

THE

# Earnest Christian

AND GOLDEN RULE.

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## THE STANDARD.

BY REV. B. T. ROBERTS.

All Christians believe Christianity to be the true system of religion. They are convinced that their welfare in this life and in the life to come depends upon their being Christians. It is important, then, to know what it is to be a Christian. A mistake in this matter may involve the loss of the soul forever. What is it then to be a Christian?

1. In a general sense, one is called a Christian who believes in the Christian religion. Thus we call a nation in which the Christian religion is recognized, and the laws conform, in a greater or less degree, to its requirements, a Christian nation.

2. In a more restricted sense one is a Christian who avows himself to be one, and who stands connected with a Christian Church. Thus it is said that in this country there are six millions of Christians.

3. But in the sense of belonging to Christ, of being one who, if faithful will reign with him forever, much more is necessary to constitute one a Christian. He who goes no farther has no part nor lot in this matter. Christ settles this beyond dispute.

Not every one that saith unto me Lord, Lord, shall enter into the kingdom of Heaven: but he that doeth the will of my Father which is in Heaven."—Mat. i, 21. Hence we learn that

(1) One is not in a state of salvation because he really believes that he is. His confidence that he is safe does not assure his safety. A car-load of carousing legislators standing upon the track near New York felt perfectly safe, when a train came dashing into them at the rate of thirty miles an hour. The train had stopped to adjust a brake which had been interfered with by one of the drunken dignitaries. Hence it was run into by another train and many of the revellers were hurled in an instant into eternity. So many who, led on, it may be, by their preachers, are revelling in sensual pleasures and call themselves Christians will suddenly be awakened to the fearful fact that the untold miseries of eternal night are just before them.

(2) No observance, however strict, of Christian ordinances can, of itself, render one a Christian. Many base their hopes of Heaven largely upon the fact that they have been baptized by immersion, upon a profession of their faith. "Then Simon

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himself believed also ; and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs that were done."

—Acts viii, 13. Yet to this same man Peter said, "Thou hast neither part nor lot in this matter : for thy heart is not right in the sight of God."—Acts viii, 21.

Men may go to the Lord's table every day and yet be on the way to hell.

Family prayer may be steadily maintained and not one of the family ever see the kingdom of God.

Yet it is necessary to be baptized, to partake of the Lord's Supper, to attend upon all the ordinances of God's House. But it will not do to rest in any or in all of these. They cannot save. Nor are they infallible signs of salvation. They are the shell—the kernel within may be sound or it may be rotten. "The Kingdom of God is within you."

To be a Christian, in the highest sense of the term, one must bear, in his degree, an inward resemblance to Christ. He must have, in a measure, his disposition. By the power of the Holy Ghost, the carnal mind must be changed into the mind which was in Christ. *Now if any man have not the Spirit of Christ he is none of his.*—Rom. viii, 9. This is the one trait that all must have to be Christians. It is the distinguishing mark between saints and sinners, between those who are of God and those who are of the world. A well proportioned human frame does not constitute a man unless life be within ; so no appearance of being a Christian makes one unless the Spirit of Christ reigns within.

Acts are embodiments of dispositions. If we have the Spirit of Christ it will manifest itself every moment in our outward life.

1. We shall be ready to forgive those who wrong us. A Christian cannot have a harsh, unforgiving nature. Those who manifest such dispositions are themselves unforgiven. "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."—Mat. xviii, 35.

2. We shall deny ourselves for the good of others. The love of carnal pleasures, of self-indulgence is utterly inconsistent with the love of Christ. To say that a church will give money to religious or charitable purposes, for the sake of a carnal entertainment, that they would not give for the sake of Christ, is to say that they are sensualists and not Christians. This giving to pleasure the preference over God, is called in the scripture, idolatry. "Neither be ye idolaters, as were some of them : as it is written. The people sat down to eat and drink and rose up to play—1 Cor. x, 7. Is not a public edifice built professedly for the worship of God, but provided with kitchen and parlors for sensual gratification more properly a temple of idolatry than a Christian Church ? And as Christ has no concord with Belial, if a solitary Christian, like Lot in Sodom, should find himself in one of these pleasure-loving organizations denominating itself a church, it is plainly his duty to come out from among them and be separate.—2 Cor. vi, 17.

3. We shall have a spirit of for-

ments of disposition. The Spirit of God will manifest itself every day in your inward life.

Be ready to forgive as the Lord has forgiven us. A Christian will be merciful and forgiving, and will not manifest such a spirit of revenge. He will not manifest such a spirit of un-forgiveness. He will not say, "I shall my heaven be made up unto you, if ye forgive not every trespass."—

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The love of self-indulgence is not the love of God. A church will not be religious or charitable for the sake of a carnal desire, that they would be like the world. The love of Christ, is to love ourselves and our sensualists and our sinners. This giving to the poor and grace over God, and to the captive, idolatry, and to the idolaters, as were written. The Lord eat and drink with us.—1 Cor. x, 7. Is he not built professedly for God, but professedly for the world and parlors for the more properly a Christian than a Christian. Christ has no communion with a solitary Christian. A man of freedom, should find these pleasures and pleasures denominating plainly his duty among them and

vi, 17.

a spirit of for-

bearance. In the generality of those who become true Christians, the change is strikingly manifest by the spirit of patience and meekness under provocation which they exhibit. They do not easily take an affront. They are not sensitive, ready to fly in pieces when disparaging remarks are made about them. They have love to God and love to man. And "love suffereth long and is kind." The spirit of retaliation, ever ready to return railing for railing, is not the spirit of Christ. One who manifests this spirit is wrong in an essential particular. He has need to be renewed in the spirit of his mind. No outward reformation will answer. He should seek to have Christ formed within, the hope of glory. Resentful, spiteful Christians are not Christians. They must be converted before they can become such. "For even hereunto were ye called, because Christ also suffered for us, leaving us an example that ye should follow his steps, who did no sin neither was guile found in his mouth. Who, when he was reviled, reviled not again; when he suffered he threatened not; but committed himself to him that judgeth righteously."—1 Peter ii, 21-23.

4. We shall hate sin. Most of all we shall hate it in ourselves. All sin will be put away. It may be fashionable—that will not lead us if we belong to Christ. It may be profitable, but we shall not hold on to it for that reason. Or the sin may be constitutional—but we shall, if we follow Christ—"Put off the old man which is corrupt according to the deceitful lusts." We shall hate sin in others. This will lead

us to rebuke outbreking sin at every fitting opportunity. It will prevent us from entering into voluntary associations with the ungodly either for pleasure or profit. "And have no fellowship with the unfruitful works of darkness, but rather reprove them."—Eph. v, 11.

Beloved, are you, in this better, highest sense of the term, a Christian? Does Christ call you one? Are you made a partaker of the Divine nature? We do not say to the fullest extent—but to the degree that you have victory over pride and anger and sin in every form? If so, then "Follow peace with all men and holiness, without which no man can see the Lord." If not, then come to Christ at once, by repentance and faith, to be saved from your sins.

A strong Calvinist wrote:

"The grace that saves the soul from hell, Will save from present sin."

—Goodness consists not in the outward things we do, but in the inward things we are.

STRENGTHEN THE WEAK.—Of course the natural way is to become discouraged with the weak, and advise them to get a more vigorous life. That is just what they need and what they, it may be, are longing for and secretly desiring, but being of a faint heart they are like to give up because they think strength is not for them. Would you see them strong, bear with them and encourage them by a helpful word, and by showing towards them somewhat of the great patience your Father showed toward you. Patience and forbearance will help and strengthen; new life and fresh courage will spring up, when otherwise discouragement will surely follow.

## CONSECRATION OF OUR MEDIATOR.

BY REV. W. T. HOGG.

"And for their sakes I sanctify myself, that they also might be sanctified through the truth."—John, xvii. 19.

We here see Jesus actually devoting himself to the work of a "mediator between God and men," which was the sole object of his incarnation, and for which he had been especially "sealed" or commissioned by God the Father. (See Jno. vi. 27.) Let us consider first, what this sanctification implies, and secondly, the end for which he thus sanctified himself.

I. First, what mean those words of Christ; "I sanctify myself?"

1. The word sanctify in this expression does not signify to cleanse from sin, or make holy, for Christ needed not to be sanctified in that sense. He "knew no sin." 2 Cor. v. 21. He was absolutely holy from the moment of his conception. (See Luke i. 35.) Nor does it imply ceremonial purification, such as was performed by the legal rites of the Jewish dispensation, although it is an evident allusion thereto. But this self-sanctification of Christ implies rather, his separation of himself for, and entire dedication of himself to, the holy purpose of an oblation or sacrifice for the redemption of sinners. "For their sakes I sanctify myself"—give up myself as a holy sacrifice to redeem them from sin and destruction. (See Titus, ii. 14.)

2. This sanctification or consecration of himself as a "mediator between God and men" implies that sin had caused a terrible breach or separation between God and humanity. It must be so, since it could be repaired by no less a sacrifice than Christ himself. He must be sanctified as a sin-offering, or man must forever remain alienated from God and obnoxious to the fierceness

of his wrath. As one has said, "Judge of the greatness of the wound by the magnitude of the remedy." Man, conscious of his sinfulness, inquires, "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?"—Micah, vi. 6, 7. We hear the incarnate Son of God reply, "Sacrifice and offering thou wouldest not, but a body hast thou prepared me. In burnt-offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come, (in the volume of the book it is written of me) to do thy will, O God."—Heb., x. 5-7.

Not all our tears of penitence, could we deluge the world therewith, could make atonement for sin. No sacrifice that man can present, were he to offer "thousands of rams, and ten thousands of rivers of oil," or even should he "give his first-born for his transgression, the fruit of his body for the sin of his soul," could repair the breach that sin has made, and introduce the sinner to God's favor. But Christ undertakes our cause. He sanctifies himself, or sets himself apart, for this stupendous work. "When we were without strength, in due time Christ died for the ungodly."—Rom., v. 6. "God was in Christ, reconciling the world unto himself."—2 Cor., v. 19. And now, "mercy and truth are met together, righteousness and peace have kissed each other."—Psalm, lxxxv. 10. Thus hell-deserving sinners are reconciled to God.

3. Christ undertook this work voluntarily. He was not sanctified for this undertaking in a merely passive manner, by the Almighty Father's stern decree; but he says, "I sanctify myself," thus giving us to understand that his action was free

and voluntary. He consecrated himself to this work from choice. "He offered up himself to God."—Heb., x. 14. He declared shortly before his crucifixion; "I lay down my life of myself; no man taketh it from me."—John, x. 18. And when, under the dreadful agony in Gethsemane, he began to taste the bitterness and gall until the cry was extorted; "O my Father, if it be possible let this cup pass from me," yet in the next breath, and as if to arrest the petition before it reached the throne, He exclaimed; "Nevertheless, not as I will but as thou wilt."—Matt., xxvi. 39. It is said that a sacrifice that resisted, and was brought by force to the altar, was considered ominous and unlucky among the heathen. Our Sacrifice sanctified or consecrated himself. He was under no constraint but love. He died for us from choice, and was a free-will offering. The burnt-offering of the Levitical dispensation beautifully typified Christ thus sanctifying himself, or voluntarily offering up himself to the will and glory of the Father, and for the salvation of lost men. (See Lev., 1st chapter.)

