only the subject of the spiritual change that is effected in regeneration, but, an active participant in it, by a full and complete submission of his will to God, by sincere repentance, and by earnest prayer for mercy. Man's part in this transaction is so great that it is sometimes spoken of as his work. "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why wi

ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore, turn yourselves and live ye." Ezek. xviii, 31, 32.

PRACTICAL APPLICATION.

1. See to it, that you do not, in your own experience, take up with anything short of being born of the Spirit. Consecration, restitution, separation from secret societies, plainness of dress, are all important as means to an end; but it will not do to rest in any or all of these. The old man may consent to all such outward reforms, and even glory in them. He must be put off with all his deeds, and the new man put on before you can enter the kingdom of Heaven.

2. In laboring for the spiritual good of others, do not allow the attention to be all the while taken up with mere externals. Plain disregard of God's commands should be pointed out as conclusive evidence that one is not in a regenerate state; but he must not be encouraged to trust in an outside reformation, as though this were sufficient. There is a great proneness in that direction. It is much easier to make men Pharisees than to get them to consent to be true Christians.

3. We see the reason why there is so little spiritual power in the churches. It is because there is so little spiritual life. Everything is carried on in the plane of the natural, because such a vast majority of preachers and members do not enter the kingdom of God. Appeals from the pulpit are such as any eloquent orator could make. The means adopted to raise money for the sup-

port of the church are such as commend themselves to the world,—to unsanctified ambition, pride and appetite. Men are not constrained by the love of Christ to sacrifice property, reputation, ease and life, until they are born of the Spirit.

COMPLETE IN CHRIST.

BY REV. GIDEON DRAPER.

Salvation has been provided not only for the whole world, but for the whole man. The result of sin in the soul has been met and fully overcome. The victory of Jesus over Satan is not confined to the wilderness. It is shared by the individual believer. Christ is Redeemer. Redeem is to buy back one's whole self, to entirely liberate, rescue from the bondage of sin and the penalties of God's violated law. It contemplates man in his entirety as saved. He is exhorted to be "perfect." Perfectness signifies that which is thoroughly done; brought to an accomplishment. It is synonymous with completeness, the being filled. Complete has no deficiency, knows no want. The great Apostle to the Gentiles, in writing to the Ephesians (Ephes. iv, 13), sends forth the clarion call "unto a perfect man," "unto the measure of the stature of the fulness of Christ." The same inspired writer, in Col. i, 28, uses the same word: "That we may present every man perfect (complete,) in Christ Jesus, whereunto I also labor, striving according to his working, which worketh in me mightily."

The expression "man" is also emphatic. This term is used in contradistinction from "children," as in 1 Cor. iii, 1. The underlying thought is this,—not babes, dwarfs, or deformed, but full grown, harmoniously developed. It inculcates a complete, rounded Christian character. Christian at all points, in every direction, like the dear Lord. Not

only complete in Christ, but complete as Christ in the sweep of the atonement's reach. It is a character, Christly in all its parts or traits; the man religious, saved by Christ, on every side of his being, not only in all places, and at all times, but in all things; the whole stamped by the Divine, as was His. This is to be a "perfect man" in Christ, and to have the fulness of Christ.

Reasoning from analogy, we would infer that such a provision would be made for the "new man," that such would be the character of the "new creation." God is a God of perfectness in the material world. Completeness characterizes all the objects of His creation. The flower is perfect, finished. There is not only a harmony of coloring in each leaf, but a harmony of parts, leaf answering to leaf, so that together it makes one complete whole, not one-sided, deformed or imperfectly developed. It has a roundness and a fulness.

The same perfectness characterizes the tree. The parts in the air answer to the roots in the earth. There is a correspondence between the branches as they leave the tree, stem, or trunk, the same in number, in the angle of divergence, like in size and length. There is a symmetry of the whole as God made it. One side is not developed at the expense of the other. There is a harmony of all its parts, and a harmonious growth. The sap, the life-blood, does not go into one branch and leave another to wither and die. There is a uniform circulation of the life-blood and uniform life. The same remark holds true to the leaf. There is not only a correspondence of sides, but of veins and veinlets that separate from the central vein. They are alike in size, form, direction, number, forming a complete whole, with kindred, even development. Such are the characteristics of God's works throughout the material world. We would expect to find provision for

such completeness in the spiritual realm. In man, the Creator's crowning work, we should look for supreme perfectness. Though in a lapsed state, yet not defying infinite power; though a rebel, yet not beyond the warm flesh-touch of infinite love.

It may be replied, facts do not bear out the presumption. It must be confessed there is nothing rarer in this world than a harmonious religious character, complete on all sides, in every trait and feature Christ-like, the full-orbed character of the Divine Exemplar. There are so many who are religious in some things, but who do not believe it possible to be religious in other things. Religion often seems to be laid on man, so to speak, in streaks or spots. There is something Christian in them, but right beside that there is something that is not Christian. So that man is not a perfect man, but imperfect, religiously grown or developed in some directions, but religiously dwarfed in other directions. The physical man, the body, may be perfect in some of its members, and other members remain undeveloped, ceasing to grow. Him we call deformed. The Christian is deformed if there is not growth in all the virtues and graces. The character is not made up of those harmonious proportions that make it whole, that constitute perfectness. He thus dishonors God and degrades His atoning work. One may not claim the name of Christian by reason of a single excellence. There must be a general and uniform Christ resemblance. The strength of the religious character is completeness. A walled town is only as strong as its weakest point. It is there the enemy enters. The Christian character is thus more justly estimated. The world sees and marks the deficiency. And we have Divine authority for saying, he who offends in one point is guilty of all. There are dwarfed men, who have

not developed the various parts of their nature, the physical, mental, spiritual. There are dwarfed Christians, in whom the varied excellencies of the Master, and which the Master has made possible, are not correspondingly resplendent. There are those also who have a good trait of character predominant, in which they boast, to which they ever call attention, while right over against it there may be a delinquency equally prominent. We speak of besetting sin: we may as correctly speak of besetting good. This latter absorbs the man, and blinds his eyes to the evil that equally possesses him. The Christian needs daily self-examination to mark his shortcomings. Watchfulness, prayerfulness, endeavor, are to be pre-eminently directed here. The good farmer does not simply continue to cultivate productive fields. He bestows especial labor on the barren portion, gathering out the stones, drawing off the water, enriching the soil, bringing it up to the rest, so that the whole farm may be fruitful. Agricultural societies sometimes wisely award premiums for the redemption of land, and the state is enriched thereby. Jesus is Redeemer. He came to redeem man's moral nature; the whole of it. The cleansing blood, the vivifying power covers the entire being. The barren and waste places may be made to rejoice. In supreme desire after complete salvation, man needs to direct special attention to that which supremely requires the efficacy of redemption. In a grafted tree if one stem grows too rapidly, disproportionately, the horticulturist pinches it, that the sap may go into the other branches and thus secure symmetrical development. The pinching process is not needed in the spiritual kingdom. No one of God's children are so Christ-like in any one particular, that growth needs to be checked in that direction, but more abundant labor may be required upon those parts which

have not hitherto received equal honor.

When one is exhorted to "come unto a perfect man, unto the measure of the stature of the fulness of Christ," there is added in the same connection, "a knowledge of the Son of God." This latter is indispensable to the former; a condition precedent. This knowledge is not a simple acceptance of the Son of God, an intellectual apprehension of the Divine-human. It is specific. It is a knowledge of Christ in this particular; in relation to perfectness. This is the privilege and duty enforced; and here is help to its attainment. The disciple who would be like his dear Lord must study this characteristic of that example given for imitation. Completeness distinguished the Christ-character. There was no deformity. Not a single feature was ill-shaped. There was no good trait with the off-set of an evil one. Excess and deficiency did not attach to it. Christ was free from one-sidedness. He was not a man of a single idea, or of one prominent virtue. The graces of character were agreeably tempered, one a complement of the other. It never lost its even balance and happy equilibrium, never needed modification or readjustment. There was not only harmony as a whole, but, and as a result, perfectness in every particular. The famous museum of Thorwaldsen in Copenhagen, at once a monument and mausoleum, contains upwards of a hundred works in marble in addition to the many models and sketches in plaster. A characteristic of all these productions of finish. Perfection runs through every part, even to the most minute. The finger of the hand, the fold of the drapery, the leaf of the flower, the hair of the head, the feather of the wing; all show the same careful, conscientious work. One searches in vain for negligence or haste. This finish of the details makes possible and impres-

sive the symmetrical beauty of the whole. The Christ-character will bear the same study and reveal the same results. This is the crowning glory. Possessed of the fulness of the Spirit, no part was untouched. Each sentinel post was guarded. He was a descendant of Heaven, and yet scrupulously performed every duty pertaining to earth. He was unworldly, but without ascetic sourness or misanthropy. Despised and rejected of men, engaged in the awful work of purchasing salvation for sinners by His blood, He could pause in His career to comfort the mourner, heal the leper, or clasp a little child to His heart. The grandeur of His mission did not preclude the performance of the most trivial duty, or close His ears to a single wail of woe.

THE WAY TO HEAVEN.

BY B. W. JARNAGAN.

The way to heaven as marked out in the Scriptures is exceedingly narrow.

Contrary to the prevailing belief, few, comparatively, will finally be saved. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it." Matt. vii, 13, 14.

Jesus says: "I am the way, the truth, and the life; no man cometh to the Father but by me." "By me if any man enter in, he shall be saved." "I am come that they might have life, and that they might have it more abundantly."

