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AND GOLDEN RULE.

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THE TONGUE.

BY REV. B. T. ROBERTS.

The tongue is one of the chief organs of speech. Without it there could be no songs in the sanctuary, no preaching, no oratory, and but very limited communications from one to another. Through its instrumentality many of the most important concerns of life are transacted.

But anything that is of great use to man is also capable of great abuse. Great human calamities are occasioned by that which is useful when restrained within its proper bounds, passing beyond control. We could not live without water; but floods sweep away our dwellings, carry off our property, and leave in their track poverty in the place of plenty. We owe much of our comfort to fire; but when once it has the reins in its own hands, it runs with ruthless speed, and reduces to ruin whatever it is capable of feeding upon.

So the tongue may, by perverted use, become an instrument of great evil. It may provoke quarrels, and set kingdoms in a blaze. It may bring on devastating wars, with their untold miseries. It may be the means of uttering vile slanders, atrocious falsehoods, and horrible blas-

phemies. So the Scriptures, in describing the wicked, often speak of them as those who make a bad use of their tongues. By it the wickedness of the heart finds appropriate expression. "Thy tongue deviseth mischief, like a sharp razor, working deceitfully. Thou lovest evil more than good; and lying rather than to speak righteousness. Thou lovest all devouring words, O thou deceitful tongue."—Ps. lii, 2-4. But unto the wicked, God saith, "What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth?—Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son."—Ps. l, 16, 19, 20.

Our Saviour says, that the only sin for which men can never find forgiveness is one that is committed by the use of the tongue. While the sin remains in the heart it may be pardoned; but once uttered it can never be recalled. "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him; but

whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."—Matt. xii, 31, 32.

On the other hand, the righteous use their tongues to bless, and not to curse; to do good, and not to do evil; to save, and not to destroy. Prominent among the bad practices avoided by those who shall gain Heaven is a bad use of the tongue. "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" "He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor."—Ps. xv, 1, 3. Again: "Whoso offereth praise, glorifieth me; and to him that ordereth his conversation aright will I show the salvation of God."—Ps. 1, 23. Here the greatest stress is laid upon the right and proper use of the tongue. It is sometimes said that words amount to nothing, but this is a great mistake. Words are an index to character. Our Saviour says, "By thy words thou shalt be justified, and by thy words thou shalt be condemned."—Matt. xii, 37. God hears our words. They record themselves in imperishable characters in His book of remembrance. If they are idle and vain, or impure, or deceitful, they will appear in eternity as our tormentors. Peter, speaking of the false teachers that spring up in the last days and secure many followers, says, "And through covetousness shall they with feigned words make merchandise of you."—2 Pet. ii, 3. They use words which they think will please, without regard to their truth. They suppress those declarations of the Bible which they

think will give offence. They make much of the promises, without insisting on the conditions. Those who know nothing of the Bible, only what they gather from these false teachers, would not get an idea that it abounds in warnings and threatenings. They sell the souls of the people for large salaries. They accommodate themselves to the views of the denominations that pay them best.

So important is the use we make of our tongues, that James considers it an infallible index to the state of the heart. "If any man offend not in word, the same is a perfect man able also to bridle the whole body."—Jas. iii, 2. One may be tempted. But if the temptation is resisted at the outset and no wrong word uttered, the victory will be complete.

One may be gifted in prayer, and eloquent in exhortation, but if he do not govern his tongue, he is under a fatal delusion if he thinks he enjoys the saving grace of God. "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain."—Jas. i, 26.

1. If you see the importance of governing your tongue, set about it with a firm determination to accomplish it. Do not be content with doing as others do. Better take the reproach of being singular, than run the risk of hell-fire, by joining with the multitude in worldly and vain conversation.

2. Never speak hastily. Take time to think. Weigh your words. An arbitrary king, in ancient times, had a wise counsellor. The old man, over eighty years of age, asked and

obtained leave of the king to retire from public business to his own family. The king asked for some parting advice. "Whenever you are angry," said the wise man, "never speak until you have first repeated the alphabet." "I cannot spare you yet," said the king, as he embraced him. The divine rule is, "Let every man be swift to hear, slow to speak, slow to wrath." Many get into trouble because they reverse this rule.

3. Do not speak evil of any one. Never take up a reproach against your neighbor. If any one brings it to your house and lays it down, let it lie there until it dies, rather than take it any farther. There is a great deal said against people, especially against God's children, that is false—and what has a foundation in truth is generally greatly exaggerated. Your time can be better employed than in sifting out what truth there may be in current reports against others; therefore, let them alone lest you be found bearing false-witness against your neighbor.

4. Do not engage in trifling conversation. Be serious. Let candor and simplicity characterize all that you say. Never forget that you are in God's presence. Many grieve the Spirit by trying to say smart things.

—Daniel Webster uttered these immortal words: "If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds; imbue them with right principles, with the just fear of God and love of our fellow-men, we engrave on those tablets something which will brighten to all eternity."

THE LORD HIMSELF.

Some systems of human philosophy exist irrespective of the character or existence of their founders. Bad men may teach good doctrine, heathen philosophers may say things which are well worthy of regard; and these things thus taught or spoken, stand upon their own merits, independent of the characters of their authors. Hence when people can dig out some choice sentence from the dunghill of heathen fables, they parade it abroad, as proving its author the equal of Christ, who may have said things in some respects similar.

But the Gospel of Christ is no mere system of ethics, existing independently, and on its own merits. It has ethical merits unapproached by other systems, but its existence does not depend upon them. Its existence depends upon Person, and it depends upon Him, as no earthly system depends upon its founder. His truth is so wrapped up and interwoven with his personality, that they stand and fall together.

Our Saviour does not come to us with beautiful theories, but he comes to us with mighty facts. He does not come simply as a great teacher, but he comes as an almighty Saviour. He does not so much occupy his time with telling us what we should do for ourselves or for him, as he does with telling us what he has done and proposes to do for us. Heathen philosophers have been generous of their advice and counsel, but sparing of their help. They tell us what *we* must do for ourselves, but if we ask what *they* propose to do for us, we get no response. But throughout the teachings of Christ there runs this sublime consciousness of gracious power, this divine egotism, which, though joined with the utmost humility, yet is entirely unparalleled in all the experience of man.

We have read beautiful things in

Plato and Socrates, but we have never heard either of them say, "Come unto me all ye that labor and are heavy-laden, and I will give you rest." We have heard various fine-spun theories concerning life and immortality, but among them all there has been but one voice which has said, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." There is no other teacher, no other leader, who has dared to say, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life;" "I am the way, and the truth, and the life, no man cometh unto the Father but by me;" "I am the true vine;" "I am the good shepherd." "I am come that ye might have life, and have it more abundantly;" "If I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also."

Such statements, assertions, and promises as these, emanate from only a single source. No other man, however wise, pious, presumptuous, or conceited, has ever dared or cared to say such words as these. They are the utterances of one of whom it is said, "It pleased the Father that in him should all fullness dwell." And the preaching of the gospel is not the preaching of theories, opinions, guesses or dreams, but it is the preaching of Jesus Christ and him crucified; Christ, forsaking the glory which he had before the world was; Christ, coming into this world to save the lost, and to do the Father's will; Christ who was rich, yet for our sakes became poor; Christ, who was born in Bethlehem, brought up at Nazareth, baptized in Jordan, crucified on Calvary, buried in Joseph's tomb, raised the third day, and who ascended to heaven and sitteth on the right hand of God, ever living to make intercession for us. This is the one great centre of the Christian system

—not an idea, not a doctrine, not a fact, but a living, immortal, personal Christ, who sits enthroned in heaven, and who there waits the accomplishment of the divine purposes, the subjection of all things to himself.

Our faith must keep pace with Him, and with the march of God's mighty providence. We are not to linger at Bethlehem's manger, nor at Calvary's cross, nor at Joseph's tomb; our Christ is not there; He is risen. Our hearts are going up in adoration to him, as he sits enthroned to-day; and our thoughts are to go forward to that hour when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air."—2 Thess. iv, 16, 17.

Around the person of our Lord, in that day of his coming, "and our gathering together unto him," shall congregate "the general assembly and church of the first-born, whose names are written in heaven." He who has been the author of our faith shall then be its finisher. He who has planted in our hearts the life and light and joy of God shall reveal himself as the sun and center of God's great plan and system, "and unto them that look for him he shall appear the second time, without sin, unto salvation."

Let us not preach a Christless gospel. Let the theme of our testimony and our song be "Jesus and the resurrection;" and let us, as we love him, proclaim his grace and lead other sinners to draw nigh to him, and "Behold the Lamb of God that taketh away the sin of the world."

—*The Armory.*

—People who do mean acts throw poison into their own wells.

—It is a good thing to learn caution by the misfortunes of others.

THE CROSS.

I think well and honorably of this cross of Christ. I wonder that he will take any glory from the like of me. I find when he but sendeth his hearty commendations to me, and but bloweth a kiss afar off, I am confounded with wondering what the supper of the Lamb will be, up in our dining-place of glory, since the few hours in this dismal wilderness, and when in prisons, and in our sad days, a kiss of Christ is so comfortable. Oh, how sweet and glorious shall our case be, when that fairest among the sons of men will lay his fair face to our sinful faces, and wipe away all tears from our eyes! O time, time, run swiftly and hasten this day! O sweet Lord Jesus, come flying like a roe or a young hart! Alas! that we, blind fools, are fallen in love with moonshine and shadows. How sweet is that wind that bloweth out of the earth where Christ is! Every day we may see some new thing in Christ: his love hath neither brim nor bottom. O, if I had help to praise him! He knoweth that if my sufferings glorify his name, and encourage others to stand fast for the honor of our supreme Lawgiver, Christ, my wages then are paid to the full. Sir, help me to a love that never yet enough praised the Lord. I find now that the faith of the saints under suffering for Christ, is fair before the wind, and with full sails carried upon Christ: and I hope to lose nothing in this furnace but dross; for Christ can triumph in a weaker man than I am, if there be any such; and when all is done, his love paineth me, and leaveth me under such debt to Christ, as I can neither pay principal nor interest. Oh, if he would comprise myself, and if I were sold to him as a bondman, and that he would take me home to his house and fireside; for I have nothing to render to him! Then, after me, let no man think

hard of Christ's sweet cross; for I would not exchange my sighs with the painted laughter of all my adversaries. I desire grace and patience to wait on, and to lie upon the brink, till the water fill and flow. I know that he is fast coming.—*Rutherford.*

FAITH.

BY J. LYNES.

A revelation of the truth and will of God, in some way, must be a condition of faith. Faith is inconsistent with total ignorance. There can be faith no further than there is light. Faith is a condition of salvation. To believe is something which we are commanded to do, upon pain of eternal death,

The Bible distinguishes between intellectual and saving faith. There is a faith of devils, and there is a faith of saints. "Even so faith, if it hath not works, is dead, being alone. There are many passages in the Bible which distinguish between intellectual and saving faith. One produces good works, or a holy life, the other is unproductive. This shows that one is a phenomenon of the intellect merely, and does not of course control the conduct. The other must be a phenomenon of the will, because it manifests itself in outward life. Faith is not a gift, because we are commanded to exercise it, and are guilty and responsible for not possessing it. Faith is not a feeling of any kind—that is, it does not belong to, and is not a phenomenon of the sensibility.