4. The sufferings to which Christ thus devoted himself were of a vicarious nature—that is, were borne in the sinner's stead. "For Christ also hath once suffered for sins, the just for the unjust that he might bring us to God."—1. Pet., iii. 18. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man."—Heb., ii. 9. "Who gave himself for us, that he might redeem us from all iniquity, &c."—Titus, ii. 14. These are a few among numerous passages in the Scriptures which plainly declare that Christ suffered and died, not merely as a martyr for the truth, but in our stead, as a sacrifice or propitiation for our sins. The expiatory character of His death was also typified in the sacrificial system

of the old dispensation. In Lev., xvi. 21, &c., we read; "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgression in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all the iniquities unto a land not inhabited." And as Aaron laid the iniquities of the people upon the head of the goat, even so of Christ it is written: "The Lord hath laid on him the iniquity of us all."—Isa., liii. 6. In view of this humiliation and suffering, by which alone redemption could be procured for sinners, Christ consecrated himself to the awful undertaking, saying: "For their sakes I sanctify myself."

5. We see manifested in this also the strength of his love for sinners. He set himself apart entirely and exclusively for us. Herein is love, not that we loved Him, but that he loved us.—1. John, iv, 10.

"He left the shining courts above,  
So free, so infinite his grace,  
Emptied Himself of all but love,  
And died for Adam's helpless race."

From the moment that he was consecrated for us his every thought, word, and action had regard to us and to our salvation. Even from the foundation of the world he was intentionally sanctified for us, and in the love and largeness of his heart he determined to undertake our redemption. He is represented as "a Lamb slain from the foundation of the world."—Rev., xiii. 8. He became the Son of man that we might become sons and daughters of the Lord Almighty. He assumed "the likeness of sinful flesh" that he might restore sinful creatures to the likeness of God. He delivered himself to death "for our offences." "He rose again for our justification." He ascended into heaven "to prepare a place for us." "He ever

liveth to make intercession for us." And when he comes to earth again it will be for us, if we have believed on him and obeyed his gospel;—"to be glorified in his saints, and to be admired in all them that believe, in that day."—2 Thes., i, 10.

"Love, so amazing, so divine,  
Demands my soul, my life, my all."

II. Secondly, for what end did Christ thus sanctify himself? His own statement answers the question. "For their sakes I sanctify myself, that they also might be sanctified through the truth."

1. It was all "for their sakes" who had sinned and were exposed to the wrath of the Almighty God. He suffered not for sins of his own, for he was immaculate. He suffered not for fallen angels, for they had sinned beyond redemption. "He took not on him the nature of angels, but took on him the seed of Abraham." "He was rich yet for your sakes he became poor, that ye through his poverty might be rich."—2 Cor., viii, 9.

2. It was to the end "that they might be sanctified through the truth." He sanctified himself for us that we might be sanctified in him. "For he hath made him to be sin (a sin-offering) for us, who knew no sin, that we might be made the righteousness of God in him."—2 Cor., v, 21. Christ was so in love with holiness that he purchased it for us at the expense of his own blood, and having purchased it for us at so great a cost it will be for his pleasure and glory to communicate it to us when we seek it by faith in him. His blood was shed not only to procure our pardon, but to effect our cleansing. "Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, etc.—Eph., v, 25.

3. This sanctification is two-fold. It includes first the idea of separation, or consecration. As Christ was sanctified by setting himself apart and devoting himself to death

as a holy sacrifice for us, so we are to be sanctified by setting ourselves apart for his glory, and living as a holy sacrifice to him. In this sense of putting away all outward sin and separating themselves unto God, Moses said unto the children of Israel; "Sanctify yourselves, therefore, and be ye holy."—Lev., xx, 7.

And so Paul exhorts the members of the church of Christ: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom., xii, 1. In this sense all the people of God, even babes in Christ, are sanctified. But there is a degree of sanctification that reaches far beyond this, and which includes the cleansing of the heart from all sinful tempers, and propensities, and the regulating the whole inner life according to the perfect law of love. This entire sanctification of our natures is the end for which Jesus Christ devoted himself unto death, and for which, by the shedding of his blood, he has made full provision. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God!"—Heb., ix, 13-14.

4. It is Christ's design that this entire sanctification of their natures, by the application of his blood, should be realized by his people in the present world. It was to make us holy here, and thus meet for his use in this world, and for his glory in heaven, that he sanctified himself. To attribute the believer's complete sanctification to physical death, as many have done, is to deny the efficacy of Jesus' blood, and to rob him of his glory. To place the completion of this glorious work in the heavenly state is to suppose that

the blood of Christ will have greater efficacy in heaven than it has in this world where it was shed as an atonement for sin. But it is in this world we are to realize that, "If we walk in the light as God is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—1 John, i, 7. Even now, dear reader, this is the will of God, even your sanctification. When Jesus said "For their sakes I sanctify myself, that they also might be sanctified," and when he prayed, "Sanctify them through thy truth," he included in those expressions, not only his immediate followers, but all who, to the end of time, should believe on him through their word, and contemplated their complete sanctification in the present world as the realized result of his travail and suffering.

PRACTICAL INFERENCES.

1. Since Christ sanctified himself that we might be sanctified by the truth, we are placed under the strongest obligations to be holy in heart and life. It is a glorious privilege that we may be holy; but it is also more than a privilege, it is our reasonable service—our bounden duty, since Christ "gave himself for us," we ought to give ourselves to him. "Ye are not your own; ye are bought with a price: therefore glorify God in your body and in your spirit which are God's." Since he shed his blood that we might be cleansed from sin, it is for his glory and for our highest good that we seek and obtain the entire sanctification of our hearts, and consequently it is our duty, if we have it not, to seek this experience without delay.

2. We learn from the subject we have considered, that true sanctification is the best evidence of our interest in the blood of Christ. It is in vain, so far as we are concerned, that he sanctified himself, unless we also are sanctified. If we have a saving interest in his precious blood it will be manifest, in that, "being

free from sin, and become servants to God; we have our fruit unto holiness." God looks and the world looks for this fruit in all those who do believe in the Lord Jesus Christ. So ought we to look for it in ourselves, as the result of our union with Christ, and never be satisfied with our religious state until, in our hearts and lives, we behold it in its perfection.

And now, dear reader, may "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."—1 Thess., v, 23.

GEMS FROM BRAMWELL.

BY REV. R. GILBERT.

In 1807 Bramwell wrote to a young preacher: "To improve all your time, you will find it necessary after you have done your work, to retire to sleep as soon as possible, and to rise early. Where you cannot have your fire made for you, have your tinder-box, wrap yourself well up, and you will find all things needful in the morning. Keep all the fire within." "It is the unction," said Mr. Fletcher, 'that makes the preacher.' Live in purity of heart. Be saved from all sin, and declare it at every proper season. Never be too long even in the best company."

In England all the fuel is coal. Perhaps to economize, the fire was allowed to go out. Matches were then unknown, and fire had to be struck by the concussion of flint and steel—the sparks falling on tinder. How many modern traveling preachers arise first in the morning and make a fire from matches, in order that they may pray an hour, like Bramwell, and read and meditate? Does not the breakfast call often find them hugging the pillow?—"a little more sleep, a little more slumber." Bramwell was unlike some modern professors of holiness, who

say a verbal testimony is unnecessary, if the external life is right.

To the same, Bramwell wrote: "You can have a book, and write all your sermons before you preach them, but do not write too much; neither determine to be too correct in keeping to your plan."

The reader must not infer that Bramwell either read sermons in the pulpit or committed them to memory. There are two extremes—one to read or commit sermons, the other not to study a text, but wait till you enter a pulpit and "let the Lord give a text." Of the two extremes the last is the most contemptible. It is the Devil's shop, where he manufactures lazy and fanatical preachers. It is as though the servant who received the ten talents had buried all of them, saying: "I will bury all and then wait till my Lord shall come, and dig out for me the text he desires me to use." Bramwell believed that a preacher should be ready to bend or even to break his pre-arranged sermon, so as to suit providential emergencies. Fletcher once entered the pulpit and found himself impressed to leave his intended text. The failure of Nebuchadnezzar to make martyrs of the Hebrew children so impressed him that he impromptu took it as his theme. He afterward understood the matter. There was in the congregation a woman whose husband told her that if she went to hear Fletcher, he would heat the large out-door oven, and when she returned he would put her in it and burn her to death! Fletcher's sermon prepared her to meet her fate. She found the big oven blazing, but the husband was in tears and in no mood to imitate Nebuchadnezzar. When Providence leads we must go; but it is not in our province to lead the Spirit.

To Mrs. Pawson in 1808 Bramwell wrote: "I am waiting for my change. I can say I long for it. I have been preaching two funeral

sermons this week for two eminent Christians, and my soul, at the time, received such a vision of the glory which they now enjoy, that earth and all things in it were swallowed up in God." Bramwell had no faith in preaching sinners into Heaven to flatter the living. Bramwell was once called upon to preach the funeral sermon of a formal Christian. He said nothing of the character of the deceased, except to remark that if the deceased had merely got inside the door of Heaven he would be glad.

To the same mother in Israel Bramwell wrote: "I have been for some months laboring to attain to that point—for nothing for one moment to divert me from God. The Lord has given me this blessing. I now feel the full effects of that passage, 'He dwells in God, and God in him.' I live in God. O, what views have I in this state! Creation, redemption, full salvation, the state of the world! I grieve but it is in God. I speak, but I find it is in God. I am tempted much, but unmoved in God. O, how I long for all the church to know this great salvation!"

It is difficult in the annals of the church to find a parallel to this rich experience. Unlike those who, failing to receive a special baptism at some large meeting, postpone the struggle till another time, Bramwell made spiritual growth an every hour, an every moment employment.

Bramwell concludes his letter to Mrs. Pawson with a remark that ought to be engraven upon the heart of every Methodist—indeed, upon all hearts: "Remember, instead of going from the outward to the inward, we are, as a body, going from the inward to the outward splendor, which has been too much the case with all churches."

Wesley bears a just testimony that the Primitive church had much of purity till Constantine, the first Christian emperor, made Christian-

ity the established religion, built splendid churches, gave large salaries to ministers, and made religion popular. All ecclesiastical history is unanimous, that the internal or spiritual splendor deteriorates just in proportion as external splendor increases. How long the Free Methodists will succeed in preventing the eclipse of "inward splendor," by the gradual growth of "outward splendor," remains to be seen.