Many make a good beginning in the Christian life, but when the Lord presents a heavy cross, they shrink from bearing it; whereas, if they had gone on like Bunyan's pilgrim, all would have worked for

their good. "Now before he had gone far, he entered into a very narrow passage, which was about a furlong off the porter's lodge; and looking very narrowly before him as he went, he spied two lions in the way. Now, thought he, I see the danger that Mistrust and Timorous were driven back by. (The lions were chained, but he saw not the chains.) Then he was afraid, and thought also himself to go back after them for he thought nothing but death was before him. But the porter at the lodge, whose name is Watchful, perceiving that Christian made a halt, as if he would go back, cried unto him, saying, "Is thy strength so small?" Mark iv, 40. Fear not the lions, for they are chained, and are placed there for trial of faith where it is, and for discovery of those that have none; keep in the midst of the path and no hurt shall come unto thee." Then I saw that he went on trembling for fear of the lions; but taking good heed to the Porter, he heard them roar, but they did him no harm. Then he clapped his hands, and went on till he came and stood before the gate where the Porter was." So will be the glorious experience of all pilgrims, as they go forward in the discharge of every duty; a "nest of honey" will be found in the heaviest crosses; also in many light ones. Hallelujah! We need discipline; hence, crosses are necessary. Many fail to go on in their Christian experience, on account of bitter opposition from parents, and brothers and sisters, and others; seeming to lose sight of our Saviour's words: "Think not that I am come to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." Matt. x, 34-36. And these words, also, are to be heeded, if we would enter heaven: "He that loveth father or mother

more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me, and he that taketh not his cross, and followeth after me is not worthy of me." "He that findeth his life shall lose it." Wesley's comment.—"He that saves his life, by denying me, shall lose it eternally: and he that loses his life, by confessing me, shall save it eternally. And as you shall be thus rewarded, so in proportion shall they who entertain you for my sake." "And he that loseth his life for my sake, shall find it." Matt. x, 37—39.

Again:—There are many church members who once knew, from personal experience, what "Joy in the Holy Ghost" means. They dressed plain in those days, but they commenced "putting on a little," here and there; and finally went back to the "flesh-pots of Egypt." Still, they persuade themselves that they are justified; many of this class profess sanctification. May God let the light shine. Their conversation is no longer spiritual; pride, envy and jealousy have taken up their abode where Jesus Christ once reigned supreme. "But, now, after that ye have known God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?" "I am afraid of you, lest I have bestowed upon you labor in vain." "Where is then the blessedness ye spake of? for I bear you record, that if it had been possible, ye would have plucked out your eyes, and have given them to me." Such people will no longer receive the truth. "Am I therefore become your enemy, because I tell you the truth? What are the works of the flesh, and the fruit of the Spirit, will be found in Gal. v, 19—23. John says: "If any man love the world, the love of the Father is not in him." "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

Another of the sacred writers says: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world, is the enemy of God," that is, all worldly professors are the enemies of God, and of his holy ministers also; for they turn away from their searching sermons. "It had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them" These are they "which have forsaken the right way, and are gone astray." "But there are better days for these blinded professors. God says:—"Return unto me, O backsliding Israel, and I will return unto you;" "and I will heal your backslidings." So, he now cries unto all lukewarm church members. Oh! we would talk of brighter and better things, but Sauls must be warned and entreated also. May each one hearken, turn, and keep the commandments, and then bring others to Jesus, and finally meet us in heaven, is our earnest prayer.

—Godliness converts men into heroes; ungodliness into cowards.

—Every Christian must go forth with Abraham, renounce the world and its friendship, and all comfort derived from creatures, put all his trust in God, and love him alone,

—"When I was in the deep, under all shut up, I could not believe that I should ever recover; my troubles, my sorrows, and my temptations were so great, that I have often thought I should have despaired, I was so tempted. But when Christ opened to me how he was tempted by the same devil, and had overcome him, and had bruised his head; and that through him and his power, light, grace and Spirit, I should overcome also, I had confidence in him."—G.

Fox.

MY EXPERIENCE.

BY JOHN H. LAWRENCE.

I had been convicted for a long time. Then the Spirit appeared to cease to strive with me. I had heard of the sin against the Holy Ghost and fearing that I had committed the unpardonable sin, I rose for prayers on the 28th of December, 1878. I felt no relief, but my convictions grew deeper, and my load of sin heavier. I did not know the Scriptures, and knew not where to find relief. Just then the good Lord sent Brother Curry on the hill to tell me about Jesus, and I lost my load. Praise the Lord!

I became a reader of the Word of God and found it precious to my soul. I had got a new heart. The things that I once loved, now I hate. I was in earnest to know more about God!

I saw that it was my duty to be baptized, so I was baptized in Hemlock Lake, June 7th, 1879, and Oh, what a blessing I received. I will write it here as I wrote it at the time. As I went from the shore to the house the Lord blessed me so much that I could hardly stand. Praise his name! I continued to read my Bible, grow in grace and, get light.

On the 7th day of May, 1880, while plowing, I felt just like getting down on my knees and giving myself anew to God. As I knelt there, giving myself away, the Lord spoke to me as plain as I ever heard a friend speak, and asked me if I would preach his Gospel. This was unexpected to me and at first it looked impossible, but I knew that nothing was impossible with God, and so I said, yes, Lord I will, if thou wilt help me, and Oh, what a blessing I got, and I knew that I was accepted of him. How long I was there on my knees I know not. I went on serving the Lord, getting blessed occasionally. Sometimes I was in the

valley and sometimes on the mountain top. I believed that the Lord wanted me to unite with the Free Methodists. So I did. Praise the Lord.

God continued to call me to preach and I was certain that it was of the Lord. I told some of the members of the church, who seemed to think that I must be mistaken. But God blessed me when I believed the call to be from him; but when I doubted I was miserable. I was happy in the Lord most of the time, but, like the Apostle, I found that, "when I would do good evil was present with me." See Romans vii, 21. Then I felt the need of a deeper work of grace in my heart. The Bible says: "Be ye holy," "Without holiness no man can see the Lord." I sought holiness the best I knew how. Holiness was (and still is) my object. I searched and read my Bible and other books on holiness till the Carney Hollow camp-meeting, where a good number were receiving the blessing. I tried to lay all on the altar. I got blessed but not sanctified. I thought I was, however, and testified to the same. Sunday morning I went back in the woods to pray and the Lord told me that I must tell Brother Curry that I was called to preach. It was a cross but I would obey. Praise the Lord. The 6th of July, 1881, while attending family prayer at Brother Brown's God sanctified my soul. Praise his name! While kneeling there I felt the cleansing power. I cried for joy, then I laughed and could not help it. I laughed till my strength was gone and I fell over and still kept laughing. Praise God for the joy of salvation! As God kept blessing me I knew not whether I was in the body or out. I had been troubled with the rheumatism for some time, but now I am healed, soul and body. Glory to God.

I felt it my duty to apply for an exhorter's license and the official

board granted the request. I am now in my 18th year and have held four meetings in which the Lord has been in glory and in power. Hallelujah! My friends tell me that I could not have gone into a worse place to hold meetings, but I went where the Lord wanted me to, and conviction is already resting on the people. Praise the Lord! Do not think I am getting puffed up. No I have only taken up the cross. Glory! "God forbid that I should glory save in the cross of our Lord Jesus Christ." Amen! The glory now fills my soul. I am now living in the perfect love of God. Praise the Lord. Amen!

HUMILITY.

BY REV. J. J. GRIDLEY.

"Be clothed with humility."

This is a most important admonition. Let us consider it with great care, for it concerns our eternal welfare. Webster thus defines humility: "Lowliness of mind, a deep sense of one's unworthiness in the sight of self-abasement, penitence for sin, and submission to the divine will."

We accept this as a full and correct definition of this precious and indispensable grace.

Humility is the exact opposite of pride—a deadly sin, and prolific of all evils. The Pharisee in the temple was proud. He thanked God "that he was not as other men." He boasted of his goodness, his pious zeal, and his charitable deeds. He enumerated his virtues. But he exhibited no sense of unworthiness, nor of dependence; no sense of ill desert, no penitence, no submission to God. Hence his worship was vain; it was worse than nothing. It was a positive injury to his soul, and an insult to God. But the publican was humble. He had not a word to say in self-justification. He pleaded no excuse for sin. He felt and confessed his guilt. He felt that

his eternal banishment from God would be altogether just. His only plea was "mercy." His plea prevailed, and he "went down to his house justified"—a converted and happy soul.

Humility implies a renunciation of every forbidden object, however painful such renunciation may be. It "confers not with flesh and blood." It "makes no provision for the flesh to fulfill the lust thereof." It "abstains from all appearance of evil." It will not do a doubtful action, for "whatsoever is not of faith is sin." It runs no risk of grieving the Holy Spirit. A vital point. The "right-hand" sin is "cut off." The "right eye" sin is "plucked out." The soul is given a fair chance for itself. Every idol is abandoned, at once, unconditionally, and forever. Nothing is reserved upon which the soul cannot honestly invoke the blessing of God. No indulgence of appetite, no indulgence in dress, no social indulgence, no literary indulgence, no amusement, no business, nothing whatever of a hurtful or doubtful character is spared. All is freely surrendered to God. True humility, which is nearly or quite the same as true repentance, gives up all for Christ.

It also implies entire consecration to God. Every sin being renounced, all else is wholly devoted to God, without the least reserve, for all time and eternity. Body and soul, time and talents, reputation and influence, and possessions, are all, without compromise, consecrated to the divine service.

From all this it is clear, that humility is the only frame of mind in which saving faith can be experienced. For the want of humility many pray long and earnestly, but in vain. God "knows the proud afar off." "God resisteth the proud, but giveth grace to the humble." Hence the command with promise, "humble yourselves under the mighty hand of God, and he shall

lift you up." Multitudes have proved this precious truth to their unspeakable joy. Pride repels God; humility attracts and draws him to the soul. With the truly humble, God makes his abode. He loves the broken-hearted; the contrite heart is his delight. Hence humility, being so favorable to faith, is the only atmosphere of spiritual life, of real happiness.

Dr. Olin, soon after his conversion, thus wrote to a friend: "I have become convinced that happiness, which I have hitherto looked for in ambitious hopes and exertions after fame, can only be found in humility. I have found it there, and only there will I seek it for in the future." And when we saw, as some of us did, that mighty, matchless preacher in the pulpit, what a beautiful specimen of childlike humility and simplicity did we behold.