Faith, regarded as a virtue, cannot consist in any involuntary state of the mind whatever. It is represented in the Bible, as an active and most efficient state of mind.—It works, and "works by love," and produces the obedience of faith.

Since the Bible uniformly represents saving or evangelical faith as a virtue, we know that it must be

a phenomenon of the will. It is an efficient state of the mind, and therefore it must consist in the embracing of the truth by the heart or will.

It is the will's closing in with the truths of the Gospel. It is the soul's act of yielding itself or committing itself to the truths of the word of God. It is trusting in Christ, a committing of the soul and the whole being to him, in his various offices and relations to men. It is a confiding in him, and in what is revealed of him, in his word and providence and by his Spirit. Faith is a confiding in God, and in Christ. It is a receiving of Christ for just what he is represented to be in his Gospel, and an unqualified surrender of the will, and of the whole being to him. No one can believe that which he has not heard, or that which he does not understand.

I must first understand what a proposition, a fact, a doctrine or a thing is, before I can say whether I believe it or not. We certainly can not believe, trust or confide in what we do not understand.

Evangelical faith implies the appropriation of the truths of the Gospel to ourselves. It implies an acceptance of Christ as our wisdom, righteousness, sanctification and redemption. The soul that truly believes on Christ as the Saviour of the world, as offered to all, therefore embraces and receives him for itself. Christ is represented in the Gospel, not only as the Saviour of the world, but also the Saviour of each individual.

He is embraced by the world no further than he is embraced by individuals. He died for the world, because he died for the individuals that compose the race. Evangelical faith implies an evangelical life.

This would not be true, if faith were merely an intellectual state or exercise. But since, as we have seen, faith is of the heart, since it consists in the committal of the will to Christ, it follows by a law of necessity, that the life will corre-

spond with the faith. Evangelical faith implies repentance toward God. It is an embracing of Christ and his salvation.

The will cannot be submitted to Christ, it cannot receive him as he is represented in the Gospel, while it neglects repentance toward God; while it rejects the authority of the Father, it cannot submit to the Son.

Faith implies peace of mind. In Christ the soul finds its full and present salvation. It finds justification, which produces a sense of pardon and acceptance. It finds all its wants met, and all needful grace proffered for its assistance. It sees no cause for disturbance, nothing to ask or desire that is not treasured up in Christ. It has found its resting-place in Christ, and rests in profound peace under the shadow of the Almighty.

Let us notice a few of the natural consequences of faith. A holy or obedient life results from faith by a natural or necessary law. Faith will develop every form of virtue in the heart and life, as their occasion shall arise. Faith receives, not only the atonement and mediatorial work of Christ, as a Redeemer, from punishment, but it also receives Christ as a king, to set up his throne and reign in the heart.

Faith secures to the soul communion with God. How great must be the guilt of unbelief, which refuses to accept and obey the truth of God, but sets itself up in rebellion against the light of the Gospel, and virtually accuses God of falsehood. Unbelief is one of the most provoking abominations to God there is in the universe. It is the perfection of all that is unreasonable, unjust, and ruinous. It is infinitely slanderous and dishonorable to God, and destructive to man, and to all the interests of the kingdom of God.

—The gospel is love and mercy from God to man, but it is also right and justice from man to man.

HONORING GOD IN BUSINESS.

It is certainly incumbent upon the follower of Christ to conduct his business according to other rules than those accepted by the world at large. Doing as others do, is too often the rule. We commend, as applicable to all Christians, the following testimony of the Philadelphia Yearly Meeting of Friends, on this subject. We quote from *The Friend*:

"This meeting being earnestly concerned that the service of our religious Society may not be obstructed or its reputation dishonored by any imprudence of its members in their worldly engagements, recommends * * * that none engage in such concerns, as depend upon the oft deceptive probabilities of hazardous enterprises; but rather content themselves with such a plain and modest way of living, as is consistent with the self-denying principle we make profession of; whereby many disappointments and grievous perplexities may be avoided, and that tranquillity of mind obtained, which is inseparable from the right enjoyment of even temporal things. And it is advised, that where any among us err, or are in danger of erring in these respects, they be faithfully and timely admonished.

"We affectionately desire that Friends may humbly wait for Divine counsel in all their engagements, and duly attend to the secret intimations and restrictions of the Spirit of Truth in their business, and trading, not suffering their minds to be hurried away by the inordinate desire of worldly riches; remembering the observation of the Apostle in his day, and so often sorrowfully verified in ours, that 'They who will be rich, fall into temptation and a snare;' and erring from the faith, 'pierce themselves through with many sorrows.'" * *

In minds thus bent upon seeking a more glorious inheritance than the accumulation of worldly possessions,

a concern is maintained to hold forth an example of temperance, justice, and truth; but where a defection from this simplicity of heart and heavenly-mindedness hath prevailed, it hath led into the love and pursuit of this fading world, produced the fruits of pride and ambition, and occasioned many wants which our predecessors were preserved from.

"Earnestly do we desire that all our dear Friends may be scrupulously on their guard, not to suffer their nice sense of Christian integrity to be blunted or benumbed by the examples which pass unproved in the community, but steadily adhere to that strict uprightness, in all their transactions and converse, which becomes the disciple of Christ, and which so remarkably distinguished our worthy predecessors.—How exact were they in the fulfillment of their words and obligations! How careful to avoid all evasive and insincere dealings! And how conscientious not to engage in anything of a doubtful or objectionable character! Their strictness in these respects gained for them and our religious Society a high reputation, and the Lord blessed their honest endeavors so that they prospered in the world. May their noble example influence us of the present day to follow in their footsteps, so that our conduct may bring no shade over the brightness of our Christian profession, but that walking and acting in the holy light of the Lord Jesus, we may by our example, commend our principles to those who behold us, and experience in ourselves the truth of the Scripture declaration, "The path of the just is as a shining light, that shineth more and more unto the perfect day."

"We believe the desire after large business is one of the besetting temptations of the present day, and we would affectionately entreat our members to beware of being caught with it. 'Seekest thou great things for thyself? Seek them not,' is a

language of Holy Scripture applicable, we believe, at this day, to every one who desires to be a partaker of the joys of the righteous. The happiness of man's life consisteth not in the abundance of the things which he possesseth, but in the love of God shed abroad in the heart, and daily communion with him. Trade, or business, or speculations in property, which hold out prospects of a rapid accumulation of riches, often destroy the tranquillity of the mind, and lead to perplexities which not only lessen the desire, but disqualify for a humble, patient dependence upon him, who is the Author of all our mercies, and whose blessing alone maketh truly rich. May none of our members involve themselves in worldly concerns of such magnitude, or of so absorbing a character as to disqualify them for acting the part of faithful stewards to God, in the right use of their time, their talents, and the temporal substance intrusted to their care; or prevent them from being concerned, in all things, to pass the time of their sojourning on earth, in fear, and by daily watchfulness unto prayer, to have their lamps trimmed, and oil in their vessels, that when the solemn end of time shall come, they may be prepared, through the mercy of God in Christ Jesus, to enter into the joy of their Lord."

—Bear with yourself, but do not flatter yourself. Work effectually and steadily at the correction of your faults, yet calmly, and without the impatience of self-love.—*Fenelon.*

—To be a Christian is to become a cross-bearer. It implies crucifixion. "Ye shall through much tribulation enter into the kingdom," said Christ. Christianity is not going to free us from pain, mental or physical—but it is going to give us strength and "patient continuance in well doing."—*M. H. S.*

A CONTRAST.

The contrast between saints and sinners at the judgment will be sufficient, no doubt, to demonstrate the greatness of Christ's work in redemption, in the eyes of angels and all lost spirits. But to the saints themselves, there is a shorter way of perpetuating a sense of what Christ has done for them. It is by the contrast of sinful, mortal self with redeemed and glorified self.

And this contrast will be perpetuated, we suppose, by a vividness of recollection to which we are strangers in this life. The method of doing this for the children of the ragged schools of England is this: When a child is taken out of the streets in his native filth and degradation, the first thing is to adjust the lens to the ragged little vagabond, and he is taken just as he is—dirt, dark and rags. Then he is fitted up for human society, and is educated. When he graduates, and is about to leave, this likeness is given him—this original he, himself. That likeness contains a volume of talk to him. It perpetuates his gratitude and humbles his pride. Should this young man ever be tempted to ostentation and self-conceit—that he is respectable because of his high rank and lineage—that he inherited a part of his amiableness and imbibed the rest by instinct, there is a short way of taking the big self out of him. Just ask him for his native self picture—back where he was imbibing amiableness, for instance, and you will see him shrink down to becoming dimensions.

Now, what this likeness is to this young man, in some respects will be our clear and strong recollections of what we once were. On this recollection rests, in part, the perpetuity of our gratitude and higher strains of heaven.

It will be "unto him who hath washed us in his own blood." The

recollection of what we were when Christ took us in, all unheavenly, all vile and wicked, shall go with us forever. This old picture shall not only serve to heighten our happiness, but also to increase the revenue of Christ's glory.—*Pomeroy*.

WAITING ON THE LORD.

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There may be many who think waiting on the Lord is simply a vague, unmeaning term, a myth or something of human invention. I give the following from Scripture authority for the benefit of such.

"Wait for the promise of the Father."—Acts i, 4. "For we through the Spirit wait for the hope of righteousness by faith."—Gal. v, 5. "Yea, let none that wait on thee be ashamed."—Ps. xxv, 3. "Thou art the God of my salvation; on thee do I wait all the day."—Ps. xxi, 5. "Let integrity and uprightness preserve me; for I wait on thee."—Ps. xxv, 21. "Wait on the Lord; be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord."—Ps. xxvii, 14. "Rest in the Lord, and wait patiently for Him."—Ps. xxxvii, 7. "I will wait upon thee: for God is my defence."—Ps. lix, 9. "I wait for my God."—Ps. lxix, 3. "I wait for the Lord, my soul doth wait, and in his word do I hope."—Ps. cxxx, 5. "I will wait upon the Lord."—Is. viii, 17. "They that wait upon the Lord shall renew their strength."—Is. xl, 31. "Art not thou he, O Lord our God? therefore we will wait upon thee."—Jer. xiv, 22. "It is good that a man quietly hope and wait for the salvation of the Lord." Lam. iii, 26. "The Lord is good unto them that wait for Him."—Lam. iii, 25. "Wait on thy God continually."—Hos. xii, 6. "I will wait for the God of my salvation."—Mic. vii, 7. "Therefore wait ye upon me, saith the Lord."—Zep. iii, 8. "I have waited for thy salvation, O Lord.—Gen.

xlix, 18. "I waited patiently for the Lord; and He inclined unto me and heard my cry."—Ps. xl, 1. "Our soul waiteth for the Lord: He is our help and our shield."—Ps. xxxviii, 20. "Truly my soul waiteth upon God: from Him cometh my salvation."—Ps. lxii, 1. "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for Him."—Is. lxiv, 4. "And the Lord direct your hearts into the love of God; and into the patient waiting for Christ."—2 Thes. iii, 5. "And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in his salvation."—Is. xxv, 9.