In 1808 Bramwell wrote to J. Drake: "I have been waiting for a greater work this year than last year. In this circuit there is now a very favorable prospect. All the chapels and preaching places are crowded. Every means has been used to preserve a strict discipline; and though it has been hard labor, it has been effected with much patience and love. Two hundred have joined us the last quarter."

I submit it to the candid reader, whether it is "sour godliness," or a simple, unvarnished truth, when I say that if ministers in popular churches were to write a correct statement, it would be in words about thus: "I have had a greater work this year in church repairs and in church building. In this circuit there is now a very favorable prospect of making religion popular by world-conformity. None of the chapels or preaching places are crowded. No means has been used to preserve a strict discipline. It requires no labor nor patience to let the church float in the world channel. None were added to the church during the last quarter, except some who joined without a true profession of religion."

To the same, Bramwell wrote: "It, (the work of entire sanctification) will come with power. We are about to establish a band for this purpose." Too many modern preachers might with truth write: "The dogma of holiness is giving my circuit some trouble, caused by holiness evangelists. To divert atten-

tion from holiness, we are about to establish a church sociable and keep up church festivals."

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MADE PERFECT BY FAITH.

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BY N. R. WOODS.

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Richard Watson says in Theological Institutes, Part Second, page 547:

"The great question to be settled is, whether the deliverance sighed after be held out to us in these promises as a present blessing? And, from what has been already said, there appears no ground to doubt this; since no small violence would be offered to the passages of Scripture already quoted, as well as to many others, by the opposite opinion. All the promises of God which are not expressly, or from their order, referred to future time, are objects of present trust; and their fulfillment now is made conditional only upon our faith.

"The general promise that we shall receive 'all things whatsoever we ask in prayer believing,' comprehends, of course, 'all things' suited to our case which God has engaged to bestow; and if the entire renewal of our nature be included in the number, without any limitation of time, except that we ask it in faith, then to this faith shall the promises of entire sanctification be given; which, in the nature of the case, supposes an instantaneous work immediately following upon our entire and unwavering faith."

We quote from J. A. Wood, in Purity and Maturity, page 146;

"Rev. Dr. Fuller, of the Baptist church, in an address of rare strength and clearness, before the Evangelical Alliance says: 'Yet for all this it is true, that in subduing our depravities, one act of faith is worth a whole life of attempted faithfulness.' \* \* \* "But we forget that salvation from the power and corruption of sin, from sin itself,

must be in the same way, that is by faith, the same as we are pardoned."

Mr. Wesley says in his Works, Vol. VII, page 377 :

"Inquiring, (in 1761) how it was that in all these parts we had so few witnesses of full salvation, I constantly received one and the same answer: We see now that we sought it by our works; we thought it was to come gradually; we never expected it to come in a moment, by simple faith, in the very same manner that we received justification. What wonder is it then, that you have been fighting all these years as one that beateth the air !

Again, Vol. I, page 338, Mr. Wesley says:

"I have continually testified (for these last five and twenty years) in private and public, that we are sanctified as well as justified by faith. And, indeed, the one of those great truths does exceedingly illustrate the other. Exactly as we are justified by faith, so we are sanctified by faith."

R. S. Foster, now Bishop in the M. E. church, says in his work entitled Christian Purity, page 131:

"Faith, as was remarked in the out-start of these advices, is the only condition upon which the blessings of the Gospel are bestowed. Justification is by faith—regeneration is by faith—Sanctification is by faith—glorification is by faith—by faith as the instrument, and by the blood of Jesus as the merit, and by the Spirit as the agent. Whenever faith is exercised the work will be done."

We have given these quotations from these four authors to show the complete harmony in their teachings on the doctrine of entire sanctification, or Christian purity, or Christian perfection, or perfect love. These different expressions, used by different men to convey the same, or one great fact, that our hearts are to be made perfect in love to God and man by faith, subsequently to regen-

eration, and that is the only perfection attainable in this life. "The perfect love that casteth out fear."

That there is a growth and development which precedes sanctification there can be no doubt, but that growth does not grow the sinner into a state of salvation. It consists in growth of knowledge, knowledge of the sinner's state, and also of God's requirements. Also, he grows in his desire for salvation, and when his knowledge and desire grow to that point that he repents before God of every sin and has saving faith in the Lord Jesus as his Saviour now from sin, he invariably experiences an instantaneous change of heart.

Thus we believe the justified person, growing in the knowledge of the truth, and also in his desire for all that God has in store for him, arrives, sooner or later in his justified state, where all doubts are removed in regard to the teaching of the Word of God on the doctrine of Christian perfection, and desire for it becomes so intense that he takes by faith Jesus as his sanctification, and there is the same instantaneous change from one state of divine grace to another state, and this last the highest state attainable by any mortal. Thus we reason, and it is in perfect harmony with the teachings of Mr. Wesley and others, that growth which precedes the conversion of the sinner, and growth which precedes the entire sanctification of the true believer, have no effect on the state of either in the sight of God until they come to the point of saving faith in Jesus, and when this is reached the sinner becomes a child of God, and the child of God becomes a perfect man in Christ Jesus.

—Forget not my law.

—If God has chosen your way, depend upon it, it is the best that could be chosen; it may be rough, but it is right; it may be tedious, but it is safe.

## LITTLE SERMONS.

BY CHRISTIANA.

"The meek will He teach His way"—Ps. xxv, 9. Not their own way; not the way to self exaltation, or to a little earthly, fleeting pleasure, or to get some of this world's goods, which they may spend upon and for themselves, and that "perish with the using," but the way to know and love God, which is the design of our creation and our highest happiness. Those who will humble themselves, and ask God to make known his will, he will teach. First: To seek and find pardon and peace; secondly, the Lord will teach them to pray and hold real and sweet communion with Himself, glory to God! thirdly, He will teach them to praise, to trust all his words and promises, which they will find to be stars in their midnight sky, and sure anchors to their souls when the waves threaten to overflow. Fourthly, God will teach the meek soul who walks in the light to seek a clean heart and a right spirit—"For this is the will of God, even your sanctification."—1 Thes. iv, 3. He shall make known to them the "way of life," and they shall be conscious that Jesus "is made unto them righteousness and sanctification," and that they are "new creatures" in him.

Being now perfectly prepared to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," they will learn how to do the will of the Lord, and if they abide in his love, shall, after this life, be taught the song and service of the redeemed.

"I will guide thee with mine eye."—Ps. xxxii, 8. Everyone of the Lord's little ones have taken him for their Guide and counsel, but those who have been but a short time in the way, and whose experience of divine guidance is consequently small, need to be repeatedly

instructed, as to the particular things in which they may expect and receive instruction.

The Lord will guide in judgment.—Ps. xxv, 9, and how much we need this? Every little while we come to something that perplexes, and we cannot tell just what to do; the Bible has no word of counsel on that particular matter, and so we are left to ask the Lord the right way to decide, and he will not disappoint us.

If we are determined to do what is right, God will make our ways plain and our paths straight.

Our time belongs to the Lord and he will show us how to employ every hour in the wisest manner. We shall see so much to do that we cannot waste on useless things one moment.

If we will ask God he will show us how to spend the money that we have; looking to him about this matter will save us many a bad bargain or a useless purchase, and we shall be directed where to expend it. The Lord will guide us when and where to go on his errands, and what and how, and when, and to whom to speak for him. Our Heavenly Father is not glad to have us in trouble, nor in disagreeable situations, unless our being there can do us some good, or glorify himself; and if we find ourselves in such places, it is our blessed privilege to instantly and confidently beseech God to deliver us, and if it can please him he will set an open door before us, and we shall find ourselves under renewed obligations to praise him for tender and signal mercies.

This is not merely theory, but the actual experience of every one who is living by faith, and who implicitly obeys and trusts the Lord. Then let us who love him, fully trust our covenant-keeping God and Guide, and sing here the song, the burden of which shall employ us through eternity:

"This, this is the God we adore,  
Our faithful, unchangeable friend.

Whose love is as great as his power,  
 And neither knows measure nor end:  
 'Tis Jesus, the first and the last,  
 Whose Spirit shall guide us safe home;  
 We'll praise him for all that is past,  
 And trust him for all that's to come."

### SPIRITUAL CONVERSATIONS.

#### FIRST EVENING.

"The truth is, that we ought not to give room to Satan in our testimonies. We ought never to testify for him. If we can't tell something Jesus has done, we better not say anything."

"But ought not we to tell of our experience? Satan does tempt God's children."

"In our first experiences we may, for there is a degree of childishness that the Lord will bear with, but, as we advance it must be put away. Otherwise we magnify the power of Satan. While Jesus says "All power is given unto me in heaven and in earth."—Mat. xxviii, 18."

"While Satan claims power then, we are to remember that he is a liar, and was so from the beginning?"

"Yes, that's it. Satan is the father of lies. A lie has no foundation. He is the father of that which has no foundation."

"Of course we are to expect temptation, but we are to be so sheltered in Christ that they won't affect us."

"They may affect us, but they won't have that depressing effect upon us. Where there is temptation that presses upon one, there must be something wrong within that in a measure would respond. James says, But every man is tempted when he is drawn away of his own lust and enticed.—Jas. i, 14. The thing to do is to look within and see what the trouble is in us. This experience does not come at once nor to all in the same measure."

"You do not think, then, that it is well to dwell much upon temptations?"

"No, that magnifies the wrong power. We want to magnify Jesus. I once went to a ten-days' meeting, where the leader each day magnified Jesus. Just think of it, day after day, for ten days, the blessed Jesus magnified by the mouth of one who loved him intensely. I was convinced then that Jesus was a cure for all evils, for sickness, and sorrow, for family troubles and troubles with your brethren and sisters in the church."

"What we want above all is not so much to get blessed as to use Dr. Watson's words) to get the BLESSER."

"That is a glorious experience. It is good to get blessed, but oh, it is infinitely better to get Jesus abiding in you. This is, indeed, glorious."

"This we do not attain to at once—do we?"

"No, for Paul writes, We are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end."—Heb. iii, 14.

"We are then to hold our confidence steadfast, to be unwavering, and firm, and moreover, continue thus if we would attain this."

One help to obtaining this experience is learning to recognize the Lord in everything. One Sabbath afternoon at family prayers the Lord seemed to show me how, when He was on earth among people, and did some mighty miracle, the astonished people were ready then to receive him and reverence him; and the Spirit seemed to say to me, 'Now that is just the way with you. When I come in blessing, some outpouring of the Spirit that you can feel, you are ready to receive me; but when I come in trials you do not receive me so readily.' I at once saw that this was so, and recognized the cause. I was on the look-out for those things that were pleasant, for the loaves and fishes. I resolved then, that I would recognize the Lord in everything. I was put to the test and met with several disagreeable things soon after. I found

myself saying, 'Can this be the Lord?' When I said 'Yes, I will take it as from thee, Lord,' then I found the needed help and learned the lesson intended."

### THE WAY TO HEAVEN.

BY B. W. JARNAGAN.