True and deep humility, coupled with saving faith, secures the truest happiness, inasmuch as it allies the soul to God, and invests it with all the divine promises, none of which can ever fail.

How much is suffered in this world from "wounded pride!" Pride is a general disturber of the peace, from individuals up to nations. Personal pride is wounded, hence a challenge to a duel. National pride is wounded, hence a declaration of war. How often does pride invade the peace of the family and of the church! Pride breeds division and contention; humility promotes unity and peace. It also secures contentment with our social and earthly lot. The humble man "esteems others better than himself." Hence he has no selfish greed of office; no ambition to be called Rabbi; no pride to be wounded; no undue desire to have his own way; no hankering for titles or emoluments. If providence has assigned to him poverty and hard toil, he remembers his unworthiness and is content. He is not unduly

sensitive as to reputation. Slander may grieve him, but it does not destroy his peace. "Being reviled he blesses; being persecuted, he suffers it." He does not murmur at the divine dealings, though they be sorely afflictive. He can even "take joyfully the spoiling of his goods." Whatever may be taken, the best is still left. His refuge is God. "He dwelleth in the secret place of the Most High, and abides under the shadow of the Almighty." Trusting in God, nothing can harm him. Hear his simple, joyful song:

"I'd rather be the least of them
Who are the Lord's alone,
Than wear a royal diadem,
And sit upon a throne,"

and he feels what he sings.

He has reached the true self-crucifixion. He is dead to the world and alive to God. Humility is also an element of great moral power. The prayer, the testimony, the sermon of the deeply humble soul, often goes to the heart with unwonted unction. We feel what we hear. Such words take hold of us. We may also add, that humility is, in the best sense, highly ornamental. "The ornament of a meek and quiet spirit is, in the sight of God, of great price." It is the finish of the character, and no character is complete without it. A humble man is gentle and modest. He is not too sure that he is right, and that you are wrong. Nor does he speak boastfully of his achievements, or his attainments. He feels his nothingness, and speaks and acts accordingly. While he faithfully declares what God has done for him, he does not do this with unseemly positiveness, boldness, or frequency. He makes no ostentatious parade of piety or zeal. Many who profess holiness seem wanting in humility. Rev. B. T. Roberts never, perhaps, wrote a more golden sentiment than this: "A bold, positive, dogmatic manner does not at all become the followers of him who was meek and

lowly in heart." How true! Dear reader, let us consider the many urgent reasons for the cultivation of this heavenly grace. Let us be "clothed with humility."

BROTHERLY LOVE.

BY REV. J. OLNEY.

"Let brotherly love continue.—Hebrews xiii, 1.

This exhortation implies that brotherly love may be discontinued. How terrible the result to a church, when its members and its preachers lose the love of God out of their hearts! Then brotherly love will also die out. For it is utterly impossible to have Scriptural brotherly love when we are destitute of love to God. Pride will take the place of humility. There may be churches, with rented pews, occupied by proud, fashionably dressed people, and a display of talent in the pulpit, with a few select, unsaved singers surrounding a wooden machine making music to call attention to the dress parade, but they are under a terrible delusion if they imagine that thus they offer acceptable worship to God. The Bible declares that God is a Spirit, and they that worship him must worship him in spirit and in truth. The old Methodists of half a century ago with their hearts full of love and faith in God, with deep humility of spirit, in plain attire, marshalled the sacramental host on the field of conflict to capture back from satan's ranks the lost sons of an apostate Adam. Then victory was sure. They had faith in God's Word. They were free born, for the Son had made them free indeed! The old log church or school house or camp-ground rang out with loud shouts for joy. Songs of praise went up to God and the Lamb, melting sinners into awful conviction all around, while the saints who could not stand up under the fulness of love lay like men slain in battle.

Then they had no rings formed in their conferences or in their circuits for a few to have their own way. They had brotherly love and respected each other's rights. They prospered, and sinners were converted. Had brotherly love continued as it begun in the Holy Ghost they might have taken the world for God. Slavery would have died out under the melting love of God, and the sacrifice of thousands of precious lives might have been averted.

God holds the church responsible for lost souls. Thousands it may be were swept off from the field of battle, unprepared to die.

But alas! this is not all that the church is guilty of. Had she kept her love, she would have had thousands more converted to God, who would have swelled the throng of the blood-washed in heaven to sing and shout the loud Hallelujah to God and the Lamb forever. But with the loss of love they have lost their zeal for poor, perishing souls for whom Jesus died. To furnish the world amusement, fun and frolic for its money, is awful for God to look upon! The earth groans under the burden of the spiritually dead, while angels weep. I tremble lest we as a people lose this love. If we do, the same results will follow. To lose this love is to lose the help of the Holy Ghost to win souls to Christ; to lose this power of the Holy Ghost is to have sinners lost! How terrible the results! There are too many circuits upon which the preacher stays one or two years and not a soul saved. What is the result? Look out there for a leakage. God save us from the loss of brotherly love, for Jesus sake!

—The more violent men attempt to suppress divine truth, the more vigorously it manifests its power.

—The inheritance of faith is in the unseen world; yet, the believer is already put in possession of it by the promise of God.

FRUIT.

The introduction of Christianity into the world affords us the most remarkable example of success in the cultivation of the human faculties which history can furnish. The gospel had a higher object in view than to promote intellectual cultivation, and the few obscure men to whom it was first promulgated, were mostly uneducated. And yet that *College of Fishermen* has done more to advance the cause of public education than all other colleges and universities combined. And this has been done by extending its instructions and benefits to the whole human family. All other systems for doing good to mankind have been exclusive in their regards; and while they have benefited a few, they have left the multitude to grovel in ignorance and wretchedness. And so long have the latter been treated as if they were but one step removed from the brutes, that, by a curious principle of human nature, they have come to believe it, and to hug the chains by which they are bound down to the dust. But when the Bible has convinced the most degraded human being that he is immortal, and capable of boundless progress in knowledge and happiness, it has taken the greatest bar out of the way of his advancement in human literature and science. Accordingly we find in those countries where the Bible has been most widely circulated, and its influence felt, popular education has achieved its greatest triumphs,—as in Greenland, Prussia, Great Britain, and North America. But so soon as we enter those regions where the Bible is unknown, or restricted in its circulation, we have entered also the domain of popular ignorance and degradation; even though it may be a land of colleges and universities, and boasting not a few prodigies of genius and learning. He therefore who means that his name shall

stand high among the pioneers and promoters of public education, must connect it with the Bible. That is the only Archimedean lever by which he can raise the world.—*Hitchcock.*

INWARD CRUCIFIXION.

BY REV. H. H. LOOMIS.

O bitter cross ! and must soft nature bear
The crucifixion that thou dost suggest?
Is this the fate that I have prayed to share,
With those of memory sanctified and blest?
I thought but of their holiness and rest;
Nor saw the path of sorrow that they trod.
Must I pursue their footsteps in the test;
Enter the glorious covenant 'neath the rod,
And throw the pains of death into life and God?

Easy, O cross, thou art to take,
Delightful thy reproach and glorious shame,
When human loves and sympathies awake
To aid fond nature, and the grief to tame
Thy ruggedness imparts, and fan the flame
That doth inspire devotion; but to bear
Thy inward toils, respondent to the claim
Of love, who rules the heart, and brings thee there,
Is other task; and makes thee other aspect wear.

Sweet was the hour of death when loving eyes
Emitted sunlight on the holy spell;
But now my love such happiness denies,
And loads me with a grief I may not tell,
Save to the one who knoweth it full well,
And knoweth but to smile; while I with tears,
And silent throes of sorrow on it dwell,
And watch the slow departure of the years,
And count the hours till my Deliverer appears.

Deep is thy mystery, O Calvary!
But I must its sublime unfoldings know.
Though long and lonely I should find the way,
My feet must to the consummation go.
I take thee, precious cross. Thy shadow throw
Upon my heart and brings the unknown test.
Love shall attend, and greater grace bestow,
And thy severest pang shall be confessed
At last, the sweetest harbinger of joy and rest.

The crown for me prepared I would not miss.
May I its glory measure by the gloom
Of earthly lot? then choose a cheaper bliss
Than mine who will; I covet not their doom,
When life immortal shall in beauty bloom,
When I have found full answer to my prayer,
And mingled in the land beyond the tomb,
With those whose fellowship I long to share,
I know that, looking back, the cross will seem all
fair.

—Those who revile and oppose
the friends of virtue and true religion,
would treat Christ and his apostles
in a similar manner, were they
now on earth—*Payson.*

MY EXPERIENCE.

BY E. E. BAKER.

I am a pilgrim out on the Bible line, and determined to go through the narrow way. Though I stand alone, yet not alone, praise the Lord! The Holy Ghost, the abiding Comforter is with me. He is my life, my light, and my shield. O bless his dear name for making me willing to take the lone way to heaven, with reproach and opposition. Since casting the world, its fashions and opinions aside, the Lord does wonderfully bless and keep me. O, it pays to come out from the world, if we have to stand alone with God.

I united with the M. E. church about twenty-four years ago. I loved the M. E. church and its doctrines, but have often been grieved and made to weep at the conduct and condition of many of its preachers and members, but did not know what to do to better myself. About eight years ago the Lord put the **EARNEST CHRISTIAN** in my hands. I esteem it next to my Bible. I watch its coming as I would that of a dear friend. I often said that if the Free Methodist church was what the **EARNEST CHRISTIAN** said Christianity was, I longed for it to come within my reach. But it was a long time coming, and is not very near yet. But there was a Free Methodist camp-meeting within about sixty miles of me last August, and I went and I never can thank God enough for leading me there. Glory to his name for what he did for me at that camp-meeting. I had often wished that I could find a people that were all the Lord's, and at that camp-meeting I felt like one of old, "I have seen the salvation of God, let me depart in peace." I cannot express my feelings as I knelt with that people. They seemed to have so much power with God. O, I praise God for raising up such a

people, that dare take the narrow way, and come out from the world and have something in view that is glorious. I am so tired of proud churches and popular preaching and choir singing!