As David and others of the best men recorded in the Scriptures, waited for the salvation of God and received the promised blessing; so let us in patience wait, with faith and trust believing, resting assured that the Lord will come in his own good pleasure and open the windows of Heaven and pour upon us such a blessing as there shall not be room enough to receive it. And now, O Lord, what wait I for? My hope is in thee.—*The Friend*.

—Wisdom is the principal thing—
therefore get wisdom.

—Bushnell says: "O this great and mighty soul! Were it something less you might find what to do with it; charm it with the jingle of a golden toy, house it in a safe with ledgers and stocks, take it about on journeys to see and be seen. Anything would please it and bring it content. But it is the Godlike soul, capable of rest in nothing but God, able to be filled and satisfied with nothing but God—nothing but his fullness and the confidence of his friendship."

OUR CARES.

BY MRS. E. L. ROBERTS.

What shall we do with them? Go about burdened with them—our hearts heavy and our hands hanging down and we ready to faint because of them? Are they not often the fruit of distrust? Do they not give us to see that we lack faith? I speak of cares that cause us anxiety and uneasiness—they become a burden. Whatever the nature of such cares, they hinder our running “the race set before us,” and must be laid aside—they retard our progress heavenward. Would we not hasten to an earthly friend who offers us relief, when we stand in need of help? A greater than any earthly friend has invited all heavily-laden ones to come unto Him, and he says “I will give you rest.”

Come in the fullness and simplicity of your heart and tell Jesus all that weighs heavily upon you. Tell Him as though He had never heard of it before. Tell Him the most trying part of all your care, and you will find yourself relieved—you will begin to mount up.

If your care has reference to temporal things, as food and raiment, Jesus gives us plain directions in that wonderful Sermon on the Mount, where he points us to the birds and the lilies, and shows us His care of them, and asks, “Are ye not much better than they?” and adds, “Which of you by taking thought can add one cubit to his stature? Do we not see how unprofitable is anxious care?”

Perhaps our greatest *care* may be of a different nature. It may concern the church and the spiritual state of those about us. For this no remedy can be found but in Jesus. Much that I once thought I had to carry, I found could be laid on Him; and I only needed more faith and implicit trust to find the experience of “Be careful for nothing,

but by prayer and supplication, with thanksgiving, make your requests known unto God.” Then follow the blessed results, “And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus.” We cannot be full of care and be “filled with peace” at the same time. Jesus says unto us “My burden is light,” and surely it does not interfere with that wonderful peace which He told His disciples He would leave them, and which all true children find ruling their hearts if they keep all their cares cast on Him who “careth for us.”

HEALED.

EXPERIENCE OF MRS. A. HORNADAY.

The 5th of last November I took a severe cold on my lungs, by which I was confined to my bed for several weeks, and in that time was taking medicine externally and internally, and continued to do so for twelve or fourteen weeks, but did not get any better only for a day or two at a time, and then I would be worse than ever. I had a very bad cough, and the doctor said he could not do anything for my lungs, as they had been ailing for about fourteen years. I kept telling my husband that I had hasty consumption. As we had a sick babe I was almost compelled to sit up part of the time, but on Saturday, January 21st, I took a chill which lasted from morning until five o'clock in the evening; then the fever arose, when the pain in my left lung became almost unbearable. I knew no human aid could do me any good. Sunday night I became much worse; Monday morning my husband asked me if I wanted the doctor; I told him I was tired of medicine, and did not know what to do. He then asked me if I could trust Jesus to heal me. I felt my faith too weak for that, although I had asked him many times to heal

me at family worship. While pleading his promises, glory be to Jesus! the pain left me immediately, just as easy as a bird flying in the air! I could hardly realize that it was so.

I got up in a few minutes, and got ready and ate breakfast with the family, which I had not done for some time. My faith was not strong enough. After a little while the pain came back, but I was healed every other way. On January 25th the pain became so severe I could not rest any way, could not leave my bed without help; I felt discouraged.

In the evening I prayed long and earnestly for healing power; I received the promise I would be healed, but not just now. I told my husband in the morning I would be better, and I was. I sat up all day, helping some with the work, then walked over one mile to church and back that night, and have been getting stronger ever since. When I asked the Lord to heal me he told me I must give up all medicine, and trust him entirely. I was not willing to give up my cough medicine, but he said I must give it up. I then gave up all medicine and trusted in Jesus, and glory to his name! he healed me, and at this writing, Feb. 11th, I am growing stronger every day. In the *EARNEST CHRISTIAN* of October, 1880, an article on the ministry of healing did me much good. I am so thankful for the *EARNEST CHRISTIAN* and the truths which it advocates. Praise the Lord, O my soul! All that is within me praise his holy name.

—It is not in joining a church, and in making a profession of religion, that piety consists, but in being one with Christ, united to him in spirit, following closely his example, studying his character. We cannot be Christians without external forms and ceremonies, but external forms and ceremonies will never change the heart and consecrate the will.—
M. H. S.

RIGHTEOUSNESS NOT IMPUTED.

FROM DR. ADAM CLARKE.

The doctrine of the imputed righteousness of Christ, as held by many, will not be readily found in the Bible. It is repeatedly said that faith is imputed for righteousness but in no place here that Christ's obedience to the moral law is imputed to any man. The truth is, the moral law was broken, and will not now require obedience. It required this before it was broken, but after it was broken it required death. Either the sinner must die, or some one else in his stead; but there was none whose death could have been an equivalent for the transgressions of the world but Jesus Christ. Jesus, therefore, died for man; and it is through His blood, the merit of His passion and death that we have redemption, and not by His obedience to the moral law in our stead. Our salvation was obtained at a much higher price. Jesus could not but be righteous and obedient—this is consequent on the immaculate purity of His nature; but his death was not a necessary consequent. As the law of God can claim only the death of a transgressor—for such only forfeit their right to life—it is the greatest miracle of all that Christ could die, whose life was never forfeited. Here we see the indescribable demerit of sin, that it required such a death; and here we see the stupendous mercy of God, in providing the sacrifice required. It is, therefore, by Jesus Christ's death or obedience unto death, that we are saved and not by his fulfillment of any moral law. That he fulfilled the moral law we know, without which He could not have been qualified to be our Mediator; but we must take heed how we attribute that to obedience (which was the natural consequence of His immaculate nature,) which belongs to His passion and death. These were free-will offer-

ings of eternal goodness, and not even a necessary consequence of His incarnation.

This doctrine of the imputed righteousness of Christ is capable of great abuse. To say that Christ's personal righteousness is imputed to every true believer, is not Scriptural. To say that He has fulfilled all righteousness for us in our stead, if by this is meant the fulfilment of all moral duties, is neither Scriptural nor true. That He has died in our stead is a great, glorious and Scriptural truth. That there is no redemption but through His blood is asserted beyond all contradiction in the oracles of God. But there are a multitude of duties which the moral law requires which Christ never fulfilled in our stead, and never could. We have various duties of a domestic kind as wives, husbands, brothers and sisters, etc., that Christ could not fulfill, because He never stood in those relations. He has fulfilled none of those duties for us, but He furnishes grace to every true believer to fulfill them to the Divine glory. He who lives not in the due performance of every Christian duty, whatever faith he may profess, is either a vile hypocrite or a scandalous Antinomian.

—Christians are often hindered in doing good, and in making progress, by the recollection of some past sin and daring neglect. Now, the question should be not what did I do and think last year or last month, but what am I doing now, and what is my purpose for the future? St. Paul says: "Forgetting the things that are behind, and pressing forward." The Bible is full of encouragement to all who are in earnest today. Not one word can be found under the lids of the precious book to discourage the feeblest effort towards the attainment of a holy life. God's love and mercy towards us is so wonderful that our selfish natures are so slow to grasp its mighty truths, we think it too good to be true.

OUR FATHER'S WAY.

BY F. NETTIE WILLIAMS.

If there is a true passage in our Father's word, it is this: "I will lead them in a way they know not."

In looking back to past years I find this has been my experience. At the age of thirteen years I found that Christ was willing to be the Saviour of a little child. Death had robbed me of the idol of my childhood, and in my sorrow I turned to the Comforter. In his love and care my sore heart found rest and peace, and until I was seventeen all was well. True, it was a daily fight against the evil of my nature, but I was trusting Jesus, and what I could not do, he did. But I neglected my duty, let thoughts of the world creep into my hours of prayer, and then the clouds of unbelief began to hide our Father from view. Day after day I thought, studied, prayed, but all was dark and drear, and from doubting my Saviour's love I came to questioning his divinity. O the despair and wretchedness of those months! No Saviour to go to with my woe! No kind, sympathizing friend, who had always before been my counselor and guide. With the determination of a perverted will, I would not pray, and yet my heart was aching with its longing to tell Jesus all. My Bible became a closed book, or only opened to aid me in my evil course. But the dear Father did not mean that his child should forever stray in this weary waste, and "by a way I knew not," I was to be brought back to the fold. For months my health had been failing under the mental strain, and at last I came down to the dark valley, almost ready to enter its dreaded shades.

Then God sent his messenger of love, and by gentle, tender means, led me back to himself. When I was ready to say, "The God of my childhood shall be my guide still. I

have trusted to his care in the past: the future shall be his to direct and will," then came peace and rest. O, the sweetness of that rest! What pen can describe it? I came from under the shadows to work for the Master. "Thanks be unto God" we need not, nay, must not, lay aside our reason to accept the religion of Christ Jesus, and though perhaps we cannot see at the time why a trial is sent to us, why we are permitted to grope on in doubt and fear, yet the time will come when we can see that the hour of temptation has strengthened us. It is only through suffering we are made perfect, and no man knows his weakness or God's grace, until he is tried, and so "by a way we know not," he leads us into the sunshine of his presence.

DEVOTION.