Nothing but a firm reliance on Christ, a constant study of the Word and much earnest prayer, can give us a solid experience in divine things. By using these means, in due time we shall become "Trees of Righteousness," an "Iron Pillar," and a "Brazen Wall," and "the gates of hell shall not prevail against us."

Having had the heavenly eyesalve applied by the Holy Ghost, we are enabled to see every man clearly, we cease to run after every one that cries Lord, Lord; for we "shall all be taught of God." When a soul turns from the practice of sin to the practice of holiness, it at once becomes peculiar, zealous of good works, which very naturally sets the enemy to work; and many have, at this critical period, failed to "endure hardness as a good soldier of Jesus Christ." "These are they, likewise, which are sown on stony ground, who when they have heard the word, immediately receive it with gladness;" "and have no root in themselves, and so endure but for a time; afterward, when persecution or affliction ariseth, for the word's sake, immediately they are offended."

Paul, writing to the Hebrews, says: "But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly whilst ye were made a gazing-stock, both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used." Multitudes of professors stumble at the word, "being disobedient." It is through much "tribulation" that

we are to enter heaven." "Here is the patience and the faith of the saints that endure unto the end." "And one of the elders answered, saying unto me, what are those which are arrayed in white robes? and whence came they? And I said unto him, sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."—Rev. vii, 13-14.

Says Bunyan, "While I was gazing at all these things, I turned my head to look back, and saw Ignorance come up to the river-side; but he soon got out, and that without half the difficulty which the other two men met with. For it happened that there was then in that place, one Vain Hope, a ferryman, that with his boat helped him over. So he, as the others I saw, did ascend the hill to come up to the gate; only he came alone, neither did meet with any the best encouragement. When he was come up to the gate, he looked up to the writing that was above, and then began to knock, supposing" (as many have, and will do: Oh my God, awaken these dead professors, for Jesus' sake, amen) "that entrance should have been quickly administered to him; but he was asked by the men at the top of the gate, 'Whence come you?' He answered, 'I have eaten and drunk in the presence of the King, and He has taught in our streets.' Then they asked him for his certificate, that they might go in and show it to the King. So he fumbled in his bosom for one, and found none. Then said they, 'Have you none?' But the man answered never a word. So they told the King, but he would not come to see him, but commanded the two shining ones that conducted Christian and Hopeful to the city to go out and take Ignorance and bind him hand and foot, and have him away. Then they took

him up, and carried him through the air to the door that I saw in the side of the hill, and put him in there. Then I saw that there was a way to hell even from the gates of heaven."

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SNARED.

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BY MARIA E. CLARK.

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"The wicked is snared in the work of his own hands."—Ps. ix, 16.

In viewing the sad condition of fallen humanity, it is plain to be seen that much of its sorrow and pain is contracted through a lack of foresight, a failure to see that misery and death must be the result of disobedience and sin. Shortsightedness is a prominent trait in human character. This comes not altogether as being natural to finite beings, nor from the effects of the fall, but to a great extent from a willful disregard of future results. Man seldom concerns himself in regard to his future interests, however weighty, at the expense of present enjoyment, or looks with thoughtfulness and seriousness beyond the narrow limits of time. He "hath said in his heart I shall never be moved, for I shall never be in adversity." So selling an eternal weight of glory for the few transient joys of the present, he gives himself up to sinful pursuits, sowing broadcast and unsparingly the seeds of ruin and death, not realizing that what he sows to-day, he shall reap in ten-fold measure to-morrow. Often the evils that effect the most permanent harm require some little time to make their results apparent, and because sentence against an evil work is not executed, speedily, therefore the hearts of the sons of men are fully set in them to do evil."

In considering the moral condition of mankind, and the wretchedness and discontent that result therefrom, we might infer, did we not know

the contrary, that the Creator's design of man's existence was that upon him he might execute his vengeance and display the power of his wrath; and not in the least would we suspect that the Son of God had given himself a ransom for all, to "deliver them from the bondage of corruption into the glorious liberty of the children of God," and that it his Father's good pleasure to give us the kingdom, which is "righteousness, and peace and joy in the Holy Ghost," and the question naturally arises, from whence cometh this undone state? It results from the fact, that man's future welfare depends upon himself, inasmuch as he has the power to choose for himself; as soon as he arrives at the years of responsibility there is set before him life and death. The words of the Lord unto the Israelites are spoken unto all. "I have set before you life and death, blessing and cursing." The first is a way of self-abnegation and crucifixion, which leads into ever-widening fields of usefulness and delight, and finally unto a seat at God's right hand, in glory in the realms of everlasting bliss; and the second is a way of selfish gratification and carnal delight, the end of which is death and the soul's eternal undoing.

The object of life is happiness; all are in pursuit of it; but there is only one way in which it may be obtained. "I am the way, the truth, and the life," are the words of Him in whom dwelleth all true happiness; and notwithstanding the many examples on every hand of sorrow and death, as the result of sinful ways, and the plain declaration of God's word to the contrary, man still persists that he can find the green pastures and still waters where he may refresh his soul with plenty and quietness, and bask in the sunshine of bliss, and many are the ways pursued to reach this blessed state.

Some seek it by way of the Hill

of Science, and find a little pleasure in the discovery of truths, and the explorations of the wonders of nature, while they hope by dint of perseverance and hard application to obtain happiness and pleasure complete; but it is in vain that men search in philosophy for that which will satisfy the longings of their immortal souls, and those who do will find at concluding their investigation that they are much farther from the desired boon than when they entered upon this pursuit, and will awake to the awful truth that their way of finding out God as one in whom dwelleth all truth and pure delight, led them into regions far remote where God is not, except in vindication of his unheeded laws.

Some have climbed the heights of fame, thinking to find solid bliss in the honors and praises of men, but their ways are dark and slippery, and they sooner or later must perish in their own conceits and descend from the heights of their glory into the depths of degradation and shame.

O these, like Simon the sorcerer, think that the gift of God may be purchased with money, and hence pursue the road to wealth. But "they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition."

While others, too indolent to attain to any height, have centered their hopes and aspirations within the limits of selfish gratification and ease.

"There is a way which seemeth right unto a man, but the end thereof is death." His wisdom leadeth him in many ways directly opposite to all blessing, and to that for which he so evidently sets out to gain, and not until he is enabled to lay his own wisdom in the dust, realizing that it is but foolishness, and receive the wisdom that is from above, will he be enabled to find the ways of pleasantness and the paths of peace. O that men would

consider and know in the hopeful years of youth, ere they become familiar with the ways of sin, the things which make for their peace.

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### REVIVALS.

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A revival of religion pre-supposes a declension in humility, faith, zeal, and obedience to God.

The world, the flesh, and the devil have such an influence over man, that the Holy Spirit has found it necessary to take advantage of the excitability there is in mankind, to produce powerful excitement among them, before he can lead them to obey God. There is so little principle in the church, so little firmness and stability of purpose, that unless it is greatly excited, it will go back from the path of duty and do nothing to promote the glory of God.

Many have often tried to get the church to act steadily for God, without those periodical excitements; but as a matter of fact they have failed to do so, because of the lack of principle and stability of purpose, to be found among professing Christians.

A revival of religion pre-supposes that the church is in a backslidden, cold, formal state, and a revival consists in the return of the church, to obedience to God, that sinners may be converted, professed Christians quickened, and the cause of Christ promoted among men. Back-slidden professors cannot wake up and begin right away in the service of God, without deep searching of heart.

A revival is nothing else than a new beginning of obedience to God. Just as in the case of a converted sinner, the first step is a deep repentance, a breaking down of heart, a getting down into the dust before God, with deep humility and a forsaking of all sin. While the church is in a backslidden state they are blind to the condition of sinners, their heart is as hard as marble.

The truths of the Bible only appear like a dream. They admit it all to be true; their conscience and their judgment assent to it; but their faith does not see it, in all the burning realities of eternity. But when they enter into a revival with all their hearts, they will be filled with a tender, burning love for souls. A revival brings Christians to such vantage ground, that they get a fresh impulse toward heaven; they have a new foretaste of the joys above, and a new desire after union with God.

In the conversion of a soul there are ordinarily three agents and one instrument. The agents are, the Holy Spirit, some person who brings the truth to bear on the mind, and the sinner himself. The instrument is the Word of God. The Holy Spirit, having direct access to the mind, and knowing infinitely well the whole history and state of each individual sinner, He employs the truth which is best adapted to his particular case, and then sets it home with divine power. He gives it such vividness, strength, and power, that the sinner quails, and throws down his weapons of rebellion, and turns to the Lord.

The agency of men is commonly employed. Men are not mere instruments in the hands of God. Truth is the instrument. The preacher is a moral agent in the work; he acts, and is voluntary in promoting the conversion of sinners. The sinner himself must act. The conversion of a sinner consists in his obeying the truth. It is therefore impossible that his conversion should take place without his agency, for it consists in his obeying God.

The church is required to use the means for the conversion of sinners. How necessary to pray for the influence of the Holy Spirit, to awaken and convict sinners of the errors of their ways, and lead them to Christ. This God has promised to do in answer to prayer, for he has said that

a father is not more willing to give good gifts to his children than he is to give good gifts to them that ask him.

While the Holy Spirit is indispensable in a revival of religion, it is also necessary that the truth of God be used; for the Word of God is the sword of the Spirit, by which he cuts the sinner to the heart and convinces him of the error of his ways. A great deal of the argument used is not the truth of God, and of course the Holy Spirit cannot sanction it and give it efficiency. How necessary that the preacher should be certain that what he advances is in accordance with God's Word. The minister should seek to be endowed with power from on high, to have his whole being quickened that God may make him a workman indeed that needeth not to be ashamed. Then will sinners be made to feel their guilty position before God, and will be constrained to cry out, "What must I do to be saved?"

—Be deaf to the quarrelsome, and dumb to the inquisitive.

—Who knows the price of wisdom?

—Our actions far more than our words speak of the inner condition of the soul.—*M. H. S.*

—You cannot do to-morrow the work of to-day. He whom you would save will be elsewhere, you will be elsewhere, or other things will engage you.

—Sincerity is always lovely and attractive even though it be misguided; for the truly sincere and true will find their way sooner up to God.—*M. H. S.*

ABANDONMENT.—The word abandon expressed more to my mind than the word consecrate. I like the idea suggested by the word abandon, the idea not only of giving all to God, but of going away and leaving it in his hands. I do delight in leaving all in God's hands.—*E. L. R.*

## DYING EXPRESSIONS.

COLLECTED BY O. P. ROGERS.

Said a sea captain, "must I perish in sight of land."

Sister Wood was asked if the room was too dark: "All light within the veil. Beautiful! beautiful! beautiful! I am too near heaven to talk," and expired.

Queen Elizabeth, at the end of a most prosperous reign, begun amid dangers and many difficulties, that were overcome by bold measures and prudent counsels, died exclaiming, "All my possessions for a moment of time!"