I do praise God for the Free Methodist church. It means a good deal to be a Free Methodist. It does not mean any more than it does to be a Bible Christian. It does just suit me. Glory to God for full salvation! It is more than meat and drink to do my master's will. I am so glad that the Holy Spirit showed me the narrow way, and helps me to walk in it day by day. I am so killed out that I do not want to conform to the world, nor compromise with the devil. Nothing but the light and power of God could have done it.

—The Sun of Righteousness never sets. Keep your soul turned towards it.

—Who knoweth how far it is to the depths of our Christ, and to the ground of our heaven? Who ever weighed Christ in a pair of balances? Who hath seen the foldings and the heights and depths of that glory which is in him and kept for us? O for such a heaven as to stand afar off, and see and love and long for him, till time's thread be cut and this great work of creation be dissolved at the coming of the Lord.—*Rutherford.*

—That instrument will make no music that hath but some strings in tune. If, when God strikes on the strings of joy or gladness, we answer pleasantly; but when he touches upon that of sorrow or humiliation, we see it not; we are broken instruments that make no melody unto God. A well tuned heart must have all its strings, all its affections, ready to answer every touch of God's finger. He will make everything beautiful in its time. Sweet harmony cometh out of some discords.—*Owen.*

REV. JOHN FLETCHER.

Not less eminent than his faith was his humility. Amid all his laying himself out for God, and for the good of souls, he ever preserved that special grace, the making no account of his own labors. He held himself and own abilities in very low esteem; and seemed to have that word continually before his eyes, "I am an unprofitable servant." And this humility was so rooted in him as to be moved by no affront. I have seen many, even of the most provoking kind, offered him; but he received them as his proper portion, being so far from desiring the honor which cometh of men, that he took pleasure in being little and unknown. Perhaps it might appear from some passages of his life that in this he even leaned to an extreme; for genuine humility does not require that any man should desire to be despised. Nay, we are to avoid it, so far as we possibly can, consistently with a good conscience; for that direction "Let no man despise thee," concerns every man as well as Timothy.

It is rare to meet with an eminent person that can bear an equal. But it was his choice and his delight to prefer every one to himself. And this he did in so free and easy a manner, that in him it appeared perfectly natural. He never willingly suffered any unkindness shown him to be mentioned again; and if it was, he generally answered, "O let it drop; we will offer it in silence to the Lord." And, indeed, the best way of bearing crosses, is to consecrate all in silence to God.

In bearing pain he was most exemplary, and continued more and more so to the last. Nor was it least remarkable in the most humbling parts of the ministry, the coming down to the capacities of the ignorant. Nevertheless, he had a most resolute courage in the reprov- ing of sin. To daring sinners, he was a son of thunder; and no world-

ly considerations were regarded, whenever he believed God had given him a message to deliver to any of them.

One considerable part of humility is to know our own place, and stand therein. Every member has its own peculiar appointment in the human body, where the wise Master-builder has placed it; and it is well while each continues in its place. But as every dislocated bone gives pain, and must continue to do so till it is replaced in its proper socket, so every dislocated affection must give pain to the soul till it is restored to its own place, till it is totally fixed in God, till we resign our whole selves to the disposal of infinite wisdom. This is the proper place of every rational creature; and in this place he invariably stood. Whatever he believed to be the will of God he resolutely performed, though it were to pluck out a right eye, to lay his Isaac on the altar. When it appeared that God had called him to any journey, he immediately prepared for it without the least hesitation; although, for the last years of his life, he hardly ever traveled to any considerable distance without feeling some tendency to a relapse into his former distemper; and it was usually some weeks after his return before he recovered his usual strength. *Wesley's Life of Fletcher.*

—Don't worry whether you will be a good Christian to-morrow or next year, but see to it that the present moment is consecrated to goodness and a prayerful Spirit. Too much time is frittered away in a vague way about consequences, and not enough energy expended on the present moment. Remember, you can only live a moment at a time. —*M. H. S.*

—It is vain to expect our children to grow up good and useful, if we as parents are not good and useful. Be diligent to sow seeds.—*M. H. S.*

ASSURANCE OF SALVATION.

BY MRS. BOOTH

I was walking down the Anxious Room at one of Mr. Moody's meetings, when two ladies came and said—

"Will you please speak to us?"

I don't know why they came to me, except it was my plain dress which made them think I ought to know, even if I did not, how to deal with souls. We took three chairs and sat down. The youngest lady was about thirty or thirty-three, and very intelligent, evidently an educated person, and the elder was an old lady, gorgeously attired. They sat down; and as to the younger one there was no mistake about her earnestness. Mr. Moody had been preaching on "The Cities of Refuge," and showing how the soul who desired to be saved had nothing to do and nothing to suffer, but but only to run into the City of Refuge and be saved—a beautiful sermon for convicted sinners—and this lady said to me, almost passionately,—"How is it? there must be something wrong somewhere; there must be a mistake somewhere. I believe all that Mr. Moody has been saying, every word of it. I have believed every word since I was a little girl; in fact, I believe the whole of the New Testament—all about Jesus Christ, and I believe, moreover, that He died for me, and that He makes intercession for me, and yet I am not saved a bit. I have no more power over sin than other people, and I know I am not saved. Now, what can be the reason? I am afraid it is want of faith."

That is the universal resort to fall back upon by all souls in that condition. I said—"Will you be honest with me? It is of no use coming to a spiritual doctor any more than to a physical doctor if you are not frank; you would only mislead him. If you really want to be saved, be

honest with me, and I will try, by the help of the Spirit, to help you."

"I do indeed want to be saved," she said. "I often go to my room, and weep, and struggle, and pray for hours. I try to believe. I think I have believed, and I come out and I am no better."

"Oh," I said to myself, "alas, here is the experience of thousands."

"Tell me, in these times when you say you go into your room, and pray, and struggle, and strive, and believe; tell me, is there anything that comes up then before the eye of your soul as an obstacle and a difficulty that has to be put away or embraced; anything that comes up, and that the Spirit of God says 'you must sacrifice this, or cut off that, or do the other?' Just tell me that."

She was quiet for a moment and speechless. She waited; then she drew her breath and said—"Well, yes, I am afraid there is."

"Ah!" said I, "that is it; it is not want of faith, it is want of obedience. Now you may go on another ten years, going into your room, struggling and striving, and until you trample this under your feet and say 'Lord, I will follow Thee at all costs,' you will not be able to believe. I don't want you to tell me what it is; sufficient that you know it; but, after an experience of dealing with hundreds of souls on just this point, I tell you, you must give up or embrace it, whatever it may be; I believe that is the cause of your trouble."

"Then," she said, "I will make no secret of it. I am the only member of an unconverted family that has any desire after God. My husband is a worldly, unconverted man, and I am in a worldly, unconverted circle, and always when I come to the Lord Jesus it comes up before me that I will have to confess Him and to live like a Christian, and I am not willing to do so."

"Then, my dear lady, it is the old story over again of the Young Ruler. Now, you know, I should be un-

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M. H. S.

true to your soul if I were to go plastering you with untempered mortar. There you are, make your own choice. You cannot be a Christian and not confess Christ. You cannot be a Christian, and not live like one before your unconverted relatives, and, therefore, if you are not willing to take up the cross and follow Him, you cannot become His disciple."

Then I went down on my knees with her, and we talked and prayed, and, at last, she said,

"By the grace of God, I will confess Him."

Bless the Lord! and the light of salvation soon gladdened in her eye, for it shone through her face. She found herself able to believe at once, and this is just the condition of thousands of souls. She got assurance then. She got saved. Before, she was trying to believe she was saved, when she was not—quite a different thing from getting saved and then knowing it. People are told to believe this, that, and the other. A gentleman said at whose house I once staid—

"I had a curious episode the other morning. I have had a gentleman here of some note in the evangelistic world, for two or three days, and he came in the other morning at breakfast time and said, 'I am happy to tell you that both your gardeners are converted.' I was very thankful to hear it; and surprised to hear that the work had been so quickly and thoroughly done. Well, I was walking in the grounds, and saw one of the gardeners. 'John,' said I, 'I am glad to hear the happy news.' He didn't seem to know what I meant.

"What news, sir?"

"Well, I hear that you have given your heart to God this morning. You are converted, saved?"

"Well, John said, 'I could hardly say that, sir.'"

"Then what has happened? Something has happened in your ex-

perience—Some change has taken place?"

"Well," he said, 'I don't hardly know that. The gentleman brought a Bible to me and read two or three verses, and asked me if I believed, and talked very nicely to me, and asked me again if I believed; then I said I did, and then he said I was all right, but I can't say I feel any different.'"

Now, I am sadly afraid there has been too much of that. There is all the difference in the world between believing the letter of the Word and knowing that you are saved. I say that man was not saved—was he? I say, the lady who spoke to me in the Anxious room was not saved—was she? And I say there are, alas! thousands to-day in just that position. They are not saved. They manifest it by their fruits. They confess it. They write it to me in their letters on the right hand and on the left. Members of churches, ten, fifteen, and twenty years, some of them ministers of the Gospel, and yet they tell me they are not yet saved!