True devotion is rational and well-founded. It takes its rise from affections, which are essential to the human frame. We are formed by nature to admire what is great, and to love what is amiable. Even inanimate objects have power to excite those emotions. The magnificent prospects of the natural world fill the mind with reverential awe. Its beautiful scenes create delight.—When we survey the actions and behaviour of our fellow creatures, the affections glow with greater ardor, and, if to be unmoved, in the former case, argues a defect of sensibility in our powers, it discovers in the latter, an odious hardness and depravity in the heart. The tenderness of an affectionate parent, the generosity of a forgiving enemy, the public spirit of a patriot or a hero, often fill the eyes with tears, and swell the breast with emotions too big for utterance. The object of those affections is frequently raised above us, in condition and rank. Let us suppose him raised also above us, in nature. Let us imagine that an angel, or any being of a su-

perior order had condescended to be our friend, our guide and patron; no person, sure would hold the exaltation of his benefactor's character, to revere him less. Strange! that the attachment and veneration, the warmth and overflowing of heart, which excellence and goodness on every other occasion command, should begin to be accounted irrational, as soon as the Supreme Being becomes their object. For what reason must human sensibility be extinct towards him alone? Are all benefits entitled to gratitude, except the highest and the best? Shall goodness cease to be amiable, only because it is perfect?—*Blair.*

EMMANUEL—GOD WITH US.

BY HANNAH PELTON.

There is a deep and significant meaning in this, one of the names of the Saviour of man: "And they shall call his name Emmanuel, which being interpreted is, God with us. This name signifies God omnipotent—all powerful. It is true that this omnipotence was pronounced dead, and was by loving hands laid away in a tomb. It is true, also, that the grave "It could not hold him." It is true that, as he stood instructing those disciples, so eager for the truth about the wonderful mysteries of his kingdom, that, as they looked upon him he was taken up; and a cloud received him out of their sight. But though they beheld him no longer with their natural eye, did it prove that he was indeed absent from them? Not at all; for an angel sent by God revealed a great secret regarding this Saviour, when he gave the name Emmanuel—God with us.

He is with his true and tried disciples now as really and truly as when he walked among men clothed in humanity.

He is with us as a conqueror of the devil. Hence all sin and dis-

case is even now under his control, when faith in his name is scripturally exercised. This same Jesus, Emmanuel, is our Jesus to-day, just as much so as he was when he had power over every manner of evil, when personally present eighteen hundred years ago. His power has not weakened by the passage of ages, for he is from "everlasting to everlasting," "the same yesterday, to-day and forever, "God with us, and no respecter of persons. His love and compassion are the same. In Matt. viii, 17, we read: "Himself took our infirmities and bare our sicknesses," and we also read: "Who his own self bare our sins in his own body on the tree."—1 Peter, ii, 24. There is certainly a similarity of expression in this reference to the mission of Jesus Christ. And that it may avail for us, there must be the forsaking and turning away from all self and sin, and a scriptural consecration to God, an implicit faith and confidence in the word—faith in the name of Jesus Christ, who ever stands before us, our Emmanuel, God with us. Discouragements and hindrances often rise up before the Christian as a formidable barrier to the true work of a Divine religion in the hearts of men. But why should our faith waver, when we have the ever present Emmanuel. Who can realize the high and exalted estate of one who has the companionship of this Emmanuel? Is not such an one as highly favored as the angels in this respect? Tried and tempted Christians, suffering and afflicted it may be, consider not the circumstances, hindrances, feelings; for the Emmanuel, God with us, is at your door or even in your very heart's home; confide and trust in him alone. He is mighty to save, strong to deliver.

—Bishop Asbury says: "I live in patience, in purity, and in the perfect love of God,

A FEARFUL PICTURE.

But now the struggle is over, I can survey the field and measure the losses. I had position high and holy. This demon tore from around me the robes of my sacred office and sent me forth churchless and Godless, a very hissing and by-word among men. Afterward I had business large, lucrative, and my voice in all large courts was heard pleading for justice, mercy and right. But the dust gathered on my unopened books, and no footfall crossed the threshold of the drunkard's office. I had monies, ample for all necessities, but they took wings to feed the coffers of the devil that possessed me. I had a home adorned with all that wealth and exquisite taste could suggest. This devil crossed its threshold and the light faded from its chambers; the fire went out on the holiest of altars, and, leading me through its portals, despair walked forth with her, and sorrow and anguish lingered within. I had children, beautiful as a dream of morning, and they had so entwined themselves around their father's heart that no matter where it might wander, ever it came back to them on the bright wings of a father's undying love. His destroyer took their hands in his and led them away. I had a wife whose charms of mind and person were such that to see her was to remember, and to know her was to love. For thirteen years we walked the rugged path of life together, rejoicing in its sunshine, and sorrowing in its shade. This infernal monster couldn't spare me even this. I had a mother who for long, long years had not left her chair, a victim of suffering and disease, and her choicest delight was in the reflection that the lesson which she had taught at her knee had taken root in the heart of her youngest born, and that he was useful to his fellows, and an honor to her who bore him. But the thunderbolt

reached even there, and there it did its most cruel work. Other days may cure all but this. Ah, me! never a word of reproach from her lips; only a tender caress; only a shadow of a great unspoken grief gathering over the dear old face; only a trembling hand laid more lovingly on my head; only a closer clinging to the cross; only a piteous appeal to heaven if her cup at last were not full. And while her boy raved in his wild delirium two thousand miles away, the pitying angels pushed the golden gates ajar, and the mother of the drunkard entered into rest.

And thus I stand, a clergyman without a cure; a barrister without a brief or business; a father without a child; a husband without a wife; a son without a parent; a man without a hope—all swallowed up in the maelstrom of drink.—*J. J. Talbot.*

JUSTIFIED.

BY KATE H. BOOTH.

The blessing of justification is greatly undervalued by many professing Christians. They seem to think that because they do not claim to be wholly sanctified to God, they are privileged to do as they please. If, perchance, they repent, it is only in a formal manner; for they remain in their sins the same as before. Why, it is nothing to be a member of the church in these days. No separation from the world, in fact no adherence to Bible doctrine is required, except a discontinuance of the grosser sins, such as drinking and swearing. If you contribute to the support of the Gospel, and attend the means of grace, you are considered a member in good standing, yea, though sad to relate, of the Methodist Church, that church of all others, which was raised up "to spread Scripture holiness over these lands." The testimony of a so-called Christian is, in substance, like

this: "I am trying to serve the Lord in my poor, humble way. I make many crooked paths, but pray for me that I continue faithful until the end." Is it the experience of a freely justified soul? No, indeed! He strikes the key-note of salvation and sings—

"No condemnation now I dread,—

Jesus, with all in him, is mine;

Alive in him, my living Head,

And clothed in righteousness divine,

Bold I approach the eternal throne.

And claim the crown through Christ
my own."

Justified souls have victory over the world. Its fashions, customs, pleasures and what are termed innocent amusements, are all renounced. Their delight is in doing good unto all men, and keeping themselves unspotted from the world.

As such souls follow on to know the Lord, they find the fruit of the carnal mind still remaining. For, although they have the victory over their evil propensities, yet, at times, they feel the uprisings of anger, pride, self-will, and revenge. Obeying the voice of the Spirit, they see, "This is the will of God, even their sanctification." In order to keep justified, they seek and obtain this saving grace.

If the blessing of justification is the lowest state of grace mentioned in the Bible, and there is no respect of persons with God, how will the average church member appear at the judgment? Let us, as professors of the Christian religion, take heed to our ways, and not only have our names on the church record on earth, but also "written in the Lamb's book of life." Then, in the day of final reckoning, we shall hear it said, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

—The true servant of God is surrounded by enemies.

UNRIGHTEOUS ENDORSEMENT.

BY EDWARD SWAN.

"Thou art weighed in the balances and art found wanting."—Dan. v, 27.

A good endorsement upon a note makes it good; even if the party by whom the note was given is not worth anything. If you sign a note for a man, and he fails, you are obliged to meet it. So when we endorse other people's productions, whether right or wrong, we shall be weighed in the same balance with them. Hence the importance of knowing the truth of what we commend, before involving ourselves.

The Holy Scriptures are given to us as a rule, by which to govern the transactions of the church militant, and no one has any authority to step outside of its teaching. God's law is laid to the character of every man, and according to the decisions made, he will have to stand or fall. "One jot or tittle shall in no wise pass from the law till all be fulfilled."—Matt. v, 18. You secure the approbation of God in proportion to your obedience to his requirements. To enjoy his approbation, you must be a loyal subject, and involve yourself in nothing contrary to his laws.

Everything, whether animate or inanimate, has its laws, which resent the slightest infractions. Infuse into the body deadly poison, and the consequence, if let alone, is death. A small worm may kill the most productive tree in your orchard. A man may sever his windpipe, and death will be the result. Why all this? The laws by which they were governed were broken. The Lord, by his Spirit, writes his laws in our hearts, and expects us to obey them. Death is the result of sinning. "The soul that sinneth, it shall die."—Eze. xviii, 4. Whether gradual or instantaneous is best known to God. The Bible assures us we may grieve the Holy Spirit so that it

will never return again. On the other hand, one may live most of his probation, and then repent and avail himself of the atonement of Christ. But O how dangerous to postpone so weighty a matter? "For what will it profit a man, if he gain the whole world and lose his own soul? Or what will a man give in exchange for his soul?"—Matt. viii, 36-37. That problem has never been solved, neither indeed can be. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."—Matt. xxii, 37-40.

—John Fletcher testified: "I declare unto you in the presence of God the Holy Trinity, I am now dead indeed unto sin."

—Carvosso says: "I then reviewed the full witness of the Spirit, that the blood of Jesus had cleansed me from all sin. I was emptied of self and sin, and filled with God."

—Professor T. C. Upham testifies: "I was distinctly conscious when I reached it. I was then redeemed by a mighty power, and filled with the blessing of perfect love."

—Rev. Robert Curran, M. D., says: "In my case, the struggle against my unbelieving nature went on over two years; but when my faith laid hold on Christ as a complete Saviour from all sin, my soul leaped into the fullest liberty."

—The natural world about us—the sky, the sun, the fleecy clouds—the tiny daisy at our feet—produce in our souls just that measure of happiness which we are prepared to receive. Just so in the spiritual world. If the kingdom of God is within us—how quickly we respond to that which is spiritual about us.—*M. H. S.*

TEMPTATIONS OF THE SANCTIFIED.

"Are those who are sanctified tempted?" I once heard a godly preacher put this question, in presence of the audience which he was addressing. Having put the question, he immediately answered in the affirmative. "But," he proceeded to say, "there is this difference between the temptations of sanctified persons and other Christians, viz, the temptation in the latter case falls a spark of fire upon tinder, and bursts into a flame; but in the former it falls like a spark of fire upon the waters of the ocean, and is at once extinguished." The illustration was undoubtedly to a great extent, apposite and powerful. The preacher suddenly left the subject: at this very point and turned to something else; and I cannot deny that I felt, as one of the audience, that I should have been pleased if it had fallen within the plan of his remarks to have given some explanation as to the nature of the temptations of the sanctified heart. This is an important topic; and I will undertake to offer a few suggestions in relation to it.