This question was asked sister Eunice Cobb, "Mother C. have you the victory in death." When she said, "Yes, victory, victory, eternal victory."

My father, J. Rogers: "My limbs and feet are cold and dead. Glory to God, I am through with earth," and expired.

George IV. met death with almost a jest upon his lips. Turning to Sir Waltren Waller, on whose arm he leaned, he said: "Whatty, what is this? It is death, my boy, and they have deceived us."

Adam Clark, when told he was dying, replied, "This is just what I have been living for."

Johnathan Edwards gathered up his limbs in bed, and said, "Now where is Jesus, my faithful friend?"

The Danish sovereign, Frederick V., greatly beloved by his subjects, cried, "There is not a drop of blood on my hands," as he passed away.

Henry VIII., who had altered the whole course of monastic life in England, exclaims, "Monks! Monks! Monks!"

An aged Christian was asked by his children, "Do you know us?" "No, I don't know you." The pastor said, "Do you know me?" "No, I think I never saw you." He then said, "Do you know Jesus?" "O, yes," said the dying man, "I know

Jesus, chief among ten thousand is he and the one altogether lovely."

Edward VI., the wan, boy-king, with his fast-fading eyes, commended his soul to God: "Lord, take my spirit:" and Cromwell, as he listened to the discourse of those about him, said, "Then I am safe," and was silent forever.

Prof. Francis Bonifas, said, "I should have told my students, one may depart in peace." Then exclaimed, "How good the Lord is! Oh, how good he is!" As the last moment came, he said, "How beautiful heaven is!" and added, "And how near," and expired.

When Sir Thomas Trobridge was called to fight his last battle and fell mortally wounded, his last message sent to his mother and sister was, "I am trusting to the blood of the Lord Jesus for salvation, and we shall soon meet again."

The last word of Charles I. on the scaffold to Archbishop Juxon was "Remember," referring to his desire that his son Charles should forgive his father's murderers.

Ann-Boleyn, in the same terrible situation, clasped her fair neck, saying, "It is small, very small."

Sir Thomas More, as he yielded himself to the executioner, said, with sorry wit, "For my coming down let me shift for myself."

Joan of Arc at the stake ended her eventful, stormy life with our Saviour's name upon her lips.

A dying woman in her last moments, said, "Call it back! call it back!" They said, "What do you want?" "Time, call it back!" Oh, that cannot be called back. We might lose a fortune and possibly call that back, lose our health and perhaps recover, lose our good name and get that back; but time once gone is gone forever.

Hobbes, the infidel, exclaimed, "I am about to take a leap in the dark."

Gen. Wolfe, who, dying in the midst of victory on the battlefield, and hearing the enemy's retreat,

cried, "What, do they run already? Then I die happy."

Sir Philip Sidney, after he had relinquished the draught of water to a humbler comrade, though parched with thirst, turned him round to die, "Let me behold the end of this world with all its vanities."

Jerome of Prague, at the stake, had a mitre handed him, probably in mockery. He placed it on his head saying, "The Lord Jesus Christ, my God, was crowned for my sake with a crown of thorns, and I will gladly wear this crown for his glory." While burning he sang this:

"Welcome happy morning,  
Age to age shall say;  
Hell to-day is vanquished,  
Heaven is won to-day."

One said to a dying Christian, "Which would you choose, to live or die?" His answer was, "I have no choice in the matter." "Well, suppose Jesus should roll it on you to make the choice, what then?" "O, I would roll it back on Jesus."

Mirabeau desired to die while delicious strains of music floated on the air, but his last utterance was a demand for laudanum to drown pain and consciousness.

Mozart's last words, i. e. the requiem, were, "Let me hear once more those notes, so long my solace and delight."

Hayden, forgetful of his art, cried, "God preserve my emperor."

Alfieri's sympathetic nature displayed itself in the words, "Clasp my hand, dear friend, I die."

Edward Deering said, "If put to my choice, to live or die, I would a thousand times rather choose death than life, if it may stand with the holy will of God."

Goethe cries, "Light, more light."

Tasso, "In tuos manus, Domine."

Byron, "Come, come, no weakness; let's be a man to the last; I must sleep now."

Risden Darcott said, "Well I am going from weeping friends to congratulate angels and rejoicing saints

in heaven. Blessed be God! All is well."

Charles IX, of France, a cruel, persecuting monarch, who witnessed the massacre in 1575, exclaimed, bathed in his own blood, which burst from his veins, "What, blood? What murderers! I know now where I am! How will this end? What shall I do? I am lost forever! I know it!"

John Dodd said, "I am not afraid to look death in the face. I can say, 'Death, where is thy sting?' Death cannot hurt me."

Cæsar Borgia, exclaimed, "I have provided in the course of my life for everything, except death, and now, alas! I must die, although entirely unprepared."

Robert Bolton, exclaimed, "Oh, when will this good hour come? When shall I be with Christ?"

Boileau congratulated himself, as he closed his eyes upon this world, upon the purity of his works, saying, "It is a great consolation to a poet about to die that he has never written anything injurious to virtue."

Sir Walter Scott, little thinking his end so near, said: "I feel as if I were myself again."

A Scotch minister was dying and was asked if he thought himself dying, "Really, friend, I care not whether I am or not, for if I die I shall be with God, if I live he will be with me."

Toplady, the author of the hymn, "Rock of Ages," cried, "Light!" A few moments after he lifted one hand and waved it, and cried, "Light!" and when the last instant of his life had come, he arose half up in bed, his countenance all radiant with the glories of the better world, and lifting both hands and waving them, he cried, "Light! Light! Light!"

Dr. Johnson, the rough, kind heart, who loved a good hater, died as he said to Miss Morris, "God bless you, my dear."

Mme. de Stael, whose sorest trial

was her enforced absence from her native land, died saying, "I have loved my God, my father, and my liberty."

Washington, dying at Mount Vernon, cried, "It is well."

Franklin's last words were, "A dying man can do nothing easily."

Hannah More's last words were, "Patty—joy;" Grotius, "Be serious." Haller, "The artery ceases to beat."

Rev. W. Day exclaimed—"O when shall I see Christ as he is, and cast myself at his feet? He has offered me a pledge of this beyond all that I can imagine or can conceive. I have seen him rising before me in all the majesty of the Godhead. The world has shown me its favors, and taken them away again. I have enjoyed many tokens of the loving kindness of my God, and at other times been stripped of what I most valued, but O my God, my Redeemer, thou hast never failed me." Then stretching out his hands to his family around his bed, he cried, "O Lord, shine forth, shine forth in thy glory upon these dear ones. Thou wilt never leave them; thou wilt never forsake them." Then he took his last sleep.

"I have such sweet thoughts" were the last words of a most noble life.

Theodore Hook exclaimed, as he saw his face in a glass, "That's true; I look just as I am—lost, body, soul and estate. Lost, lost."

Shenstone wrung his hands and exclaimed: I have lost my way to happiness. I am frantic; I hate myself; I hate everything as a mad man ought to."

Adams exclaimed: "Independence forever."

Jefferson said: "I resign my soul to God, my daughter to my country."

Locke, to Lady Masham, who was reading the Psalms, said: "Cease now," and poor Lamb, after the most self-sacrificing existence, wrote his last words to a friend, "My bed-

fellows are cramp and cough; we three sleep in a bed."

A captain, dying from a shot in the mouth, could not speak.—The noble Christian and gallant soldier wrote on a slate the glorious, triumphant words: "Peace—peace, flows like a river."

Henry Beaufort exclaimed:—"Wherefore should I die, being so rich? Will not death be bribed? Will money do nothing?"

Robert Bruce said: "I have breakfasted with my children, and shall sup with the Lord Jesus Christ to-night."

John Pawson exclaimed: "My death-bed is a bed of roses. I have no thorns in my dying pillow. Heaven already begun, everlasting life is won. I die safe—early, happy death! Thou, my God, art present. Precious Jesus! Glory be to God!

Bishop Broughton's last words were: "Let the earth be filled with his glory; Archbishop Sharpe, "I shall be happy;" Bishop Ken, "God's will be done;" Farrar, Cranmer, Hooper, and George Herbert, "Lord, receive my spirit," and these are but a few of many such utterances.

John Fletcher cried, "Oh, how this soul of mine longs to be gone, like a bird out of her cage, to the realms of bliss! Oh that some guardian angel might be commissioned, for I long to be absent from the body!"

Robert Newton exclaimed: Christ Jesus, the Saviour of sinners, and life of the dead—I am going, going. Farewell sin, farewell death. Praise the Lord."

Edward Peronet cried: "Glory to God in the highest. Glory to God in the depth of his divinity. Glory to God in the depth of his humanity. Into thy hands I commend my spirit."

The Prince Consort confirmed the impression that prevails that the dying have sometimes a foretaste of coming happiness.

Wilbur Fisk's last words were:—"Glorious hope."

## CHRIST IS KING.

BY REV. T. S. LA DUE.

"And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God.—1 John, iv, 3.

Christ in the offices of the Godhead has assumed the department of the flesh. As God He has made man in the flesh. By this we mean man in his completeness; for he is complete, either in time or eternity, only in the flesh. That is as "spirit, soul and body" combined. Christ as God and man united, or God in the flesh, has redeemed man; therefore all flesh or humanity is his by creation and redemption. And he has come incarnate to control or govern all belonging to humanity. In other words, "Jesus Christ come in the flesh" is king of men, and he is king now by right divine, and by right human also; for in this economy of redemption divinity and humanity must unite in order to effect a perfect mediation between deity and man; hence while Jesus is very God, he is also very man. He is intensely human, the most human of any being, the perfection of humanity. He is our "brother." We repeat, Jesus Christ come in the flesh is king of men, and king now, by right supreme, divine and human.

Christ said to Pilate, "My kingdom is not of this world," but he did not say, "it is not over this world." He said to his disciples, "Ye are not of the world." This must mean in a qualified sense; for they were of the world as being in it; and as human creatures, and compelled to have much to do with it. Christ's kingdom is not of the world in its ungodly spirit and ways. Immediately when Pilate asked, "Art thou a king," he answered, "Thou sayest that I am a king." This means in the original, thou sayest truth, "To this end was I born, and for this cause came I into the world that I should bear witness

unto the truth," which he did then, as the leading expositors hold, in confessing, I am a king. Paul refers to this in 1 Tim. vi, 13, when he says, "Christ Jesus, who before Pontius Pilate witnessed a good confession." That is shrank not from this confession and witness to the truth, although it might impeach Him of high treason against the Roman empire, and cost him his life. Saints confess Jesus as king, like Paul, when he is revealed, they cry, "Lord what wilt thou have me to do?" and ever after, this is the supreme question with them. He is to them "King of kings and Lord of lords." They submit to earthly rulers so far as their decrees do not conflict with his, but when they do, millions yield life sooner than obey. Above all laws of men they see a "higher law," issuing from that throne which is "forever and ever," on which he sits whose "sceptre is a sceptre of righteousness."