Thus, you see it is something more than the belief after all. It is something more than what my minister tells me, something more than what books tell me, and what the Bible tells me. It implies and includes this, but something more than this. It is believing in a living, personal, and almighty Saviour, and believing in Him now, and that faith brings the realization. The other brings nothing. When people believe thus, the Spirit comes into their hearts, crying, "Abba Father!" To them there is no condemnation. They have the witness of the Spirit that they are in Christ Jesus. The Spirit of the Son comes into their hearts, crying, "Abba, Father!" And they know by demonstration, by inward consciousness, that they have passed from death unto life. You see there is all the difference between the means of salvation and salvation it-

self. The means of salvation is not salvation. The means only brings salvation. "Thy faith hath saved thee." "By faith are ye saved," and when you are saved by faith, then consciousness attests the fact, and you know it beyond controversy. You have assurance, and this is the first indispensable condition of the power over sin, for while I remain unassured of my salvation, Oh! what power the devil has over me. "Oh!" he says, 'you're not saved at all. What is the good of your standing out on this point, for you are not saved at all. You may as well go all the way. You are under the power of sin, and you may as well stay there. You have not got the witness of your salvation, and therefore, what is the use of standing here or there?' But when we have the witness of the Spirit in our souls of our acceptance with God, that He does now for Christ's sake pardon and receive us, what power it brings! This is what the old Divines called assurance of faith, a conviction wrought in the soul by the Holy Ghost that Jesus Christ has given Himself for me, that God has accepted that offering in view of my sin and transgression, and for its sake, and its sake only, has justified me freely from all things by which I could not be justified by the Law of Moses, and that in Him, God becomes my Father, and now accepts me and looks upon me well pleased—a conviction wrought in my soul by the Holy Spirit; for, as the Apostle says, "No man can call Jesus 'Lord' but by the Holy Ghost." There must be a spiritual realization of Him as Lord. Why, anybody can call Him "Lord." Tens of thousands of people call Him "Lord" now-a-days, whom nobody pretends have the Spirit.—*War Cry.*

—Stories first heard at a mother's knee are not wholly forgotten; a little spring that never quite dries up on your journey through scorching years.

SINNING CHRISTIANS.

BY REV. D. J. SANTMIER.

A young preacher of the M. E. Church writes:—"We are erring creatures, hence constantly sinning. For no man doeth good, and sinneth not." By your permission, I will attempt to show that such sentiments are contrary to Scripture and to genuine Christian experience. The passage of Scripture above cited and others of the same import may be found in the third chapter of Romans, in James 2d, Chron. vi, 36, Eccl. vii, 20, 1 John i, 8-10, 14 Ps., and in the 53d Psalm. Now, do these passages teach that Christians do or must commit sin? "Sin does not include the involuntary deviations from the law of absolute right, but willful transgressions of the known law of God, written in his word, or on the tables of the heart; also original or inbred sin." But does not the Bible flatly contradict the doctrine that the freedom which Jesus bestows includes grace to live without sinning? Did not Solomon in his prayer at the dedication of the temple (2 Chron. vi, 36) tell Jehovah "that there is no man which sinneth not? and repeat this in Eccl. vii, 20? We answer that when correctly interpreted, as in the Vulgate, the Septuagint, and most of the ancient versions, there is no countenance to sin given. These all read "may not sin." The Hebrew language having no potential mood, uses the indicative future instead. The context must determine the real meaning—there is no room for a condition. It is absurd to say, "if any man sin, for every man sins." There is no room for a condition. The correct translation is: "If any man sin, for there is no man who may not sin." But does not James say (iii, 2), "For in many things we offend all." Who are the we? Did James curse men, verse ix. If the "we" is used for men in general, the difficulty vanishes.

That it is so used, read the entire verse, and note the exception to the general offending. "If any man offend not in word, the same as a perfect man."—Prof. Steele. But John says, "If we say we have no sin we deceive ourselves." (1 John 1, 8-10.) The point under consideration is not whether we have or have not committed sin heretofore; and neither of these verses affirms that we do sin, or commit sin now. The ninth verse explains both the eighth and tenth. "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." As if he had said, "I have before affirmed the blood of Christ cleanseth from all sin, and no man can say I need it not; I have no sin to be cleansed from, "If we say we have no sin," that we have not sinned, "we deceive ourselves, and make God a liar; but if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Then we may go and sin no more. In conformity, therefore, to the whole tenor of the New Testament we fix this conclusion: "A Christian is so far perfect as not to commit sin."—John Wesley. "The primitive church held Rom. vii to be the experience of the unregenerate. At the present day the church generally—Greek, Roman, Protestant, including thousands of the latest commentators—have returned to the just interpretation as held by the primitive church."—Dr. Whedon. Suppose Peter and Paul did sin, will you argue if two of the apostles committed sin, then all other Christians in all ages do and must commit sin as long as they live?

By reading the entire description of this class of people in Romans iii, and Psalms xiv, the reader will see if any part of the description may be applied to Christians—all may and must be. Hence it follows, from the description that Christians are "filthy, out of the way, swift to

shed blood." They are not righteous, no, not one." They "use deceit,"—that is lie. "The poison of asps is under their tongue." Their "mouth is full of cursing and bitterness." "They eat up my [God's] people, as they eat bread, and call not upon the Lord," etc.

If Christians are, and do all these things, then who is not a Christian? No wonder that so many, under this teaching, profess religion, and then turn out to be rascals, and others live ungodly lives while professing religion. If this young man and many others, even great and learned, are right, then convicts in prisons come nearer being Christians than others, and even the worst of them can hardly be conceived as being so bad. The simple truth is, the Bible has a message to two classes—saints and sinners. The above and many other passages refer to sinners who reject Christ. The following refers to Christians—those who receive Christ. "He that abideth in him sinneth not." Such, then, as abide in Christ, as the branch in the vine, do not then commit sin. "He was manifested to take away our sins." Was he manifested in vain? "God manifest in the flesh," to save his people from their sins," and to take away their sins.—Matt. i, 21. Now, who will say, in the face of this, that God's manifestation for this purpose is a failure; that God does not save his people from their sins. "Whosoever is born of God doth not commit sin." A very plain statement, and none can teach the contrary without opposing the Word of God. For it is written so plainly that it need not be misunderstood. In vain do these sinning saints put in the word "habitual," thus adding to the Word of God.—Rev. xxii, 18. We are in the habit of going to church every Sunday; in the habit of eating every day. So the frequency of doing anything habitually differs. So cannot the sinner, who does not make a profession of religion, claim that he is saved as

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well as the saint (?) who commits sin constantly?" Does the sinner do any more? Again, "He that committeth sin is of the devil." Are Christians of the devil? Peter speaks of being "partakers of the Divine nature." Can one possessing the Divine nature commit sin? Is it not blasphemy to say that a person who partakes of the holy nature of God is "constantly sinning?" But say one, can we be freed from sin before death? Certainly; from the moment that we are partakers of the Divine nature we do not commit sin. "Whosoever is born of God doth not commit sin." The condition of being born of God, is to give up and renounce all sin, and believe in or trust in Jesus for salvation. Hence the Apostle also declares, "and he cannot sin because he is born of God." For a person cannot give up and renounce sin, and at the same time cling to it, no more than a room can be light and dark at the same time. "The blood of Jesus cleanseth us from all sin." It does not say will cleanse at death or at sometime, but cleanseth in the present tense; that is, now. Plain testimony is also given in Luke i, 74, 75. "That he would grant us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness all the days of our lives." "Teaching us that denying ungodliness and worldly lusts, we should live soberly and righteously, and godly in this present world." Titus ii, 12.

Death cannot save us from sin, nor purify us. Think of death or anything else accomplishing what Jesus came to do and was not able! What logic! Again, if death will purify and save from sin, a professor, who is "constantly sinning," will it not one who does not make a profession? Do not all die alike? Can I have a reasonable hope that death will do for me what it will not for some one else? If death saves from sin, then Universalism is

true, for all must die. Away with such nonsense! Nothing but the blood of Jesus can avail applied now by the Holy Spirit through faith. "The blood of Jesus Christ his son cleanseth from all sin." Glory to his name. Reader, are you, as is your privilege, saved from all sin now?

WARNING FROM 1571.

"Let us walk honestly as in the day, not in gluttony and drunkenness, neither in chambering and wantonness, nor in strife and envying,"—Rom. xiii, 13. The apostle (here) setteth down three things as three blotches and carbuncles of the soul; they oppress the body, defile the mind, and break the bond and unity of the church of God. The first is gluttony and drunkenness, the root and mother of all evil; nothing is safe where wine prevails."

"Our Saviour, Christ, saith towards the latter day the people shall eat and drink, and be void of care, as in the days of Noah, and destruction shall fall upon them; therefore Christ saith (Luke vi.), "Woe be to you that are full for you shall hunger." Many have been slain in the fields, but many more have taken their deadly wound by surfeiting; many have been drowned in the sea, but many more have perished by the strength of wine."

"Many make their belly their God; they have more comfort in the taste of sweet fare, than in the consideration of the works of God; their table is turned into a snare, their glory is to their shame. Here will I speak nothing of gluttony and quaffing. God keep it far from Christian tables; it is too, too wild and barbarous; the heathens hate it; nature abhors it; the horse and mule would not use it."

"St. Paul saith (Cor. i, 6,) 'Drunkards shall not inherit the kingdom of God; they shall drink the cup of the wine of the Lord's wrath. Therefore Christ saith (Luke xxi,) 'Take

heed to yourselves, lest at any time your hearts be oppressed with surfeiting and drunkenness, and the cares of this life; and lest that day come on you at unawares.' Therefore saith the apostle, 'Let us not walk in eating and gluttony; it will drown our senses, it will oppress our nature.'—BISHOP JEWELL, *who died in 1571.*

BEARING BURDENS.

BY F. JEANNETTA WILLIAMS.

"Bear ye one another's burdens, and so fulfill the law of Christ."—Gal. vi, 2.

These words coming from the pen of Paul, the aged, must be full of meaning to all who read them thoughtfully. When we consider the character of the writer, a man learned, versed in the sciences, a Pharisee of the Pharisees, yet a follower of the meek and lowly Jesus, we should not hesitate to give his words careful attention. "The law of Christ!" Who is Christ, that his law should have weight with us? He is God, manifest in the flesh, the Redeemer of the world. He gave his life for us. He came among us to bear our burdens, to be "tempted in all points as we are," to bear the trials of this weary world for thirty and three years.

When God could no longer reach us, when man had fallen so low that even the angels could not help, then the "Mighty God, the everlasting Father," took upon himself our humanity, came upon our plane of life, so that by conquering the evils inherited from that humanity, he might raise us up unto himself.

Do we owe no allegiance to such a Saviour? One who not only is the great God, but who can understand all our weakness and is able to help in time of need.