1. Temptations, it will undoubtedly be conceded by those who have paid attention to the subject, are objects which are presented by the intellect to the sensibility and the will; and are of such a nature that they have a tendency to induce or cause those sensibilities, (that is to say the appetites, propensities and affections) and also in the will, an inordinate, excessive or perverted action. The incipient and what may be termed the innocent stage of the temptation, is when the object which is the medium of temptation, is first presented to us intellectually; that is to say, in our mere thoughts and perceptions. Our Saviour was tempted by having the kingdoms and wealth of this world presented to him, as an object of desire; but the

temptations went no farther than the thoughts; it had no effect on his will or desires; but was immediately rejected. It was necessary that the object of temptation should exist intellectually; in other words, that it should exist in the thoughts or be perceived and thought of. Without this, viz: the perceived or intellectual presence of the object, it is entirely clear, that there could not possibly any such thing as temptation exist to this extent without it. The temptations, for instance, to which the Saviour was subjected were in every instance entirely without sin; for the simple reason that they did not go beyond the thoughts; they did not enter into the emotions, or desires; they excited no favorable or assenting feeling; they caused no accordant action of the will, but were instantly repelled. To use the illustration of the worthy preacher whom I have referred to, they were not like sparks thrown upon tinder, and kindled into a blaze, but rather like sparks thrown upon the ocean and instantly extinguished.

We may illustrate the subject further in this way: An individual (we will suppose he is a poor man) is passing along the street, and as he is going along he sees by the wayside some article of clothing, furniture or provision, which it would be convenient for him to possess. Satan, who is ever on the watch on all favorable occasions, suggests to him to steal the article. The temptation is presented to him intellectually; it is necessarily received into the thoughts so far as to be distinctly perceived; otherwise it could be no temptation. It is to this extent and in this manner, that the evil one has power to tempt us. But if the poor man immediately rejects the temptation which is presented; if it makes no impression upon his emotions and desires, but his whole heart rises up against it; then it passes away from him without sin. On the contrary, his virtue is proved,

his virtuous principles are strengthened and he has been benefited rather than injured.

2. A second and very interesting inquiry is, *how is it done?* What is the secret power, by means of which sanctified persons are enabled to repel so effectually the temptations which are presented to them, and to quench the fiery darts of the adversary? Some seem to suppose that ordinary appetites, propensities, affections, which are common to human nature, do not exist in sanctified persons; that they are eradicated, taken away entirely; and that it is on this account that temptations do not have that effect which they have in the case of other persons. But this is a very great mistake and liable to lead to very disastrous consequences. A person who adopts this erroneous opinion, will be likely after a time to become careless; to neglect by degrees the sanctifying instrumentalities of watchfulness, prayer and faith; and to plunge at last into the wickedness and wretchedness of what has sometimes been termed Antinomian Perfectionism. If Satan can lead those who are aiming at sanctification or who profess sanctification into this snare, he will effectually secure their destruction. Indeed, on the supposition that the natural sensibilities, which include various emotions and desires natural to man, are eradicated and destroyed, there can be no such thing as temptation. And on that doctrine we should at once be placed in a more favorable situation than our Saviour, who was tempted in all points as we are yet without sin. It is to be kept in mind therefore, that the sanctified person still remains in his human nature; that he hungers and thirsts as other people do; that he has the appetites and propensities which lay the foundation of family relations; that he loves his children, his parents and other relatives; that he suffers fatigue and sickness; that he is griev-

ed, troubled and perplexed, and that even displeasure and anger, as is evident from what is witnessed in the life of our Saviour, are not entirely excluded. And thus we see how he can be tempted and greatly tempted. And here the question returns, What is the secret power by means of which sanctified persons are enabled to repel so effectually the temptations which are presented to them.

The answer is by the prayer of faith offered up simultaneously. The tempted person says, "Preserve me, O God, in this hour of need." "Spare me and help me in this hour of trial;" "Leave me not to fall into the hands of my enemy." He not only desires this assistance, which is one element of the prayer of faith, but what is equally important, he believes that God hears, and that in accordance with many promises, such as his grace is sufficient for us, and that he will not suffer us to be tempted beyond what we can bear; he is in fact present with him to aid, protect and to bless. Having learned to live by faith, which to many is a new and hidden way of living, his prayer ascends to the throne of the great God with the rapidity of lightning, so that it meets and confronts the temptation as soon as it is presented to his thoughts. And not only this; being the prayer of faith, it is a mighty prayer. It is true that it is exceeding simple in object and words, being, in this respect, modeled upon the Lord's prayer; it touches the heart of everlasting love; and, if we may allow the expression, it draws down upon his soul the shield and covering of a Saviour's blood. It is in that fountain, in the precious blood, and not in the mere deadness and coldness of his affections that the fiery darts of the adversary are always quenched.

3. As sanctified persons, as well as others, are constantly exposed to temptation, it seems to follow and should ever be kept in mind,

that there is no such thing as absolute and unchangeable holiness in the present life; that is to say, a holiness from which there is no possibility of falling away. Holy persons live not only by faith on the Son of God, but they live by the moment. There is a constant application by faith to the sufficiency which there is in Christ, so that they say, "I live, yet not I but Christ liveth in me." So that holiness here on earth is nothing more or less than perpetual warfare (or at least liability to perpetual warfare), crowned with perpetual victory. "And this is the victory that overcometh the world, even our faith." Let no one suppose because he has gotten the victory, that the warfare has ceased, and that he can lay aside that shield of faith, without which the fiery darts of the adversary cannot be quenched. This would be placing us, as has already been intimated in a better situation than our Master who had buffetings and trials to the end. Nevertheless the victory is ours if we keep constantly and firmly upon the shield of faith, and just as certainly as it was our Saviour's.

4. In connection with what has been said, I wish to remark briefly in regard to "being cleansed from sin." There seem to be two leading ideas involved in such expressions.

(1.) The sense of condemnation which hangs so heavily on most Christians, is taken away. Persons who are cleansed from sin, have an entire, consoling and precious belief that their sins are truly pardoned. The dark stain of their past pollution is washed out in the crimson flood; and, in respect to all past transgressions, however numerous and aggravated they may be, their souls are at rest.

(2.) They have a consciousness that everything at the present moment, is right within. The love of God is so restored and built up in their hearts, that all the appetites, propensities and affections are kept

in the right place. And consequently, sin which consists in the wrong or perverted exercise of these principles, is cast out. In this state of mind they have a delightful feeling of inward purity and peace. To the eye of internal consciousness, their souls, instead of being spotted and clouded with transgressions, exhibit the clearness of a cloudless sky, and the calmness of a summer's lake. Hence it is, that the expressions "being cleansed from sin," besides being Scriptural very naturally and powerfully express the real state of mind.

But it should ever be remembered, as we have already had occasion to intimate, that this cleansing, this subjection of the inward principles to all right action and exclusion of all wrong action, is not absolutely and unchangeably given in present life; but it is given conditionally and momentarily. The application of Christ's blood which makes us clean to-day, will not of itself suffice for to-morrow. If we cease to exercise a full faith in Christ, and thus cease to have the love of God shed abroad in our hearts, we shall at once find the inward principles of action, which are natural to us, and which are good in their place, becoming inordinate and sinful; and both the fact and the consciousness of spiritual cleansing will be immediately taken away. There must be constantly repeated acts of faith, and a continual application of Christ's blood. I agree, therefore, with the writer of a valuable communication who says: "The blood of Jesus cleanseth. Mark, it is the present tense. The sacrifice must be a living (present and continual) sacrifice. I now, this present moment, offer all, and the sacrifice is cleansed. I continue the succeeding moment to offer all, and I continue to feel its efficacy; and to the soul that thus continues to live in the spirit of sacrifice, the veracity of the immutable Jehovah is pledged."

Permit me, Mr. Editor, to say in conclusion, that the doctrine of holiness when rightly understood, is defensible on rational and philosophic as well as Scriptural grounds. It is such a doctrine as right reason approves, and it commends itself to the common sense and conscience of mankind. No man need be ashamed of it; and blessed are they who receive it and practice it.—*T. C. Upham.*

WE MUST BE HOLY.

We must be holy on earth before we die, if we desire to go to heaven after death. If we hope to dwell with God forever in the life to come, we must endeavor to be like him in the life that now is. We must not only admire holiness, and wish for holiness; we must be holy.

Holiness cannot justify and save us. Holiness cannot cover our iniquities, make satisfaction for transgressions, nor pay our debts to God. Our best works are no better than filthy rags, when tried by the light of God's law. The righteousness which Jesus Christ brought in must be our only confidence; the blood of atonement our only hope. All this is perfectly true, and yet we must be holy.

We must be holy, because God in the Bible plainly commands it. "As he which hath called you is holy, so be ye holy in all manner of conversation, Because it is written. 'Be ye holy, for I am holy.'"—1 Pet. i, 15, 16.

We must be holy, because this is one great end for which Christ came into the world. "He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again."—2 Cor. v, 15.

We must be holy, because this is the only sound evidence that we have a saving faith in Christ. "Faith, if it hath not works, is dead, being alone. As the body without the spirit is dead, so faith without

works is dead also."—Jas. ii, 17, 26.

We must be holy, because this is the only proof that we love the Lord Jesus Christ in sincerity. What can be more plain than our Lord's own words? "If ye love me keep my commandments." "He that hath my commandments and keepeth them, he it is that loveth me."—John xiv, 15, 21.

We must be holy, because this is the only sound evidence that we are God's children. "As many as are led by the Spirit of God, they are the sons [of God]."—Rom. viii, 14. "Whosoever doeth not righteousness is not of God."—1 John iii, 10.

Lastly, we must be holy, because without holiness on earth we shall never be prepared and meet for heaven. It is written of the heavenly glory, "There shall in nowise enter into it any thing thing that defileth, neither whatsoever worketh abomination, or maketh a lie."—Rev. xxi, 27. St. Paul says expressly: "Without holiness no man shall see the Lord."—Heb. xii, 14.

Ah, reader, the last text I have just quoted is very solemn. It ought to make you think. It is written by the hand of inspired men; it is not my private fancy. Its words are the words of the Bible, not of my own invention. God has said it, and God will stand to it. "Without holiness no man shall see the Lord."

Surely it is a text that ought to make you consider your ways and search your hearts. Surely it should raise within you solemn thoughts and send you to prayer.

You may try to put me off by saying, "I feel much, and think much about these things; far more than many suppose." I answer, this is not the point. The poor souls lost in hell do as much as this. The great question is not what you think and what you feel, but what you are and do. Are you holy?

You may say, "It was never meant that all Christians should be holy; and that holiness such as I have de-

scribed is only for saints and people of uncommon gifts." I answer, I cannot see this in Scripture. I read that "every man who hath hope in Christ, purifieth himself,"—1 John ii, 3. "Without holiness no man shall see the Lord."

You may say, "It is impossible to be so holy, and to do our duty in this life at the same time; the thing cannot be done." I answer, you are mistaken; it can be done. With God on your side, nothing is impossible. It has been done by many. Moses, and Obadiah, and Daniel, and the servants of Nero's household, are all examples that go to prove it.

You may say, "If we were so holy, we should be unlike other people." I answer, I know it well. It is just what I want you to be. Christ's true servants always were unlike the world around them—a separate nation, a peculiar people; and you must be so too, if you would be saved.