All men ought to be saints and render this allegiance now, and then Jesus would appear as avowed king over this world, and would soon come in his glorified body and reign visibly. Let us, "to the law and the testimony." Christ says, "All power is given unto me in heaven and in earth."—Matt. xxviii, 18. Again, "As thou hast given him"—me, Christ—"power over all flesh." John xvii, 3. These declare that all power "in earth" is now, present tense, in the hands of Christ; consequently he is king now. Again, Col. i, 14, Heb. i, 4, Col. ii, 9, "In whom we have redemption through his blood"—in the flesh then.—"Who is the image of the invisible God." "The brightness of his glory, and the express image of his person,"—very God then. Here we have God in the flesh,—"In whom dwelleth all the fullness of the Godhead bodily." The Greek for Godhead is theotes, which means the nature or essence of God, not theiotes which means his attributes. "For by him

were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers,"—in heaven or in earth; "all things were created by him and for him,—and by him all things consist," are kept in being, "and upholding all things by the word of his power." These scriptures show that Christ is Creator and Controller of all; therefore he is Governor or King of all, and however he may allow others any rule, it is in subordination to himself as "King of kings and Lord of lords."

The Jews believed that the promised Messiah was to be the Son of God, and very God. For them to have confessed that he had come in the flesh, in Jesus, Christ, would have been to confess that Immanuel, God with us, had come, and as they avowed he was to be king, to confess he had come was to confess the king had come. So now to confess that "Jesus Christ has come in the flesh," is to confess the king has come. But Christendom, in the mass, does not confess this really any more than Jewry did. Christ may answer very well for his department of business, for things spiritual and in heaven, but not for affairs of government down here, is the sentiment of the men of this world. They virtually say to Jesus, "Hands off if you please, you attend to your business and we will to ours." These legislators and governors ignore the fact "That Jesus Christ has come in the flesh" as Creator and Redeemer, to identify himself with all the concerns of the flesh or humanity, and to superintend and rule over them. They do not heed the command "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus."—Col. iii, 17.

Man, through instigation of the devil, is full of revolt, and Christ is morally bound to sooner or later fully assert his authority against this revolt, or forfeit the respect of all

intelligence. Even now, cavillers say, "Where is your Jesus, the king, why delays he so long? Let him show himself!" We answer, "it is perfectly consistent that Christ should refrain for a time from absolute compulsion, in order to give man space to repent, and during this probation, whether covering the lifetime of a man or the lifetime of a world, men may seem to have very much their own way, and Christ to have either dropped the reins, or to be unable to rule; but at last, it will be seen that "He who sitteth in the heavens," "and on the circle of the earth," has looked on all the time as king; and in a mighty way often shaped kings and kingdoms to work out his will, and when this rebellion has gone far enough, he will make bare his arm, subdue his enemies, and sway the sceptre of manifest and undisputed royalty. As the devout man of science sees all worlds, stars, suns and systems revolving around one mighty sun, and then that with its countless train moving with the sweep of thought and of myriads of years around the one universal centre, the eternal throne, with Jesus Christ upon it; and while all this scene to the sealed eye seems mixed and confused, but to his opened eye and ear moved with a harmony which makes the music of the spheres, so to the eye of faith the moral universe, with all "thrones, dominions, principalities and powers," circles around the one throne of Jesus Christ, and out of all confusion he will yet evolve eternal harmony; in which the songs of the redeemed will mingle with the harpings of the angels, while the anthem goes up, "Allelujah, the Lord God omnipotent reigneth," and that Lord God omnipotent is he to whom the Father said, "Thy throne, Oh God, is forever and ever."

—Better be alone with your own heart than with a crowd of babblers.

THE BAPTISM OF THE HOLY  
SPIRIT FOR YOUNG  
CHRISTIANS.

My desire in writing this experience is, that it may help young Christians who really want to know more of the blessedness of their relations with the One who has redeemed them, but have been deterred by the feeling that "rest and peace in Jesus" are not to be enjoyed by them until they have grown old in the service.

Perhaps the knowledge of the experience that one of their own number can assure them that she has received through "hungering and thirsting after righteousness," may encourage them to "come boldly unto a throne of grace" and plead for the "Baptism of the Holy Spirit," which is the "Gift of God," to all who seek for it with the whole heart.

But first a little of my early experience.

I became a Christian when I was fifteen years old. I had been thinking of it for more than a year, not because I wanted to think of it, but the Holy Spirit had shown me that I ought to accept the salvation offered by the blood of Jesus. I tried to put the thought away, but was so filled with the spirit of unrest, that I could not banish it. My companions were deeply interested, as there was a revival at the time in the church that I attended, but I was simply indifferent.

At last the Holy Spirit brought Calvary before me. I saw the suffering Son of God: the cruel nails driven through his hands and feet, bowed down beneath the weight of anguish which he bore. "For thee," the Spirit said. It was enough. My cold heart was melted; the tears came. Wonderful love of the Son of God! suffering—dying for you, for me. The atonement was mine then, but it was not until months afterwards that I realized that I had been "bought with a price" that I was not my own. I began to feel that I

must confess Christ openly. Naturally very timid, I arose in one of the meetings, and although trembling from head to feet, so that I could scarcely speak, I told them of my love for the Lord Jesus and my desire to serve Him. As soon as the meeting was over, I ran home and went directly to my room without seeing any one. I was so filled with joy that it seemed more than I could bear. I fell on my knees still trembling with excess of joy and prayed: "Dear Lord, I cannot bear it, it more than fills me; give me relief!" I became calmer in a few minutes, but my joy did not leave me for weeks. I kept on speaking for Jesus whenever an opportunity presented itself, and by degrees lost my timidity, so much so, that others spoke of it.

Very often through the three years that followed I wandered into forbidden paths, but soon growing weary of my wanderings returned, confessing with bitter tears my weakness and wanderings to One ever ready to forgive. Often the cry came to my lips, after the repeated failures to follow Him in my own strength, "O Lord, is there no release from this body of sin? Is this constant sinning and repenting the real Christian life?" I had a dim impression that there might be something beyond, but my heart shrank from the thought of possible sacrifices. My school days came to a close. I was eighteen years of age, and I awoke to a realizing sense that I was a child no longer. The childish faults, like unchecked weeds, had grown so strong that the garden of my heart seemed to contain nothing but weeds except the little germ of Divine life struggling for existence there.

For three years I nerved myself to the task of rooting out those giant weeds. I pulled and tugged, I bent my will to the task, I crucified myself on my own cross, driving in the nails with ruthless hand, to kill that body

of sin. All in vain. Human strength was powerless.

I went to my God, "hungering and thirsting after righteousness," knowing that I was beaten in the strife, that I could do nothing of myself, and praying for help. And help came. I felt the Divine outpouring fill me with new power. No more the old weary strife with sin, but rest and trust in Him who was able to keep me—the song of redemption swelling up in my heart as never before. I felt that I could now say in truth, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." It was all plain to me at last. This old body of sin which so fettered me was what Christ died to save me from. By the baptism of the Spirit, by faith, I am baptised into his death, and bury that old body of sin in His tomb, and rise to newness of life in Christ Jesus.

In writing to a friend, of my newfound joy and peace, I said, "I feel that I am born again, that this is the beginning of real life." I felt that the blood had washed my heart from all impurity; that I was FREE. I seemed to dwell in the very presence of the Almighty, to talk with Him "face to face." The joy of the Lord filled my soul so that when I tried to speak for Him, it was ever of His wonderful love. I said, "I want nothing, I will have nothing, that can come between my God and me."

The Lord was calling me to a special work for Him. On my twenty-first birthday I gave myself to Him, deliberately, sincerely, freely, and forever. O the blessedness of the two years that have passed since then!

He has been with me in every trial and temptation, shielding me in His everlasting arms, so that nothing could touch me; held above the storms where I could not be moved.

He has revealed His love to me wonderfully, as He has said to me, "I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee." And my heart has swelled with joy as I have said with David, "Because Thy loving kindness is better than life my lips shall praise Thee." I had never heard or read of any deeper work in the soul than that of conversion; everybody seemed to be satisfied with what they had. Of course, I heard people speak of the passage, "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." But the growth in grace of those I saw around me as well as my own experience convinced me that such a slow, gradual growth would never transform them or me into the "image of His Son."

My degree of religion did not satisfy me; I was hungry for God. I had reached that point where I felt that it would be as well for me to die of thirst as to take the scanty supply of living water which did not satisfy the cravings of my soul, and oftentimes made me miserable. Well, God came to me and gave me Himself, and I am satisfied. He has taken me right up into His "everlasting arms," and I rest content. "Are you satisfied with yourself?" No, and never expect to be until I get home and am clothed in "Christ's robe of Righteousness."

I could not bear to look at myself if I did not feel His loving arms about me; knowing as He does, all my faults feeling yet He loves me. I come to Him as a little child comes to his father when he has done wrong, and says, "I'm sorry." And the dear loving Father comforts and forgives. My dear young friends, I have written this experience with the hope that it would create in you a longing to know more and more of Him. "Blessed are they which do hunger and thirst after righteousness for they shall be filled."—*Times of Refreshing.*

## SCRIPTURE GLEANINGS.

BY J. B. COREY.

Jesus says: "The kingdom of heaven is like unto treasure hid in a field, the which when a man hath found, he hideth, and for joy goeth and selleth all that he hath and buyeth that field."

Take an evening stroll through that field, plucking here and there some of the rich clusters of grapes. If the surface productions are so rich, what must the mine contain? Dig after that hid treasure, and the joy shall be yours, to wit: "The kingdom of God within you." "The kingdom of heaven is not meat and drink, but righteousness and peace and joy in the Holy Ghost." "Sanctify them through thy truth, thy Word is truth." "This is the will of God, even your sanctification." "That he might present it to himself, a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." "According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love." "That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear in holiness and righteousness before him all the days of our life." "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Bible foreordination.) "To whom God would make known what is the riches of the glory of this mystery (not dead professors) among the Gentiles, which is Christ in you, the hope of glory." (All real saints). "Whom we preach warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." (Worthy ambition.) "To present you holy and unblameable and unreproveable in his sight." "Showing

himself a workman that needeth not to be ashamed." "For God hath not called us unto uncleanness but unto holiness." "For I am the Lord your God. Therefore sanctify yourselves, and ye shall be holy, for I am holy. "And ye shall be unto me a kingdom of priests and a holy nation." "For thou art a holy people unto the Lord thy God." "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." (Good cause for joy and praise). "To open their eyes, and to turn them from darkness to light, from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me." "I commend you to God and to the word of his grace which is able to build you up, and to give you an inheritance among them which are sanctified. The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." In whom also we have obtained an inheritance, being predestinated (Bible predestination) according to the purpose of him who worketh all things after the counsel of his own will. But God who is rich in mercy for his great love wherewith he hath loved us, even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together and made us sit together in heavenly places in Christ Jesus. That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us (in saving us from our sins) through Christ Jesus. For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God." "For this cause (because he saves me from my sins) I bow my knees unto the Father of our Lord Jesus Christ,

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of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory to be strengthened with might by his Spirit in the inner man, that Christ may dwell in your hearts by faith, that ye being rooted and grounded in love may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge that ye might be filled with all the fulness of God." "And of his fullness have we all received, and grace for grace. For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him which is the head of all principality and power. (The Christians title deed to his inheritance.) For it pleased the Father that in him (who is our life) should all fulness dwell. For God giveth not the Spirit by measure unto him. And we know that he abideth in us (this ends the controversy) by the Spirit which he hath given us. But ye are not in the flesh, but in the Spirit if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ he is none of his." (The earnest of our inheritance.) Hereby know we that we dwell in him and he in us, because he hath given us of his Spirit, and we know and believed the love that God hath to us. God is love, and he that dwelleth in love dwelleth in God and God in him. (The result is,) Herein is our love made perfect, that we may have boldness in the day of judgment, because as he is so are we in this world. There is no fear in love, but perfect love casteth out fear. (Prospect in view.) Beloved, now are we the sons of God. And it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself even as he is pure. (How we are to behave ourselves while in this tabernacle.)