What is this law which we are to fulfill? The Saviour says, "A new commandment give I unto you, that

ye love one another as I have loved you."—John xiii, 34. And again, "Whatsoever ye would that men should do unto you, do ye even so to them," and as if to impress it upon the mind of his disciples, in John xv, 17, he repeats his command that we "love one another."

If this love reigns in our hearts will it not prompt us to bear each other's burdens? But, say you, how can this be done? It must be accomplished by attending to the *little* things of life, trifles light as air, yet they go to make up the sum of human woe. Come with me to yonder cottage home. You will find all comfortable, seemingly happy. Charity is not needed here you say, why should we linger? But stay! look at that pale young sufferer; see that pallid brow. Day after day, year after year, all she can do is to suffer and be still. Can you help to bear that heavy burden of weakness and pain? You ask, "What can I do? I cannot cure that fatal disease nor stay the destroyer's hand." True, you cannot do that, but think you, if you should go in and sit with that invalid, or take a book and read a short time, or better still, carry some of God's sweet thoughts, the flowers, to her who cannot go out under the blue dome to cull them for herself, it would be bearing her burden for one short hour. You and I, dear reader, have a pastor; we know how faithfully he labors among us, going in and out, a comfort and blessing, entering into all our joys and sorrows. Do we ever stop to ask if he has a burden? Can it be we go on our way never heeding the trials of him, who spends his life for us? Alas, it is often too true that such is the case. Can we not, just where 'tis needed most, stretch a hand downward to impart

"New zeal to weary pilgrim feet,
Fresh courage to the fainting heart"?

But while we are caring for others, let us look well to our own dear ones at home. Oh, how true it is that we

may live with a person for years and never know him. When that hasty word is spoken do we ever stop to see the hidden pain, the heart-ache or physical weakness that is often the real cause for the unkindness which frets us so. And do not let us fail to look to the pleasures and disappointments of the little ones, for "of such is the kingdom of heaven." O my friends, let us press onward, striving to be more like our blessed Master, ever bearing in mind that

"The soul that lives is the soul that *gives*,
And in bearing another's load,
We lighten our own, and shorten the way,

And brighten the homeward road."

Then, may the dear Father impress this lesson upon our hearts, until it shall bring forth fruit in our lives, ever remembering that as we do it unto the "least of his children, we do it unto him."

A PRIEST.—An Irishman, doubting the veracity of his priest, decided to put it to the test. Accordingly he waited on him, and said:

"Ye're Reverence, my poor father is dead, and I thought your Reverence could tell me if he had gone to heaven."

The priest answered that he could tell, but would need to make some calculations by his books.

"Your father attended chapel and mass?"

"He did, your Reverence."

"Left you in good circumstances, did he not?"

"He did, your Riverence."

The priest, having made his calculations, said the old man was in Purgatory, and it required a number of masses to get him out, and strongly exhorted Pat to get him out.

Pat replied, "I have doubted if you told me truth, but doubt no more. You are a liar, a *cursed liar*! My poor father was never better in his life. He is digging potatoes in the garden."

TO THE TRIED AND AFFLICTED.

BY O. A. PRATT.

"He sendeth sun; He sendeth shower:
Alike they're needful to the flower:
And smiles and tears alike are sent
To give the soul fit nourishment.
As comes to me, or cloud, or sun;
Father, Thy will, not mine be done."

Rain is as essential to the growth of plants as sunshine. The cloud is as essential as the clear blue sky. So are tears as smiles; sorrows as joys; mourning as laughter, and affliction as prosperity. Storms and rough seas rather than calms and smooth seas develop the powers of the mariner, giving him strength and skill. Storms and rough winds but give the tree a firmer hold on earth. Gold and silver are only the brighter for being melted in the furnace. The darker the night, the brighter the stars. Bruised spices smell the sweetest. To spread the chamomile you have only to tread upon it. In the fire the juniper smells the sweetest. In the wine press the virtues of the grape are tested.

Truly hath the poet said;—

"Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning Providence
He hides a smiling face."

The object of afflictions is to humble the soul, to wean our affections from the things of earth, and center them upon Heaven and divine things; to show how frail and uncertain are all things here below; to break up the fallow ground around the heart, that it may be prepared to receive the blessings the Lord designs to give, and to bring us in a closer union with him.

Dear, tried and tempted child of God, take fresh heart and hope; the precious promises of the sacred Word are yours, all yours. "All things shall work together for your good." "The Lord will not suffer you to be tempted above that you are able to bear, but with every temptation will

make a way of escape." He doth not willingly afflict nor grieve the children of men." "Our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory." "My grace is sufficient for thee" "Whom the Lord loveth he chasteneth, and scourgeth every one whom He receiveth." David declares, "Before I was afflicted I went astray." "It is good for me that I have been afflicted; that I might learn thy statutes." Read also, John, 16:23. Deut., 8:5. Job, 5:17. Ps., 94:17. Prov., 3:12. Is., 26:16—48:10. Heb., 12:6,7,8 & 11. Ps., 66:11 & 12. Prov., 15:12. Lam., 3:31,32 & 33. Prov., 3:11. Heb., 12:5. Prov., 24:10. Ps., 37:23 & 24. Ps., 140:12—145:14. 2 Cor., 1:3,4,5,6, & 7. Ps., 30:15.—91:15.—30:11.—34:19.—25:4.

"Ye fearful saints, fresh courage take:
The clouds ye so much dread,
Are big with mercy, and will break
With blessings on your head."

Remember, "the rock whence ye are hewn, and the hole of the pit whence ye are digged." Your varied trials and afflictions are but blessings in disguise. Remember the One who in all points was tempted like as you are, yet without sin. His grace will prove sufficient for you. Come to him in simple childlike faith and trust, casting your burdens upon Him, and He will bear them for you:—will lift you above the cares and trials, and bring you at last to the haven of promised rest.—"Where no dark stormy clouds arise."

—Beautiful are the admonitions of him whose life accords with his teachings.

—The pleasures of sin are short; the pangs of remorse are lasting.

—Acquire the art of saying unpleasant things, when it is necessary to say them, in a pleasant manner.

—Spiritual matters must be administered in a spiritual manner; God will examine the accounts.

A FALSE IDEAL.

What are applauded as lofty ideals are often only the vain idols of the mind. A great many start out with an ideal life, which has to be modified several times and at last abandoned and never reached. There are many false ideals respecting a life of holiness. Some view it as bordering on the life of angels, a constant, cloudless joy, quite above the physical sensations and earthly ills of poor mortals. Others view it as a sort of Antinomian life, a free and easy kind, a feeling of eat, drink and be merry; Jesus did our weeping and suffering for us, the luxuries are God's gifts, and holiness is a sort of hey-day of existence with the cross and thorn features of the Christ life left out. Others take the key of Gethsemane, and view it as a life of utterly forlorn solitude, void of cheerful smiles or the sweet commingling of genial, human love. It would be a strange picture gallery if all the ideals of holiness in human minds were photographed and hung up. How few of them would look like Jesus. Some would resemble Christ only on the mount of transfiguration, in perpetual ecstasy and communion with celestial beings. Some would resemble Christ only at the marriage of Cana in constant felicity and social joy. Some would copy Christ only in the temple with whip in hand, scourging temple polluters, as if holiness were a perpetual whip and scourge in the church. Human ideals of holiness are apt to pitch upon one single feature or point of Christian life, and magnify one act of Christ or one trait of his blessed life into a whole life-time. We are every one exceedingly feeble, and have some weak bias to our minds, and Satan who has tempted us so often, knows what our weak bias is, and he can manufacture ideals of holiness by the thousands, and scatter them around according to the various weaknesses of believ-

OUR HABITATION.

BY HANNAH PELTON.

"Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling." *Psa. xci, 9, 10.* The word of God assures us that He has a kind and merciful care over His children. By the phrase: His children, we mean, His sons and daughters, heirs of God, who are made so by availing themselves of the merits of redemption, having the witness of the Spirit that they are born of God.—*Rom. viii, 16.*

Our Lord is pleased to represent himself as a dwelling-place for his redeemed children. This habitation is the Christian's home. It is where he lives, and the great work of his life is to get ready for a great and glorious home of purity, that is never to know a night, a storm, a sorrow. No, not a tear, for all tears are wiped away, and it is eternal. To impress upon our minds the safety of one within this habitation, it is represented to us as a rock, a fortress, a high tower. Christ says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

To abide in Christ involves a previous preparation, that is truly marvellous, and were it not for the Grace of God given us it would not be possible. The preparing of the way, the making of straight paths, the repenting of sin, are as necessary now as when John the Baptist fulfilled his mission.

This habitation is wonderfully beautified by the many rich and priceless promises that meet the eye of those that dwell therein. They are promises which, if received, give eternal life, wisdom, understanding, protection, health, food, drink, clothing, money, rest, friends. They that dwell here are kept from evils that

ers. And we may be zealously pursuing our ideals of holiness instead of pursuing all the mind that was in Jesus. It is one thing to trust in Jesus, it is something else to trust in our notions about Jesus. "The ideal Christ" of literature is only a baptized statue of the brain that never saves poor broken-hearted sinners; it is the real living Jesus of the New Testament that saves us.

And so ideals of holiness are often deceptive lights of the mind. To get the entire New Testament portrait of Jesus in your eye, to follow him in the multiplied phases of his experience, to be pure and patient and lowly and never idle, but ever busy doing the works of him that sent us, yet with all works, leaning only on his infinite virtue, this is better than all lofty notions of perfection that often bring failure and utter dismay.—*Christian Standard.*

CHRISTMAS BIBLE READING,
ESPECIALLY FOR "THE
WORLD."

BY REV. E. P. MARVIN.

"The World" as well as the Church now celebrates with great joy the Lord Jesus Christ, on Christmas Day. This celebration will appear a strange spectacle in the light of the following Bible Reading:

1. How the World received the Lord Jesus Christ when he came the first time. *Luke ii, 17; Matt. viii, 20; John xv, 18-19; John xv, 25; John iii, 19; John xviii, 40; Luke xiii, 21.*

2. How the world will meet the Lord Jesus Christ when he comes again. *Matt. xv, 31-46; 1 Thess. v, 1-3; 2 Thess. i, 7-9; Jude 14; Rev. i, 7; Rev. iv, 14-17; Rev. xx, 11-15.*

He may come on Christmas Day. *Mark xiii, 35-37.*

—Laziness travels so slowly that poverty soon overtakes her.