You may say, "At this rate very few will be saved." I answer, I know it. Jesus said so eighteen hundred years ago. Few will be saved, because few will take the trouble to seek salvation. Men will not deny themselves the pleasures of sin and their own way for a season. For this they turn their backs on an inheritance incorruptible, undefiled, and that fadeth not away. "Ye will not come unto," says Jesus, "that ye might have life.—John v, 40.

You may say, "These are hard sayings; the way is very narrow." I answer, I know it, Jesus said so eighteen hundred years ago. He always said that men must take up the cross daily; that they must be ready to cut off hand or foot, if they would be his disciples. It is in religion as it is in other things, "There are no gains without pains." That which costs nothing is worth nothing.

Whatever you may think to say, you must be holy if you would see the Lord. Where is your Christianity if you are not? Show it to

me without holiness if you can.—You must not merely have a Christian name and Christian knowledge, you must have a Christian character also. You must be a saint on earth, if ever you mean to be a saint in heaven. God has said it, and he will not go back: "Without holiness, no man shall see the Lord." "The pope's calendar," says Jenkyn, "only makes saints of the dead, but Scripture requires sanctity in the living." "Let not men deceive themselves," says Owen; "sanctification is a qualification indispensably necessary unto those who will be under the conduct of the Lord Christ unto salvation; he leads none to heaven but whom he sanctifies on the earth. This living Head will not admit of dead members."

Surely you will not wonder that Scripture says, "Ye must be born again."—John iii. 7. Surely it is clear as noon-day, that many of you need a complete change—new hearts, new natures—if ever you are to be saved. Old things must pass away, you must become new creatures.—Without holiness, no man, be he who he may, shall see the Lord.

Reader, consider well what I have said.

Do you feel any desire to be holy? Does your conscience whisper, "I am not holy yet, but I should like to become so?" Listen to the advice I am going to give you. The Lord grant you may take it and act upon it.

Would you be holy? Would you become a new creature? Then begin with Christ. You will do just nothing till you feel your sin and weakness, and flee to him. He is the beginning of all holiness. He is not only wisdom and righteousness to his people, but sanctification also. Men sometimes try to make themselves holy first of all; and sad work they make of it. They toil and labor, and turn over many new leaves, and make many changes, and yet, like the woman, with the issue of blood before

she came to Christ, they feel nothing bettered, but rather worse. They run in vain, and labor in vain; and little wonder, for they are beginning at the wrong end. They are building up a rock of sand; their work runs down as fast as they throw it up. They are baling water out of a leaky vessel; the leak gains on them, not they on the leak.—Other foundations of holiness can no man lay than that which God has laid, even Christ Jesus. Without Christ we can do nothing. It is a strong but true saying of Traill's, "Wisdom, out of Christ is damning folly; righteousness out of Christ is guilt and condemnation; sanctification out of Christ is filth and sin; redemption out of Christ is bondage and slavery."

Would you be holy? Would you be a partaker of the divine nature? Then go to Christ. Wait for nothing. Wait for nobody. Linger not. Think not to make yourselves ready. Go and say to him in the words of that beautiful hymn:

"Nothing in my hand I bring,
Simply to thy cross I cling;
Naked, flee to thee for dress;
Helpless, look to thee for grace."

There is not a brick nor a stone laid in the work of our sanctification till we go to Christ. Holiness is his special gift to his believing people. Holiness is the work he carries on in their hearts, by the Spirit whom he puts within them. He is appointed a Prince and a Saviour, to give repentance as well as remission of sins. To as many as receive him he gives power to become the sons of God.—Holiness comes not of blood—parents cannot give it to their children; nor yet of the will of the flesh; man cannot produce it in himself; nor yet of the will of man—ministers cannot give it to you by baptism. Holiness comes from Christ. It is the result of vital union with him. It is the fruit of being a living branch of the true vine. Go then to Christ, and say, "Lord, not only save me

from the guilt of sin, but send the Spirit, whom thou didst promise, and save me from its power. Make me holy. Teach me to do thy will.

Would you continue holy, when you have once been made so? Then abide in Christ. He says himself, "Abide in me and I in you; * * * he that abideth in me and I in him, the same bringeth forth much fruit." John xv, 4-5.

He is the Physician to whom you must daily go if you would keep well. He is the manna which you must daily eat, and the rock of which you must daily drink. His arm is the arm on which you must daily lean, as you come up out of the wickedness of this world. You must not only be rooted, but you must also be built up in him.

Reader, may you and I know these things by experience, and not by hearsay only. May we feel the importance of holiness far more than we have ever done yet.—*Rev. J. C. Ryle.*

—Follow peace with all men, and holiness without which no man shall see the Lord.

—Always have a word with God before you enter into conversation with men.

—When doing what is right the heart is easy and becomes better every day; but when practicing deceit the mind labors, and every day becomes worse.—*Luther.*

—When Aristides, the Athenian general, sat to arbitrate a difference between two persons, one of them said, "This fellow accused thee at such a time." To whom Aristides replied, "I sit not to hear what he has done against me, but against thee." If a heathen give such light, how should a Christian shine. "If, therefore, thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." Not the coals of vengeance to consume him, but the coals of kindness to soften him.

BAPTISM OF THE HOLY GHOST.

Some persons are so busy working for God, that they cannot take time to seek the baptism of the Holy Ghost. The position of perhaps many Christians, and even ministers, may be illustrated by the following fact. Many years ago, a class of young men, having finished their course of theological studies, were on the eve of entering the sacred ministry. The world was before them; some were destined to heathen ground, others felt called to tarry among the Churches at home. At that juncture, the Spirit of God, in a most wonderful manner, convinced them that they were not yet prepared to go forth. They saw that there was one thing they could not say—"The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel." They were confounded; what should they do? They were thrown upon their faces—they cried for spiritual anointing. While they were in this position, a friend to whom they were devotedly attached—for he had formerly been a class-mate—providentially came into the place. He was an Anti-Slavery agent. He was soon penetrated with the conviction that he needed the very blessing which they were seeking. In this state he was called upon, at the close of a sermon, to pray. He knelt in the desk to pray, but was instantly so struck with a sense of his condition, that his lips were sealed. There was silence for some time; he then uttered a deep groan, and remained speechless. This was followed by an outbreak of agonizing prayer and tears among his friends in his behalf. Seldom, perhaps, has a more awfully solemn scene been witnessed. He, however, obtained no relief. The next day he was besought to throw up everything, and seek the Lord till He should be found of him. This he deliberately

declined, on the sole ground that his obligations to God in the Anti-Slavery cause were such that he could not take time. To his friends this seemed a fearful decision. They felt that God, in His providence, had brought His servant among them expressly to bless him. The cup was presented, was pressed upon him, but he declined it.

Reader, is this a picture of your situation? Are you a preacher of the precious Gospel; and are you sensible that you lack the unction of the Holy One, and are you yet so occupied with the round of your pastoral and ministerial duties, that you have no time to seek this indispensable blessing? Will you, dear man of God, delude yourself with such a plea? How will it sound at the judgment? "As Thy servant was busy here and there, he was gone." Think you not the Head of the Church will say, "So shall thy judgment be; thyself hast decided it?"

Are you an officer in the Church, or a private member, and are you so much engaged for the conversion of sinners, that you have no time to seek the baptism of the Holy Ghost? Go and learn wisdom of the Psalmist—"Restore unto me the joy of Thy salvation, and uphold me with Thy free Spirit; then will I teach transgressors Thy ways, and sinners shall be converted unto Thee."

The only true economy of time, is to seek first that without which nothing can be effectually done.

The sequel, as given by Dr. Mahan, is full of warning.

The scene above described occurred more than forty years ago. I was present, and witnessed the occurrence. Most, if not all, of the young men who thus "waited the promise of the Father," obtained what they sought, and went forth on their various missions "in the power of the Spirit," and, as a consequence, did good service in the cause of their Divine Master. But what of the

individual who then and there "quenched the Spirit?" At the time referred to, he had a national reputation, and as an advocate of the cause of temperance, and of the rights of the slave, had no compeer in the United States. In the "Memoir of Mr. Finney," the conversion of this individual is narrated as one of the most remarkable events of the kind known in the progress of those memorable revivals of former years. On the occasion referred to, Brother Finney had preached a most impressive discourse, a discourse which tended to induce in all minds a full and complete consecration to Christ, and fervent prayer and supplication for a baptism of the Holy Ghost. Our friend was then requested by the speaker to lead the congregation in such consecration and prayer. He came forward and kneeled, and the scene above described followed. He subsequently admitted that as he was about to open his mouth in prayer, the conspicuous attitude in which he stood before the nation, as contrasted with the act of humiliation in which he was then engaged, came distinctly before his mind, and the pride of his heart rose against such humiliation. It was the conflict between such pride of heart and an absolute conviction of what God and duty then and there demanded of him, that occasioned the deep groan referred to. Pride, and the love of the praise of men prevailed, and the Spirit was quenched. He accordingly hastened from our midst, under the professed plea that duty called him to his field of labour. The sequel I relate with pain, and relate it only as an admonition to the reader. Some time after this, we received a letter from our friend, admonishing us that we should continue to live far below our privileges, as long as we retained our present veneration for the Bible, and made as much as we did of prayer, the Sabbath, and so-called means of grace, and that if we would obtain real, Divine

illumination, we must turn from all such vain helps, and, in passive expectancy, wait for the Spirit's direct and immediate teachings and impulses. As for himself, he said that he had not only "ceased from man," but from all reading and study, even of the Bible, and from all forms of so-called religious service. "You need not," he said, "suppose that I shall always continue in the passive, unthinking, and unreflective state in which I now am, but may expect to hear of my being out and moving the public mind, as I have never done before." The expected illuminations and impulses, however, never came. After a while, his whole being revolted against the very idea of religion itself. He "denied the Lord that bought him," "made shipwreck of the faith," and renounced Christianity, with its sacred Word and ordinances.

In receding from the light of God, he seemed to lose all interest in all that concerned the well-being of man. For more than forty years, and that amid all the moving events around him, has his tongue or pen never moved at all, I believe, in behalf of temperance, the cause of the slave, or any other thing that concerns the well-being of man or beast. From being a star of the very first magnitude, he descended to a rayless state in which he became one of the least conspicuous and most un-influential of all his countrymen. None who know the facts, hesitate to attribute his deep eclipse to that fatal act of quenching the Spirit on the occasion above referred to.

We have in such a fact, a solemn admonition to give earnest heed to the command, "Quench not the Spirit," an event which always occurs—when it does occur—in circumstances like those in which our friend was on the occasion above narrated, circumstances in which opportunities for great enlargement are presented, and the light of the soul is put out by a refusal to lay

hold of the golden opportunity. Christ, at that solemn moment, had set before our friend "an open door." Had he then and there entered in, he would have "shined forth as the sun in the kingdom of our Father."