Whosoever abideth in him sinneth not. (That is saints who are at home.) Whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you; he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose (a worthy object) was the son of God manifested, that he might destroy the works of the devil. (A clear distinction.) Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot commit sin because he is born of God. In this are (Pharisees take notice) the children of God manifest. And the children of the devil (they don't belong to the same father, they may both have had the same mother). We know whosoever is born of God sinneth not (a new creation). Being born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth forever. And this is the word which by the gospel is preached unto you. (The key that unlocks the storehouse.) Whosoever, shall be ashamed of me and my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels. (Sin-pleaders, take notice.) "Be not thou, therefore, ashamed of the testimony of our Lord, nor of me his prisoner, but be thou partaker of the afflictions of the gospel. According to the power of God, who hath saved us with a holy calling, not according to our works but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest (in saved souls) by the appearing of our Saviour Jesus Christ, who hath abolished death and hath brought life and immortality to light through the gospel. (The sequel.) "For I am not ashamed of the Gospel of Christ (no

wonder, it does what it proposes) for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek."

### "FOUND WANTING."

BY MRS. D. A. CATTON.

God will in the last day mete out justice to every one of us. He makes no mistakes. He holds in His hands balances that weigh correctly; and all who do not stand the final test will be found wanting.

When the wicked King Belshazzar was in the midst of mirth, with his courtiers around him, there came mysterious fingers of a man's hand, and on the wall wrote these words: "Thou art weighed in the balances, and art found wanting."

Is it any wonder when "the king saw the part of the hand that wrote," "that his countenance was changed," "his thoughts troubled him, and his knees smote one against another?" Though these words were written many hundred years ago, let us ask if they are true of any of us. There is a time coming, in which, if these words apply to us, there will be no more opportunity to get to the Lord. Now the "fountain stands open,"— "Now God invites, how blest the day, How sweet the Gospel's charming sound."

Who are now wanting? All who do not "count all things but loss for the excellency of the knowledge of Christ Jesus." They have not given up reputation freely. They think and say: "What will be thought of me if I am so singular, so unlike others who profess to be following in the footsteps of the Master?"

All who do not consecrate all their means to the Lord, and give to his cause as He has prospered them. Mr. Wesley says: "We should make all we can, save all we can, and give all we can."

He will be found wanting, who does not walk in all the light that shines on his pathway, and diligently

seek to know the will of God concerning him. "Whatsoever maketh manifest is light," and he that walketh in the light shall not stumble. His "eye will be single, and his whole body illuminated."

He will be found wanting, who has not a zeal according to knowledge. "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him." Therefore he will be without excuse, who is deficient in heavenly wisdom, and does not with his whole heart seek after it. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and thy neighbor as thyself." "Love is the fulfilling of the law," and he who knows all things, even the inmost thoughts and motions of the heart, will give the grace that will enable us to keep the commandment in a way that will be pleasing if we will avail ourselves of the grace he provides.

He will be found wanting, who seeks worldly ease—who says: "I have labored hard for many years in the vineyard, now I will take it a little more comfortably, and let those who are younger perform the labor." Ah! there is danger just there of saying, almost unconsciously—"Soul, take thine ease, eat, drink and be merry;" while the Master will say, "This night, thy soul shall be required of thee."

How we need to stir ourselves, lest love of ease, love of the world, love of applause, or indifference, creep over us, and we be found wanting, when the Master shall come "to make up his jewels, and call his ransomed ones home."

—Children have more need of models than of critics.

—Consult lips for opinions, the conduct for convictions.

—Self-esteem is commonly punished with universal contempt.

## EDITORIAL.

## BURIED TALENTS.

Among the ancient Israelites the talent was their largest weight for metals. It first occurs in Ex. xxv, 30, "A talent of pure gold." It has been computed to be equivalent to about one hundred and fifty-eight pounds, Troy weight.

As money is used as a medium for the transaction of business, as a means of doing good or doing evil, the metaphorical use of the word talent has come to be the common one. So when we speak of a man's talent, we do not mean his money, but his capacity to make money, or to accomplish something else that requires intellectual ability; a special gift, a capability of making himself useful.

Every person can become a Christian. Every Christian can be useful. Some can do more good than others, but all can do something. A tallow candle can not shine like an electric light, but it can be carried into a cellar, show one his way, and perhaps save him from breaking his neck.

It is our duty to God and to our fellow men to make the best possible use of our abilities. An electric light that should illuminate no larger space than a common candle would be a failure. A man with great ability, who attempts no more than an ordinary man can do, is wasting his life; he is burying his talent. A student who had shown some ability to preach, when about to graduate had a tempting offer to teach. He asked Dr. Olin what he had better do. The doctor said, "No. Do not accept the offer. Go to preaching. There are plenty who can teach, but who cannot preach."

The number of faithful, self-denying, laborious preachers is comparatively small. There is no lack in the number of those who seek place, position and salary. But there is a great scarcity of those who will go into neighborhoods in which the Gospel is not preached, and

go to work, heart and soul, for the salvation of the people, relying upon the promise of Christ for support. We were recently near a large township in Western New York, thickly settled with prosperous wealthy farmers, in which no religious services of any kind were regularly held. There is an empty church edifice. It is said that in one town that adjoins the city of Rochester there are over twenty liquor saloons, but not a solitary place where the Gospel is preached.

With this destitution at our very doors, there are those who have heard a voice within saying: "Wo is me if I preach not the Gospel," but who are folding up their arms, and doing nothing,—nothing, at least, but that others can do as well. They are simply endeavoring, with more or less success, to make money and take care of their families. With some of these the excuse is that "no man hath hired me." They do not get such an offer as they feel they are entitled to from their abilities and experience. Others seem to think that they can make more money and provide for themselves better homes, in business than they can in preaching.

So, many are going to hell unwarned, who would be warned if those whom God has called to be watchmen would take their proper position and maintain it.

The responsibility assumed by one who abandons, or who refuses to take the post to which God calls him is fearful to contemplate. God says, "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand."—Ezek. iii, 18.

The guilt incurred by the watchman is solely from neglect. He is not charged with laying a stumbling block before the wicked, or with leading him into sin, or encouraging him to remain in it, but with simply failing to give him warning. Mark

## THE EARNEST CHRISTIAN.

the result. *His blood will I require at thine hand.*

In the twenty-fifth chapter of Mathew, one of the most important chapters of the Bible, our Lord says, in the closing verse, "And these shall go away into everlasting punishment." Who are meant by "these?" If you will carefully read the chapter you will see that those are meant who neglected their duty. The foolish virgins had not gone to a theater instead of a religious meeting; they had not wasted their money in extravagance—they had only failed to take oil in their vessels. It was a case of neglect. But for this alone they were shut out,

The man with one talent had not spent it in self-indulgence or in wickedness; he had not wasted,—but buried it. He had done no harm,—but he had done no good. Hear his doom, "And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth."—v. 30.

In that great day, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats."—v. 32. Some will hear the fearful doom, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," Why this awful destiny? What fearful crimes had they committed? We are not told that they had done anything wrong. It is said, "Inasmuch as ye did it not to one of the least of these, ye did it not to me."—v. 45. They had simply neglected their duty.

Beloved, let us inquire, not censuring others, but concerning ourselves, Are we burying our talents? Are we neglecting the work which God has given us to do, and busying ourselves with minor matters, innocent, it may be, important, it may be, but which others, to whom has been assigned a different mission, can do

as well as ourselves?

If so, we have just cause to be alarmed. We may be blameless in character, spotless in reputation, of a good spirit, genial temper and kind manners. That is good as far as it goes. But it does not atone for neglecting the work God has given us to do. Let us then stir ourselves up and get at *our work* in real earnest.

HOLD THAT FAST WHICH THOU HAST, THAT NO MAN TAKE THY CROWN.

### SINGING.

Singing is an important part of worship. It is so recognized in the Bible, In both the Old and New Testament it is frequently spoken of as an act of devotion.

Directions are given how singing should be done. Paul classes it with praying. "I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also."—1 Cor. xiv, 15. It would be considered shocking to employ a band of ungodly young men and women to do the praying for the church, even though they were trained for the purpose. The performance might be elegant, but it would be mockery.

But why is it not as wicked, when God's people come together to worship Him, to employ the ungodly to do their singing, as it would be to do their praying? This question is pertinent. If an important part of worship, as commonly carried on is simply an insult to God, from the insincerity of those who employ the fervent language of devotion, it is time the practice was abandoned. Christians should not give it either countenance or support.

To *sing with* the spirit implies that the whole soul is engaged in it. There is nothing merely formal about it. It implies earnestness. But one cannot put his whole soul into two different things at once. Hence, in public worship it is as

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improper to have something else going on during singing as it is during preaching. If preachers or people need to consult together they should do it before service begins, and not divert their own attention and that of others by whispering while the rest are singing. This part of the worship, as well as other parts, should be undisturbed.

To sing with the understanding implies giving the mind to it. It is to enter into the meaning of what is sung. It is to appreciate the force of the words sung and make them our own. The whole soul should be thrown into them.

When all the people sing in this way they get blessed. The spirit of true devotion is kindled. Its influence is felt all through the service. Sinners are awakened, and God's people are strengthened and edified.

Dr. Adam Clarke says, "A good singer, among the people of God, who has not the life of God in his soul, is *nothing but a sound.*"

### FRATERNAL UNION.

Some professed Christians are very much in favor of the union of all denominations. But they generally want the union effected by having all others unite with them. We met not long since, at a dedication, a very strong advocate of church union. In the love-feast he spoke long and earnestly on his favorite topic. He responded freely during the sermon. But when a collection was taken up to finish paying for the house, he made no response. Though personally appealed to he would not give anything though he was well off and lived in the vicinity. At the Lord's supper he would not participate though cordially invited. He wanted all denominations to unite, by accepting the peculiarities of his own.