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are the result of sin, and God says, "No plague shall come nigh thy dwelling." Is not this a good place in which to live? Praise be to Him who hath redeemed us from sin.

"There shall no evil befall thee. But how can that be! The saints suffer in so many ways. They are in sickness, in want, their names are evil spoken of. Whatever eventually proves to be a blessing to the child of God is not an evil. David said, Before I was afflicted I went astray. He was not in his loved habitation. His affliction was not an evil, but a blessing, for it brought him back to his blessed home.

With God all things are possible. Without faith it is impossible to please God.

DO YOUR DUTY.

BY REV. ISAAC HYATT.

To do our duty we must know what it is. We have five teachers to make it known unto us. They are our individual circumstances, the best emotions of our hearts, the most rational dictates of our judgment, the precepts of the Bible, and the impressions of the Holy Spirit.

When the heart is pure and the judgment unbiased by ignorance or selfish motives, there is a sweet harmony in the voices of these teachers. They all point one way and lead us over that way to eternal happiness. When they do not chord something is wrong in the mind or heart. Very likely the wrong exists in both. The evil is oftener in the heart than in the mind.

We can not do our duty unless our hearts are in sympathy with whatever pleases God. We shall fail in every attempt to glorify God to the best of our ability if we are not permeated with a Christ-like feeling.

No watch will keep good time that is not clean and well oiled. So no matter how correct our views and determined our purpose to adhere

to the right, we cannot do our duty as we ought, unless we keep ourselves in the love of God. How essential that we bring our hearts to Jesus for renewed cleansing each day! For as is the fountain, so is the stream. See Prov. iv, 23. The power of a determined will, and knowledge adequate to the necessities of the hour, can not be over-estimated; but their power and skill will come far short of a potent, healthy and permanent influence in the work of the Lord without purity of heart.

Be not deceived. Have you noted, dear reader, how often Jesus warns his followers against the danger of deception? If we do not stand constantly at wisdom's doors and listen attentively to God's appointed teachers, Satan may transform himself into an angel of light, and lead us astray even while we are endeavoring to do our duty. Many of us now see we have been deceived, and have awaked to realize that our only safety is to watch and pray, meekly listen to what the Lord says, and with heroic faith do his bidding. O how blessed to do our duty!

Dear reader, what has the Lord for you to do! Do you see His cause needs the help of your money? Do your duty and give it. Give as He has prospered you. Give at least one-tenth of what He gives you. Give it just where you think it is most needed, and do it cheerfully.

Does the cause of reform need divine help? Do your duty and with persistent faith-filled supplications, importunately pray for it.

Does the Lord bid you keep silent? Do your duty, and obey His voice; for the battle is the Lord's, and with obedience to his commands, victory will in His time be inscribed on our banners.

Does He bid you speak? Do your duty and gladly proclaim His message. Does the vision tarry? Do your duty and patiently wait for it. Let us pray from our hearts, O

Lord, give us wisdom to know, and strength to do our duty.

ETERNAL PUNISHMENT.

BY REV. LEVI KELLY.

This doctrine, though denied by many, and even by some who profess to be orthodox, is yet as plainly taught in the Scriptures as the atonement.

There are a multitude who speak learnedly of the God of nature, and the laws of nature as if these were separate from the God of the Bible.

The moral law of God makes a marked difference between right and wrong actions. He who violates the moral law of God subjects himself to punishment, whatever the penalty is declared to be. To deny that God has the right to annex a penalty to violated law is the same as to deny cause and effect.

If we admit the justness of a penalty, then we also must allow the righteousness of the penalty of eternal punishment, which is his estimation of moral blameworthiness.

But while some do admit the justness of some kinds of punishment, they are unable to set the limit, because mere human wisdom is unable to judge the effects of moral action. An infinite law must have infinite rewards and punishments annexed.

To illustrate this doctrine we will use two illustrations—one moral and the other physical.

Suppose a man in your employment had stolen a sum of money from your safe, in whom you had had the utmost confidence, would it not be reasonable to suppose that you would dismiss him at once? Would you not hold such an one in abhorrence forever? You answer yes, on condition that he did not make restitution. Suppose he did, the act would ever remain the same. But to make a parallel case:—Suppose no restitution could be made, nor forgiveness granted, then if you

should live a million of years together, you would still abhor him, and he would learn to live under your curse. The line of right and wrong in moral action would compel an eternal moral separation.

Again:—Suppose a man by some accident loses an eye, he must suffer that loss as long as he lives. There is no provision in nature to replace it. He is so satisfied with the fixedness of the laws of his physical being that he never finds fault with the penalty, nor complains of the justness of its execution. But if these laws should continue in force a million of years, or even forever, he would still continue to suffer this loss.

Just so, when a man has purposely refused to accept salvation, the execution of eternal punishment will be accepted by him when damned, as a desert. It cannot be that any compromise can be made of the principles of right and wrong in the divine mind. That which is right or wrong now, has been so, and will continue to be so eternally.

It is often said God damns no man. "He has no pleasure in the death of the sinner." But the right to choose fixes our moral accountability. The result of choice determines our eternal character. Of choice in the day of judgment, a sinner would prefer to be damned, because of his moral unfitness for eternal bliss.

—God is able to make all grace abound toward us, that we, having all sufficiency in all things, may abound to every good work.

—One of the most effectual ways of pleasing and of making one's self loved is to be cheerful; joy softens far more hearts than tears.

—When convinced that God requires of you any service, render it as unto Him. If those who should be benefited by it do not adequately compensate you, be not despondent. You shall be recompensed at the resurrection of the just.

LED BY THE SPIRIT.

BY THOS. ALLEN.

About thirty-one years ago an incident occurred in the life of Ezra Warren, or as he was more familiarly known, Father Warren, that few knew of besides himself, which I will relate as far as my memory will help, as it occurred in my neighborhood. He was well known all through Niagara Co., N. Y., as a man of God and an earnest worker in his master's cause. He generally spent the winters in holding revival meetings in different school houses, and getting prayer-meetings started wherever he could. He had been thus engaged through the winter, and had his mind on one more place, and that would probably finish that kind of work for the season. He had his satchel packed with what little articles he would need. I think he had started on his way, when all at once he felt strongly impressed to turn off in another direction. He felt it was of the Lord, and was willing to give up his own plans, and so turned his footsteps towards our neighborhood; and when within two miles of the school-house began to publish his meeting, stopping at every house; and this he could do very conveniently, as he always traveled on foot. When he came to about the fifth house he saw a man chopping wood. He was a large man, and about sixty years of age. Father Warren talked to him about his soul, and urged him to come to the meeting; he hesitated, but after some time promised to come. We saw him come to the meeting—something we had never seen before. In a few days this man, with some of his children, and also some of the neighbors, was converted, and the saints were blessed.

Now let us go back to the wood-pile. As Father Warren came into the yard he noticed that the man eyed him very sharply, and here let

me relate a dream the man had the night before. He dreamed that he was on a single pair of rafters, and all the building below was as a great furnace of boiling liquid, and at the least move he would go down. Just at that critical moment, he saw a tall man with long brown locks and a broad-brimmed hat coming, and he succeeded in getting him down. As soon as he saw Father Warren coming into the yard he knew him in a moment and said to himself, "That is the very man that got me down from the rafters." And at this time he had a rope in his pocket and he was going to chop a little more wood, then go to the woods and hang himself. One hour more, and Father Warren would have been too late. One hour more, and that man would have been in eternity unsaved. These two men both lived about thirty years and enjoyed religion, and both died enjoying the blessing of holiness. I heard this large man give in his last testimony. His noble form, his white locks, and his face shining with the glory of God, and there were but few dry eyes in the little new church.

—Care for what you say, or what you say will make you care.

—He is wise who never acts without reason, and never against it.

—Money and fame are two things that men work hardest for, and after death one is worth to them just about as much as the other.

—Pleasure may be aptly compared to many great books, which increase in real value in the proportion they are abridged.

WHAT can we give God that does not now belong to him, or that can enrich him. After all, what can we give God but ourselves—a self polluted by sin and possessing no grace except what God gives it? The wonder is not that men should so give themselves to God, but that He should accept the gift.—C. C.

EDITORIAL.

SUPPRESSING TRUTH.

A common method of spreading error is by suppressing a part of the truth. A concealed trap is dangerous. When the bait only is exposed to view, the most wary are liable to be caught. Palatable poison in pleasant food is eaten without suspicion. Many false teachers are skillful poisoners. Some mix a little error with a good deal of truth. Others, still more artful, have a way of persuading their disciples that a part is the whole. Their teaching is dangerous not because of what they say, but because of what they do not say. On many subjects they give good instruction, but they ignore important truths. Some denounce sin and inculcate morality, while they lay no stress upon inward piety. One may declaim vehemently against drunkenness, immodesty, pride, and all other vices, and recommend in eloquent language, honesty, sobriety and virtue in general, but if he goes no further, and leaves his hearers to understand that this is all there is of Christianity, he misleads them in a vital matter. They are encouraged to take up with that which is external; with a few cultivated natural virtues, in the place of a God-created Christian character.

As it is with Christianity, so is it with its Author. A great many excellent things may be said of Christ, and yet he be greatly misrepresented. A writer weaves together ingeniously what is said in the Scriptures of Christ, as a man. The humanity side of his character is placed in a clear and strong light. But there is no intimation that any passages of Scripture exist which speak equally clear of his divinity. Or if any allusion is made to them it is to explain them away. So Christ is made out to be a mere man, exalted, by self-denial, and by the practice of every virtue, into a model for mankind to imitate. His death is spoken of as merely a "death to sin,"

such as every good man experiences. Thus the credulous reader is led along, step by step, away from Christ as God, away from the atonement, and adroitly landed in Unitarianism. Then a Theodore Parker takes him, and soon leads him into infidelity.