Turning away, as he did, under a motive so unhallowed, he fell as a rayless orb into "the palpable obscure" of stolid unbelief. Under the following circumstances, individuals are in special danger of thus doing such fatal injury to their immortal interests:—

1. When the Spirit of God has clearly convicted a sinner of the "error of his way," and has induced in his mind a distinct apprehension of the way of salvation in Christ, there is but a single step between the soul and life eternal. That step taken, and there is joy in heaven over the result. Let the sinner, at this momentous crisis, "draw back," and the probable result is, a quenching of the light of his soul for life, and an eternity to come.

2. After conversion, when evidence is presented to a believer that he is privileged to rise to a higher platform of holy living than that on which he is now moving, and he rejects the light presented, or refuses candid enquiry upon the subject, he never after that continues to enjoy the light in which he previously walked. He then and there "quenches the Spirit," and darkness deeper than he had before known comes over him. After President Finney, Professor Upham, myself, and others, had laid before the American churches the evidence we had of the truth of the doctrine of Entire Sanctification, and had verified the doctrine by Scripture proofs, which none have ever attempted to refute, multitudes who were confounded by the evidence presented, scornfully rejected, and bitterly opposed, the doctrine. The result was a manifest darkening of the light in which they formerly walked. Ministers of the Gospel who had formerly possessed

wonderful power in promoting revivals of religion, and were called by the Churches in all directions to aid them in the work of saving souls, almost, or quite, totally lost that power, and never again recovered it. Revivals were unknown under their ministry. The doctrine of the Higher Life is now so distinctly before the public mind throughout Christendom that no one can oppose it, or refuse to examine the subject, without "quenching the Spirit."

3. But when any believer has attained to a distinct apprehension of "the glorious liberty of the sons of God" to which he is privileged to attain, what an open door has Christ now set before him! He has but to wait in fixedness of trust, and in full consecration, "the promise of the Father," and ere long the Holy Ghost will fall upon him, as he did upon the disciples at the beginning, and "God will make known to him the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory." Let him, on the other hand, simply neglect the subject, or draw back, as our friend did, in view of any sacrifices of worldly pride and worldly interest, and he will "quench the Spirit," and it may be put out forever the light of his soul. Let nothing, reader, keep you outside the open door set before you.

4. Finally, when individuals have attained this privilege, a new peril awaits them. They may walk on in the light, abounding more and more in love, and in all the fruits of the Spirit. God will then "be unto them an everlasting light, and their God their glory." Or they may stop in their course, concluding they have received all that God has provided for them. Their light, in that case, will grow dim, and, if not renewed, will go out in darkness. "Our inner man" must be "renewed day by day," or we shall quench the Spirit, and not hold fast what we have. At the close of an address which

we once delivered on this great theme, several individuals instantaneously arose and came forward, the foremost one repeating these words, which we would never forget: "We will walk, we will walk in the light, in the light of God." Let this be our fixed motto, reader, and darkness will never overtake us.—*Divine Life.*

HOW LONG WILL YOU LIVE?

You will live forever.

There are no dead. The blow which struck asunder body and spirit did not end the spirit's life. And so the countless myriads of the past, whose dust has long since mingled with the soil, "still live." The men, women and children of Noah's day, and Abraham and David's—the motley tribes that herded beneath the crescent of the Arabian prophet—the swarms of Goth and Hun, Tartar and Vandal, that swept the plains of the Eastern world—the red men that roamed the forests of the Western world, and left in mounds and tree-grown ruins the dim history of their earthly existence—all these are yet alive. They cannot die. Immortality is their birthright and inheritance. With the first breath of life they inhaled immortality.

You, too, are henceforth eternal. The life you have begun is an endless life. You have only crossed the threshold. The countless ages lie before you stretched out in immeasurable distance. When you have trod the paths of those years or millions of years which you can reckon up, there will still lie before you as many more, fresh and new like the first—and so on forever and ever. As a traveller can discern his pathway winding among the hills till far off on the horizon it seems to end, but when he reaches the place there stretches the path again away to the hill-top,—so will the ages of your endless life lie before you ever the same, age following age, cycle following cycle, till all

your powers of computation and measurement have been baffled and silenced—and yet you have scarce begun! The never-ending eternity stretches out just as far ahead as when you took the first step of the journey.

How long will you live? You will live forever. And your life there will depend on your life here.—Every day, as you complete it, will appear in the years to come—every hour, every moment, as it hurries on its way, leaves a page to read before the throne. Every word, every act, every thought and feeling of your heart, records itself imperishably in the memory of One who never forgets. You are writing your life for eternity.

In a gallery in Paris hangs a famous picture by Murillo, of an old Spanish monk seated at his desk.—He had begun the chronicles of his life. Death had summoned him before the work was done; but he had sought and obtained leave to return to earth and finish it. You see in the monk's pale face a more than natural energy. Those sunken eyes had looked "beyond the veil," and gleam with the visions of eternity.—The soul within has communed with the unseen world, and beheld face to face "Him who is invisible."—And the solemn task is renewed with the earnestness of one who has passed the fading scenes of time, and is absorbed in the realities beyond.

So let the record of your life be written as in the light of eternity.—Look beyond and see the unutterable things which shall soon surround you when you stand before your Judge. Behold your endless life—your speedy departure. Oh, heedless soul, I adjure you to prepare for that eternity—and write now such a life-record of faith in Jesus Christ and obedient service toward him, as that you may read it in eternity with joy.

—Malice is the very image of the devil.

EDITORIAL.

SECTS.

There is a great deal said about sects in a certain class of papers calling themselves "holiness journals." They use language which implies that belonging to any body of Christians is, in itself, a great if not a mortal sin. As some honest souls are being led astray by their teachings, we propose to examine this subject briefly, in the light of Scripture and of reason.

The first thing necessary to a proper understanding of any subject is a clear understanding of the terms employed.

The word, "sect," is from the Latin "*Secare*," to cut off, to separate. The word *section* is from the same root. Hence, a sect is a portion cut off, or separated from a body of which it forms a part. A sect of Christians is a part of the entire Christian body, separated from the rest by some peculiar doctrines or tenets which they hold exclusively, or to which they give especial prominence. This we believe is a fair definition of the word, sect, as commonly used by those who know the meaning of the words which they use.

Is it, then, wicked to belong to a Christian sect? It would seem as if to fairly state the question is to answer it. But as some are unsettled and others have wrong opinions upon this subject, we give a few reasons why belonging to any sect is not of itself sinful.

1. If any number of Christians are to act together, they must of necessity constitute a sect. It is simply impossible for any man to bring the whole body of Christians to his way of thinking and acting on all subjects pertaining to a Christian life. To seriously undertake it would appear to imply mental unsoundness. Hence, those who oppose sects are themselves a sect. More than this, they are divided into sects among themselves. Some make the washing of feet as a religious ordinance the basis of

Christian fellowship; others a belief in the speedy second coming of Christ others a belief in the doctrine of holiness coupled with a spirit of intolerance and denunciation towards those who disagree with them. Unwritten law is considered by our courts as binding as legislative enactments. We think that we are safe in saying that no organized denomination of Christians holds its members to its written creed with the rigidity that the no-sect leaders do their adherents to their unwritten creed. Yield to them, think as they think, and act in accordance with their wishes, and you are warmly indorsed as a Christian. Disagree with them and you are disfellowshipped. We have seen a good deal of bigotry and intolerance among the sects, but by far the most bigoted, fierce, denunciatory, uncharitable people we ever met with, belonged to the sect, no-sect. Are you acting in harmony with others in endeavoring to promote the cause of Christ? Do you not act with them instead of acting with others because you agree in your views of what a Christian should be and do? Are there any Christians in the world besides yourself and those with whom you are associated? Then you constitute a sect.

2. The proper administration of government among Christians as such requires a visible organization. Some are opposed to all church government, because they are unwilling to be governed. They have no spirit of submission. But true Christians are willing to be governed. They do not ignore such passages as these: "Obey them that have the rule over you, and submit yourselves."—Heb. xiii, 15. "Remember them which have the rule over you, who have spoken unto you the word of God."—ver. 7. "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you."—1 Thess. v, 12. All such passages imply an organization. Whatever might have been the case when Christians were few and persecuted, often with the loss of

property and of life, it is now impossible to bring all Christians into one outward organization. Hence if there is any proper government among them there must be sects. A small body of troops may have but a single set of officers, but a great army must have its divisions, its brigades and regiments.

3. The proper protection of the rights of individual Christians demands that there be organization, and hence sects. Never was a Christian association so pure but that improper persons will insinuate themselves among them. Never were great numbers so thoroughly converted but that some backslid.

Of the twelve apostles, Satan entered into one. After the great pouring out of the Spirit on the day of Pentecost, Ananias and Sapphira were found among the believers. Paul, writing to some of his converts, said, "I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another gospel."—Gal. i. 6. If those who were never converted and those who backslide would not pretend to be Christians, the exercise of discipline would not be necessary. But such persons sometimes make the highest professions. Some of them assume to be teachers. If they are allowed to go on, the whole body is scandalized by their un-Christian spirit and practices. If they are disciplined, who shall administer the discipline? No one has any authority to cite them to trial. Shall they be condemned without having an opportunity to make a defense. The old Romans were heathen. But one of their representative men said, "It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him."—Acts xxv. 16. Shall Christians be less observant of the forms of justice? Shall they take from a man that which is dearer than life,—his standing as a Christian—without giving him an opportunity to be

heard in his own defence? The "sects" sometimes condemn good men on frivolous pretexts, after a sham trial. Even a sham trial is better than no trial. It generally affords an opportunity to make public the facts in the case. But the no-sect sect, if it condemns a man at all, does it without even the shadow of a trial. It has no means of showing his guilt or innocence under those forms which experience has shown is essential to the preservation of the rights of the individual. It makes of the leader of the sect no-sect a spiritual dictator, an irresponsible pope. A case in point has recently occurred.

"The Gospel Trumpet" is the name of an organ of the sect no-sect. In a late issue there is in the editorial columns an article with the heading, "An Open Letter of Bible Love," to two of the holiness evangelists, a man and a woman, formerly co-laborers of the editor. The man he charges with "getting his living under a hypocritical holiness garb," and of being guilty of other things which we do not care to mention in our columns.

The woman he addresses in a similar strain.

Now all he says may be true. We know nothing of the facts in the case. The editor gives no proofs, nothing but his own assertions and denunciations. Suppose it is true; what right has the editor to try, condemn and execute those parties, without citing them to trial and giving them a chance to be heard in their own defence? Are they under his authority? Who placed them there? The very essence of no-sectism is the assumption that God's children are all equal in authority and that they are accountable to none but God alone. "Who art thou that judgest another man's servant? To his own master he standeth or falleth."—Rom. xiv. 4. Are the professed children of God to be governed by lynch law? Yet under the no-sect theory no other government is possible. The rule laid down by Christ for the treatment of of-

fenders is plain. "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican."—Matt. xviii, 15-17. But these people do not believe in a visible, organized church, before whom an alleged offender can be brought. Hence they have no means of taking this last and most important step in church discipline.