Generally we have found that those who make the greatest ado about union want everybody to come to their terms and join them.

Rev. J. W. Sawyer of the Susquehanna Conference writes us :

"We have just been closed out of an M. E. Church in the town of Fremont, Steuben Co., N. Y. By request we went to the above place to hold a meeting. The church was unused except occasionally for a funeral. The trustees gave us the privilege to hold meetings. We commenced on Sunday night, Feb. 19th. On Monday night three made a start. We were sick and had to stop. Two weeks from that time we renewed the fight and God stood by his word, and the people became wonderfully stirred. On Friday night some fifteen made a start and the people were stirred all through the country. On Monday night the M. E. preacher came and said he was intending to start a meeting in about ten days or two weeks. But the fire of God burned so rapidly, and his craft got into such danger he was on hand again. On Friday night of the same week he wanted to know if I intended to organize a class there. He said they would pay me for my work but he did not want me to organize. I told him it would be my duty, if we had any sheep there, to take care of them. Hence I should organize a class. He then said we could not have the church. I told him if we were driven out of the church we would go to the school-house. So we formed a class of nine members and there are more to follow. The Advents offered us their church if we wanted it. We expect to go back on Sunday night.

"This is new ground. Brother Reddy went there some eight or ten years ago and started a meeting and God blessed it and souls became awakened and the same game was played and stopped it. Pray for us."

### CORRESPONDENCE.

DEAR BROTHER ROBERTS.—In the EARNEST CHRISTIAN for March, 1882, I noticed a short obituary of Sister Julia F. Lovejoy, wife of Rev. C. H. Lovejoy, of Kansas. Reading that brief sketch

aroused in my mind many very peculiar reflections, especially as reference was made to the early history of Kansas.

The place of her birth; the time of her birth; and her early conversion, are all matters of deep interest, especially to persons so near her age. Then her marriage to one of God's Gospel ministers—as he evidently was such—for him she was emphatically a help-meet.

That, too, for almost forty-eight years, in many ways, she was eminently qualified for that relation, having fine acquirements, possessing natural gifts in prayer, warm and instructive in exhortation, and also rich and encouraging in experience.

The writer became acquainted with her in the fall of 1855, in Kansas. As her husband was stationed in Lawrence, Kansas, that fall, and not moving his family for some months, he boarded with us, as the writer was then his presiding elder. These things offered an opportunity for us to become acquainted. Her emigration to Kansas not only seemed to increase her work, but her responsibilities, both in tongue and pen, and brought some of her severest trials; some of her greatest hardships, and some of her severest tests of her fidelity to the church, and to the Saviour she had so publicly professed.

They were trials. Such as she had never expected, such as none but the experienced will ever know. The days of border ruffians were peculiar days, as severe as peculiar. Through them all she had to pass. And they were days of privations, hardships, and bloodshed. In fact, it was too horrible to even repeat. Amid it all, her pen was that of a ready writer, her firmness that of a Christian, and duty was followed from point to point as it was made plain. For the right and freedom, her communications never gave an uncertain sound. Her pen had its place, and performed well its part. As a writer on many subjects she had few equals. Her language was chaste and well selected, her arguments strong and logical, her conclusions clear and comprehensive.

She had the happiness to see one of her sons converted, called to the ministry in the regular itinerant ranks of the M. E. Church, and an excellent, efficient preacher. Her delight in public duties were proverbial. Some even thought she was forward, as she would always witness for her Master, even in the great congregation. She was an attentive listener to the Gospel in all assemblies. Often has the writer had the privilege of preaching to her. Her expressive countenance, significant nod, or her hearty "Amen," would indicate her deep down feeling, and her great interest. She professed the blessing of perfect love, and she could give an interesting, intelligent, powerful experience.

I saw her once, when we all needed all the grace we could get; when our enemies were in sight, with the terrible threat, that "they intended to murder every man, and ravish every woman in Lawrence." It was a time to try souls. She was calm, collected, and careful, manifesting great trust that the cause of Freedom would triumph.

Sister Lovejoy had failings that were well nigh faults. "Let him that is without sin cast the first stone." We may say, a good, strong, and gifted mother in Israel has fallen, and we shall miss her company, comfort and counsel.

L. B. DENNIS

#### PACIFIC COAST.

Our second quarterly meeting for this year was held last Saturday and Sabbath, at Oakland. It was a time of refreshing from the presence of the Lord. The meeting was held in a church which we have rented, and in which we hold services every Sabbath afternoon and evening. Although not as largely attended as similar gatherings in older portions of our work, still we had the same Spirit and a good degree of his blessed presence. At the close of the love-feast I gave some of the reasons which we have to offer as an apology for a denomina-

tional existence, reading and commenting on the *address* in our book of Discipline, which to my mind is much more than an apology for a sermon. I also gave, as clearly as I was able, a brief account of our distinctive issues, as brought out in the address, and the reasons for positions taken. This of course necessitated reference to sections of the Discipline treating more at large on these issues: "Pew system," "Popular modes of sustaining the church," "Choir Singing," "Worldly Conformity," and "Secretism," were duly reviewed. Intemperance, secretism and monopoly are the trinity of devilism on this coast. Who opposes these must needs be backed by divine power. As opportunity was given two came forward, answered disciplinary questions, and were duly received into membership. The afternoon meeting was led, under the Lord, by Brother Stone, a "Presbyterian deacon," who insists that he has attained to the "full assurance of faith." At this service one professed to get fully saved. The evening service was a time of pentecostal power, and glory. Brother Horton preached, and the saints rejoiced. We are getting our guns planted and our colors unfurled, and as carnality and the devil get a more definite understanding of our position, the less sympathy we get from either. A letter from Brother Glen indicates about the same state of affairs in Washington territory as we report here.

E. P. HART.

*Alameda, Cal., March 23, 1882.*

#### OBITUARY.

At sunset, Feb. 10th, 1882, our mother, SARAH L. BISHOP, sweetly fell asleep, which was sunrise with her in the bright beyond.

The subject of this notice was the wife of Myron A. Bishop, a resident of Fenner, N. Y. She was fifty-nine years of age and was born in Sandisfield, Mass. At the age of three years she came with her parents to Smyrna, N. Y., where she resided until her marriage, Jan. 8th,

1845. When twenty-four years of age she sought and found her Saviour, and united with the M. E. Church. The Holy Spirit told her she must come out from the world and dress plain. She at once gave up all for Christ, and found peace in obeying the Lord; but being told by those who had more experience than herself that there was no need of this, she grew formal, and lost the grace of God out of her heart.

In the year 1856, she with her husband removed to Illinois, where, under the labors of Dr. Redfield and E. P. Hart she was reclaimed, and united with the Free Methodist Church, ever living a devoted Christian, following the Lord in all things. After living here eight years they again removed and came to Smyrna, N. Y., and joined the little band of Free Methodists. Sister and I had been taught in early childhood that we must give our hearts to God, and at an early age we found the Saviour precious, and with our parents took the narrow path for glory. In March, 1881, we came to Fenner, N. Y., where, in October, 1881, our mother was taken sick with the enlargement of the liver. During her sickness her whole trust was in the Lord; yet at times the enemy came in like a flood, and she would almost begin to doubt her being saved. At last victory came and she seemed to sweetly rest on the promises of God. Her life passed away like the going down of the sun in a clear summer sky; not a cloud did hide her Saviour from her eyes. She is greatly missed in the family circle, and by many friends and acquaintances.

In that land of light and glory,  
The home of the soul,  
We shall meet beyond the river,  
Where the surges cease to roll.

BULUETTIE BISHOP.

MRS. S. A. KEELER, wife of John C. Keeler, died at her home in Pittsford, aged sixty-five.

Sister Keeler was the only daughter of Stephen Slater, of Rye, Westchester

county, New York. When fourteen years of age, during a powerful religious reformation, she, with her mother, experienced religion and united with the Presbyterian church in her native town. She was united in marriage with her afflicted companion, June 1, 1835. They settled in the town of Pittsford, N. Y., in 1841, where they have since lived. Soon after moving there, Brother Keeler received the saving grace of God under the labors of Elder Shute, in the old Baptist Church on the hill, and with our departed sister united with the M. E. church under Rev. John Mandeville, of which church they remained members until the formation of the Free Methodist church in this place.

Sister Keeler's health was usually good until the Thursday before her death, when, after suffering a few days with neuralgia of the heart, she quietly and peacefully passed away. The large congregation which gathered under the trees in the door yard, which she helped to plant, tearfully testified to the esteem in which she was held. Several of the neighboring ministers—E. Close of the Presbyterian; W. Henderson of Elma, E. Morey, of the M. E.; and J. Olney and L. W. Cronk, of the Free Methodist Church, by their presence expressed their sympathy with our afflicted brother and his family. Singing during the filling of the grave, a custom with which Brother Keeler was familiar when young, was observed, and while thus burying his dead out of his sight, our brother was enabled to rejoice in the hope of meeting her "beyond the river." May the Lord sustain and comfort the afflicted husband and daughter.

T. WHIFFIN.

EDNA MAY, only child of Rev. Benjamin and Mary Winget, died of phlegmonous erysipelas, at Black River, Jefferson County, N. Y., March 18th, 1882, aged seven years, one month and twenty-four days. Her sufferings were most intense, she being unconscious a part of the time.

She had lived far beyond her years, was a great lover of books, had read the New Testament nearly through, and was in the habit of joining with her parents at the family altar, in prayer and song. During her severe sufferings she sung some of her favorite hymns. While this early death was a severe blow to fond parents, they are consoled with the assurance that their dear child has reached the land of light in safety. Our brother and sister have the sympathies of the community.

W. C. ABBOTT.

#### LOVE FEAST.

J. M. HULING—The Lord saves me this morning! He is enabling me to give all, and take the old track as never in the past; I expect he will keep what I have committed to him.

I feel truly that "the past is under the blood" forever. All glory be to our Jesus who is mighty to save. I expect to go through fire, but I expect the form of the Fourth to go with me, hallelujah!

And I believe he will keep me in perfect peace, because I trust him.

I ask all who have real faith in God, especially those whom I have known and loved, to pray for me. By God's grace assisting me, I will keep low down at the feet of Jesus, where he can use me to his honor and glory, and where the blood can flow continually over me.

ELLA F. SMITH.—My boat is very small and frail, and I am away out on a dark and tempest-tossed sea; but Christ is in the vessel, and glory to his name, he is not asleep. When the angry waves roll mountain high, and threaten to engulf me, that sweetest voice, so full of gentle power, says, "Peace, be still," and immediately there is a great calm. Though the storm-cloud of care and sorrow gather darkly around and shroud my pathway in gloom, yet one ray from the bright and morning star can pierce the gloom and give me light for just one step more.