Many religious teachers pass by the doctrine of future punishment. They have much to say about heaven; but are silent respecting hell. They promote a religion of sentiment instead of inculcating obedience to God.

Others dwell on faith, but make nothing of repentance. The people are taught to believe they are good and they are saved. Thus their so-called faith is, in reality, a fatal presumption.

Partial truths are often more dangerous than unmixed falsehoods. They are embraced more readily and are often equally fatal in the end.

Then when you are convinced that a preacher shuns to declare the whole counsel of God, do not, unless he reforms, give him your countenance or support. However eloquent he may be, beware of attending his ministry, lest he lead you astray.

Life is short. No one has the time to examine every system of error. But few have the learning, or critical acumen to detect plausible error, arrayed in the garb or seeming goodness.

So when you discover that an author would mislead you, let him alone. Curiosity may prove your ruin. If you have the vanity to think that an argument is unanswerable because you cannot answer it, you will be very likely to be led astray by the first strong, false teacher into whose hands you may fall. A man with the most robust constitution will live longer on wholesome food than he will by taking poisons. If you are a child of God, seek then to know the truth. Have as little to do with error, even though it is gilded, as possible. Do not go after false teachers, no matter what garb they may assume, or what captivat-

ing language they may adopt.

BLESSED IS THAT MAN THAT MAKETH THE LORD HIS TRUST, AND RESPECTETH NOT THE PROUD, NOR SUCH AS TURN ASIDE TO LIES."—Ps. xl, 4.

CHURCH EDIFICES.

A house in, which to worship is not essential to the church of God. It is generally a convenience, It gives a church an appearance of permanency. Sometimes it is the means of doing good—sometimes of harm. If it is very expensive, it is liable to fall under the control of rich, worldly men. Then it must be run on worldly principles. The pews are rented or sold; Masonic preachers fill the pulpit; money is raised by festivals, concerts and church theatricals; and true piety dies out. Denominational zeal takes the place of love to God and man.

A church edifice should never cost more than the members can pay without distressing themselves. Christ's yoke is easy, and his burden is light. It is better for a society to worship in groves or under a tree when the weather permits, and when it does not in school-houses, private houses or halls, than to go into debt for a house of worship. They will enjoy more religion and do more good. They will be less likely to settle down into dead formality.

A church edifice should never be built without having all, or nearly all the means necessary, subscribed in advance. No reliance should be placed upon promises of assistance at the dedication. Such promises are sometimes kept. They are oftener broken. Men who intend to help pay for a church are generally willing to assume responsibility to that extent. It is but reasonable that they should.

In giving for a church edifice, we should give as unto the Lord. A selfish motive will not prevent the money given from paying a debt; but it will prevent him who gave it from being recompensed by Christ. He says, "For whosoever

shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward."—Mark ix, 41.

UNREASONABLE.

Paul asks the brethren to pray for him, that he may be delivered out of the hands of "unreasonable and wicked men."

There are wicked men, and there are unreasonable men who do not mean to be wicked. They intend to do right; but they have very distorted notions as to what is right when their own interests are concerned. Help them ever so much, and they feel hurt because the assistance is not still more ample. If they are not humored and petted they are ready to give up their religion, and then they lay their backsliding to those who have done most for them.

It is very difficult to promote the spiritual welfare of an unreasonable man, because it is next to impossible to make him see his true condition. What appears unreasonable to all sensible people, appears perfectly reasonable to him. If persons of solid piety generally disagree with him, he considers it an evidence that he is right, and that others have entered into a conspiracy against him.

Still, with all disadvantages taken into account, an unreasonable man may be saved. We make a few suggestions for this class:

1. If you are always getting into trouble with other people, you must begin to suspect that there is something wrong with yourself. If persons of acknowledged piety and sound judgment, with no unfriendly bias against you, tell you that you are wrong, you ought to look the ground over, and see if their opinion is not correct. Take up against yourself when right demands that you should.

2. Give yourself entirely to the Lord; and ask him to take all the selfishness out of your heart. We make unreasonable demands of others because we have

exaggerated ideas of our own importance. Let us get where we do not "think of ourselves more highly than we ought to think," and we shall be less exacting of others.

3. Be clothed with humility. God can and will sanctify our judgments, when we are fully given up to him, and have such a child-like spirit that he can lead us, "*The meek He will guide in judgment.*"

DEDICATIONS.

AT CHITTENANGO Station, N. Y., we dedicated a church to the worship of God on Sabbath the 27th of February. The edifice is a very pleasant and convenient building, about thirty by forty-five. It was finished about three years ago, but was not dedicated for the reason that they could not raise the money to pay for it.

Last fall Rev. Orville Frink went there as a supply. He began his labors by visiting and praying with two hundred families. He then undertook, by personal solicitation, to raise money to pay off the indebtedness of the church. He wore out five pairs of rubbers, walking about from house to house. He raised the most of the money by these personal appeals to individuals. The balance was pledged at the dedication.

The meetings throughout were attended with deep interest. The Lord is working on the hearts of the people and great good is being done.

At BIG PRAIRIE, O., we dedicated, January 22d, to the service of God, a very neat and convenient church edifice. It will seat about three hundred persons.

It is located in a thriving village in the midst of an intelligent, prosperous farming community. The weather was unfavorable, but the attendance was good. There was a deep religious interest, and we trust that the work of salvation may go on there with unceasing power.

AT BROCKPORT, N. Y., a small but

pleasant church was dedicated the 2d of February. Rev. R. W. Hawkins preached an able sermon on the occasion. The funds necessary to clear the church from debt were raised. The meeting was one of interest and profit.

CORRESPONDENCE.

FROM CALIFORNIA.

The religious observance of every holiday is a rule with the Holiness Association on this coast. The church on Ninth street, between Washington and Clay, in Oakland, which we have rented, and in which we have been holding a meeting was selected for the all-day meeting yesterday (22). The service commenced at 9 A. M., with a meeting for the relation of experience having special reference to "the way of Holiness" with a view to mutual help and correcting any errors any may have fallen into. The most prominent question raised and considered was in reference to definite testimony in social meetings, where the pastor and the great bulk of membership are opposed. The decided sentiment to be true and stick to the "pure testimony," found expression in this: "Shall we take the King's message?" And all felt the imperative necessity of "standing by a purpose firm and heeding God's command." The afternoon service, commencing at 1:30 o'clock, was for a time devoted to the consideration of the best means of promoting the holiness work, followed by a sermon by Brother Hart and an after-service. Called away by a previous engagement, I could not be present at the evening service, but understand that after a six o'clock open air-meeting, the service at the church, led by Brother Newton, was a time of refreshing from the presence of the Lord. On the whole, it was one of the most profitable of the holiday gatherings.

Much depends upon the attitude and position of the leaders, and if they continue to evince the determination to be

true to God, now so apparent, a holiness movement will yet be wrought out on this coast which will compare favorably with the work of God anywhere in the land. Pray for its success. E. P. HART.

OBITUARY.

JULIA L. LOVEJOY, the wife of Rev. C. H. Lovejoy, left her pleasant home on the 19th of January, in usual health and spirits, in company with her husband, to attend the dedication of the Free Methodist Church at Prairie Center, Kansas. She was taken suddenly with a chill, followed with a severe intermittent fever. Medical skill failed to be of any lasting benefit. She grew worse, and on the 6th of February, at twenty minutes past 11 o'clock P. M., she sweetly fell asleep in Jesus, without a struggle or a groan, aged 70 years, lacking one month and three days. Her funeral sermon was by the Rev. E. Leonardson.

She was born in the town of Lebanon, New Hampshire, March 1st, 1812—experienced religion when nine years of age, but did not make a public profession until in her seventeenth year. From that time for the most of her life, she lived a zealous, devoted Christian.

She was married to the Rev. C. H. Lovejoy, September 7th, 1834. For almost fifty years she was a help-meet in deed to her husband in the responsible work of winning souls to Christ—often making sacrifices and enduring privations known to few, and all without murmuring or complaining.

In March, 1855, she emigrated with her husband to Kansas. Here trials, such as she had never thought of, awaited her, sufferings privations, enduring hardships, amid scenes of border ruffianism, war, and bloodshed, too horrible even to think of, and yet amidst it all she never shrank, but, trusting in Jesus, she fully believed the right would triumph.

As a wife, she was industrious, patient, caring for everything, in the absence of

her husband. As a mother she was devoted, taking the deepest interest in the welfare of her children. They were made every day of her life, the special subjects of prayer from their birth. She was the mother of six children—two boys are all that are now living.

As a Christian she was true to her convictions, having strong faith in God, enjoying for the most of the time, for years full salvation. Once she was healed of dropsy in answer to prayer. She loved to labor for the salvation of souls, and was uncommonly gifted in prayer and exhortation.

In the struggle for making Kansas a free State she participated with all her soul, using tongue and pen to make that beautiful land the home of the free. In the temperance reform, in every good work, she took an active interest.

Let us do our work; for soon the Master will call for us.

MAGGIE LOUISE, only child of Rev. F. and Anna Hall, died near Albany, Gentry county, Mo., Dec. 25th, 1881, aged one year and sixteen days. After a very severe sickness of nearly four weeks, little Maggie left our fond embrace for that sunny, bright clime of pure delight where grows the tree of life, yielding her fruit every month. Sadly yet tenderly we laid her away and looked the last farewell; but not forever. O, blessed thought! Yes, we shall meet again. Yes, Yes, by the wondrous love that paid the ransom for our souls. Yes, by the rugged cross, the crown of thorns, the crimson flood which from the riven side of God came trickling down, we hope to meet again. "Which hope we have as an anchor of the soul, both sure and steadfast."

J. W. WINES.

SARAH A. CRABB.—I am striving by the grace of God to walk in the narrow way. Jesus is my Saviour, and I feel that he owns me for his child. My constant prayer is to be led by the Spirit.