4. Christianity itself in its origin was called a sect. And we have not the slightest intimation that the Apostles resented the imputation. Paul was called "A ring-leader of the sect of the Nazarenes,"—Acts xxiv, 5. The chief of the Jews at Rome said to him: "As concerning this sect, we know that everywhere it is spoken against."—Acts xxviii, 22. Paul did not deny that he belonged to this sect. He did not say that he did not believe in sects, but admitted the fact that he belonged to one, and gave the called for explanation.

5. Christian liberty is not license. Men may talk about their freedom from restraints. But this is not Gospel freedom. Christ has his yoke. All his followers take it upon them. Humility, submission and patience are prominent among the Christian graces. The no-sect leaders are not the least exacting of men in their calls upon their followers.

St. Paul says: "For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them that lived in error. While they promise them liberty, they themselves are the servants of corruption."—2 Peter ii, 18, 19.

LOT IN SODOM.

Lot was a righteous man. He knew God. His character and conduct were in keeping with his knowledge. He was a man of prayer and a man of principle.

Lot made a mistake. Righteous men are liable to make mistakes. But with proper care, and forethought, and attention to the still small voice of God many of these may be avoided. Lot's great mistake was in going to Sodom to live. It was well known to be a very wicked city. There was no necessity for his going there. He was well enough off in his worldly circumstances. He had all the property he needed. But there was a good prospect of his making more in the region of Sodom. So when Abraham, his uncle, gave him his choice of a range for his flocks and herds, he promptly accepted it. He should have given the preference to his uncle, as he was the elder, and had been a father to him. But Lot made choice of Sodom as his headquarters. He had no intention of departing from God whom he had learned to love; but felt that his integrity was proof against all circumstances. And so it was. He kept his religion and did not backslide. But he got into trouble from his bad neighbors. When war was made upon them, he was taken prisoner. His property was taken off, and he and his family led into captivity. But his uncle interposed, restored him to freedom, and got him back his property. But he returned to Sodom.

The corruption of the place did not corrupt him. He did not give any indorsement to their vile practices, but lived his religion by "vexing his righteous soul from day to day with their unlawful deeds." But his elder children became depraved. They married among the people of Sodom and became like them. Saints of fixed principles can often withstand influences which their children cannot. Saints who go to Sodom to live, though they may themselves escape, seldom take their children out with them.

It takes a genuine religious experience, not to become worldly in a community that is given up to worldliness. He who will not compromise in a church made up of compromisers, lulled to a feeling of security by the gentle, soothing tones of a compromising preacher, must have genuine integrity at the bottom. But there are some who do it. They maintain their principles to the last. They are called old-fogies, and told that they are behind the times. For the sake of their money and their influence they are borne with. But their children invariably drink in the worldly spirit of the worldly church in which they are brought up. It is a striking proof of the depravity of human nature, that, no matter how godly the home, in an ungodly community, the social influence prevails over the home influence. Rehoboam listens to the young men with whom he is brought up, rather than to the wise counsellors of his wise father.

So even though you may keep your religion in a church that is given up to worldliness and pleasure-seeking, you had better, for the sake of your children and your family, come out of it at once.—The most of them may refuse to go with you as Lot's children refused to go with him; but some may be saved. Unite with a company of saints if you can find them; if not, try to make them.

It is well to be kept in Sodom—but it is better to keep out of Sodom. Better wander like Abraham in solitary places than dwell, like Lot, in the midst of super-abounding wickedness.

CORRESPONDENCE.

SEATTLE MISSION.

I am not of a roving mind, but of a settled habit. I grow into friendship with trees, rocks, hills, and even faulty saints. I take root wherever I live, and nearly always in every place feel, "Forever here my rest shall be," and how I ever came to leave all my friends to whom my soul

was attached, and come to this far-off shore, is sometimes a wonder to me; but

"God moves in a mysterious way,
His wonders to perform."

About three years before I came to this coast, I began to hear God say, Go West. What part of the West I did not know, and never expected to go any farther than the bounds of the New York Conference. This desire to go West grew stronger for a year, when Brother Pease, whom we had known in other years, in Wilkesbarre, Pa., wrote, saying, "You had better come to Seattle. Here is a field that ought to be occupied for God, promising, to help us out, support us two years, and help us back if the mission was a failure. After much prayer, and many times feeling that we never could be pulled up and planted off on this coast, so far away, we said yes, and went to Conference, expecting our plan would receive an amen; but only one (Bro. Gould) said amen, and so fearing that our going was not of God's ordaining, and having in the past come out right when we obeyed those who had the rule over us, we went to our appointment,—but looking west and praying for Seattle. At the end of the year, the amen to go was given, and we started for this place, to which the Lord brought us safely. God was with us, by land and sea, to cheer and comfort our hearts.—It took us a little time to take root and bear fruit; but almost from the first fruit began to appear, and we now have, including probationers, twenty-five members, and all are walking by the same rule, and minding the same things as everywhere taught and observed among us, and do not seem to make hard work of it, but are joyful and happy.—There is much of love in the family for each other. Sometimes in meeting, when blessed with a fresh infusion of the love of God, one or more find themselves shaking hands, or embracing in holy friendship some of the saints. They did

not learn it at a Free Methodist camp-meeting, for they were never at one, and we did not introduce it—it came on naturally. A Brother Wolf, in Stanhope, N. J., who was a Presbyterian, said to his family, we will go down to the Free Methodist revival meeting, and get all the good, but wont take any of their whimsies; but after he got wonderfully saved, he was like the rest.

The pilgrims here are in hearty accord and love with the truth, as we hold it, and often make mention of their gratitude to God, that a few who know and love the narrow way have ever come to this shore. In a meeting, one who had been saved from dead religion said:—I thank God that he brought me away from my fashionable friends, in California, up here, among the pilgrims, where I could hear the truth and be saved.—Another said, If I had lived in Nebraska, I might never have got saved—all were so dead there; but the Lord brought me out here, and I am saved and know the truth. Another, who was a dead church member, often says: "O I can never be thankful enough, that some one came to tell me the truth and help my soul to God. To see God thus get into people is a great joy to our hearts.

They love the house of God, and are faithful at the means of grace. One family lives about six miles off, and cannot get here only a part of the time. The parents and four children are saved, and when they can't come to church, at the hour of church service, they get the family together and hold services at home, and God comes in blessing. This was told one Sunday in class, and another brother, who lives at a distance said that this was their practice, that if they could not be at church on Sabbath or week-day night, to hold service at the same hour with us who were at the house of God.

"And thus by faith we meet

Around one common mercy seat."

Some have been converted this winter,

and some sanctified in the old way. One of our sisters, who had just been sanctified, went to nurse a sick woman a few days, whose husband was a very wicked man, and never went to church. He was ill-natured and tried to provoke our sister to see if she had religion. She went on enjoying her perfect love, singing "The cleansing blood has reached me," or something else, and it was too much for his meanness, and he began to think, and thought he would come over and see where such religion came from. The Lord got hold of him, and he gave up all bad habits—his pipe, drink and swearing, and last Monday morning I met him on the street, and he said, "Now I know I am converted. It took me about an hour to pray through after I went home last night, and it seemed as though my soul would go out of me." His wife is now seeking the Lord.

We have had no backslidings to disgrace us, no unholy fogs coming up from us to sicken the people. We are praying that, by the manifestation of the truth, we may commend ourselves to every man's conscience—even though they oppose our work and the truth.

Nearly, if not all, believe in the pre-millennial coming of Christ—that our redemption draweth nigh. That

"Signs portend that Jesus' coming
Is near at hand,"

to settle the controversy with this rebellious world, and reign in glory with his saints. And we are lifting up our head and rejoicing.

As to my own experience: The Holy Spirit abides in me nearly all the time, as a holy stimulus, to strengthen and make me joyful in my work. For several months God seems to have taken me up to carry me, and seems determined not to let me down, to let me run alone, as I have sometimes seemed to have to. God is love, he is my strength and shield. In him will I put my trust forever.

JOHN GLEN.

OBITUARY.

MRS. JERUSHA JOHNSON, of Black River, Jefferson county, N. Y., departed this life March 22d, 1882. Her disease was typhoid pneumonia. She was sick only eight days. She was born in the town of Rutland, Jefferson county, N. Y., and died in her 69th year.

She was converted to God at a camp-meeting, when about fourteen years of age, and from then till the time of her death, was active in religious duties, striving to walk in the narrow way.

Soon after her conversion she united with the M. E. Church, of which she remained a consistent and faithful member until the organization of the F. M. Church at Black River, N. Y., in the latter part of the year 1870, when she, with her husband and two others, were organized into a Free Methodist class.

She believed in the old landmarks which the fathers of Methodism had set up; and when she heard the truth preached more fully, as she had heard it in her younger days, her heart responded thereunto, and she felt like fully identifying herself with the people who declared it thus. Many and precious had been the manifestations of Christ to her. A few days before she died, as the writer of this talked and prayed with her, she spoke of her trust in God, and was specially desirous to be fully submissive to the Divine will. She was a great lover of THE EARNEST CHRISTIAN. Her son said it was her practice to read it through by course.

A little less than nine months ago her husband died. Since then she has kept up the family altar as he was wont to do. She was a woman of strong religious integrity, in all of her relations in life.—Punctuality and thoroughness were her striking characteristics. She was hospitable and generous, and many will revert with pleasure to the social and spiritual times of refreshing enjoyed at her home. A kind and faithful wife, and

zealous Christian, her works will be remembered. B. WINGET.

LOVE FEAST.

E. D. BELL.—The Lord has a people even here in Kansas that have not defiled their garments. "They shall walk with Him in white for they are worthy."

It is an exalted privilege to lie at the foot of the cross where the precious Blood can flow over our souls, to walk in the way, the high-way where no lion's whelp hath ever trodden, no vulture's eye hath ever seen: but the redeemed do walk there.

A. V. LEONARDSON.—The Lord has always been the strength and refuge of his people, and he is all that to me. I find him my strength in weakness, my comfort in sorrow, my portion in poverty, my light amid the darkness of his providence, my joy, my everlasting portion. Amid labor and care, and responsibility, I am enabled to lean on him who always "causeth us to triumph."

A. G. WARNE.—I am the Lord's, soul, body and spirit. His to do or suffer his will. My heart says,

Take life or friends away,
But let me find them all again,
In that eternal day.

I love the narrow way, and mean to be faithful by God's grace helping me, and wear the crown with Jesus.

ZUDIE L. DUNCAN.—It is my desire to testify to the glory and praise of my Redeemer. O, bless the Lord, I am as glad that I am in the fountain that cleanseth me from all sin, and that the very God of peace sanctifies me wholly.

"All on the altar I abide,
And Jesus says I'm sanctified."

I find him a present help in every time of need, and his promises are yea and amen to those that put their trust in him. I am the Lord's, washed and made white in the blood of the Lamb.