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RIGHTEOUS.

BY THE EDITOR.

Are you righteous? This is a question of the first importance. I do not inquire whether you belong to a large church or to no church. This may be a secondary matter. Much is said in the New Testament about the church. Many good things are spoken concerning it. But it is not once said, that the visible church, as such, shall be saved. Nowhere is eternal life promised to any one because he belongs to the church. It is surprising how guarded is the language of inspiration on this point. The eternal destiny of every person depends upon what he is; and not upon his creed or his profession.

The righteous shall go away into life everlasting. Mat. xxv: 46. But no matter what doctrines one may believe, or what religious ceremonies he may observe, if he is not righteous he cannot be saved. *Know ye not that the unrighteous shall not inherit the Kingdom of God?* 1 Cor. vi :9.

The stress which God lays upon righteousness is seen in the fact that this word and its cognates is

found over five hundred times in the Bible. But the word church-member is not found once. The words akin to it are used in a guarded manner;—and we are plainly told that a strict observance of the rites and ceremonies of the church do not compensate in the least for the want of uprightness of character. “To what purpose is the multitude of your sacrifices unto me, saith the Lord?” Isa. 1: 11.

Only three times are the servants of God called Christians in the Bible. Ninety-nine times are they called saints. In these days when so much importance is attached by the many to belonging to the church, and in not belonging to it by a few, we urge upon all to carefully consider that which is of paramount importance. Are you righteous before God? His all-searching eye penetrates all shams, looks through all disguises. Many men may count us righteous, when God counts us unrighteous. It was so with Jehu. Those who pass for good may condemn us, when God gives us the seal of his approbation. This was the case with Job. Only those who return to God can truly discern between the righteous and the wicked. Mal. iii: 18.

That we may know whether we are truly righteous before God let us apply to ourselves some tests laid down in the Bible.

1. One who is righteous before God is made so by the transforming power of the Holy Spirit. He has practically acknowledged his own natural depravity, and sought that work of grace, which has made him a new creature. He who builds up a character on self, builds on a rotten foundation. His superstructure may stand in ordinary circumstances, but when great temptations come the whole gives way. He who becomes truly righteous obtains this grace from on high. His profession is, "I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments and as a bride adorneth herself with her jewels." Isa. lxi : 10

In these days of superficial piety the fact is, to a great extent, lost sight of that when God justifies, that is converts a soul, he makes him righteous. The word *δικαίω* translated "justified" signifies to make just or righteous. The doctrine of imparted righteousness is of God; that of imputed righteousness is of the devil. Originally, God made man upright—when he creates him anew it is *in righteousness and true holiness*. Eph. iv: 24. A great change takes place in the moral condition of any man when his spiritual senses are so quickened that he readily discerns where the

right lies; and he is indued with the courage and the strength to act up to his convictions. So that a righteous man is not a mere natural man. He is born of God.

This it is that constitutes the difference between him and the Pharisee. This it is that makes him steady under pressure, standing by the right and the truth, when apparent interest and natural inclination would prompt to go with the multitude.

2. Hence the truly righteous is honest in his religious professions. He does not stand before the world as a supporter of doctrines which at heart he does not believe. No amount of salary could induce him to preach for a people who hold doctrines which he cannot find in the Bible, with the expectation that he will build them up in a faith which he utterly rejects.

The righteous do not seem to give their indorsement to that which they condemn. There is no discord between their profession and their practice. When they see the truth they embrace it and they stand by it. They do not pray for the coming of God's Kingdom and pay their money for one who meets in secret conclave with the adherents of the kingdom of darkness. Their prayers and alms go together. Acts 10:4. It would make a great commotion in the churches if all who belong to the churches were true to their convictions. A righteous man does not consent to stand connected with any concern that he believes is run partly for the Lord and partly for the devil. A man is morally weak

who is not morally honest. As he goes down in principle he loses in spiritual power. A compromiser may be eloquent; but he has no strength to stand; men of convictions lead; the compromiser follows on when the right becomes popular.

The righteous stand out openly as the defenders of that which is right, and the opposers of that which is wrong. They "Hate the evil and love the good." Amos 5: 15. "Woe unto them that call evil good, and good evil; that put darkness for light and light for darkness; that put bitter for sweet and sweet for bitter!" Isä. v: 20. A righteous person will not do this, though it be ever so popular. He calls things by their right names. Paying money on chances with the expectation of either losing it or of gaining much more than the amount risked, even though done in a church, he calls gambling. He can have nothing to do with such operations. He not only disapproves of it, but he cannot help support a gambling establishment or even belong to it.

3. Hence the righteous are persecuted. It cannot be otherwise. They will not vote if they know it, for the support of any thing that is ungodly, such as liquor-selling, and they will not sanction iniquity though upheld by law. They do not knowingly give their influence to put bad men in office. They expose corruption, whenever seen. Hence politicians do not like them. If the church is backslidden from God and is conform'd to the world they bear their testimony against it. Hence they are esteemed troublers

in Israel. They are put out of the synagogue. "Remember the word that I said unto you. The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying they will keep yours also." Jno. xv: 20. As the world is, and as the church is, it is impossible for the righteous to escape persecution, be they ever so gentle, loving and wise. Those who are governed by policy and not by principle can escape persecution.

4. The righteous are strictly honest in their transactions with their fellow men. He who runs recklessly into debt is wanting in the first elements of the Christian character. No one should buy on credit that which cannot, by using it or by selling it pay for itself, unless he knows he has ample means coming to properly meet all his engagements. "He that is unjust in the least is unjust also in much." Luke 16: 10. That is, he is dishonest at heart. Many are weak in faith because they are wanting in integrity. They take dishonest advantages. No matter how much one may give for the cause of God, if he gives that which of right belongs to another, he may secure commendation of men but he is sure to have condemnation from God. "Woe unto you Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer; therefore ye shall receive the greater damnation." Matt. 23: 14. No amount of praying or paying will be accepted by God as a compensation for dishonest practices. He who

lives in luxury on means kept dishonestly from others cannot make amends by any display of religious zeal.

If a righteous person is working for another, he does his work faithfully and conscientiously. He will not take pay for services he does not render. He does just as well in his employer's absence as in his presence. Such work, "Not with eye-service, as men pleasers, but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord and not to men." Eph. vi: 6.

PRACTICAL REMARKS.

1. Do not put aside the force of these truths of God by saying that you "believe in salvation by faith, and you have faith, and therefore you are saved." "But wilt thou know, O vain man, that faith without works is dead?" Jas. ii: 20. That we are saved by faith, is a glorious, Scriptural doctrine. But much that passes for faith is downright presumption.

2. Are you then, righteous before God? Examine your self with that unsparing severity which you sometimes use towards others. And do not accept in your own case resolutions for actions.

If you mean to be honest, then be honest. Pay your debts. If you cannot do it at once, do it as fast as you can. And let those that you owe, know that you mean to pay them. Pay your preacher. If you take him produce be honest about it; and do not charge any more than the market price.

3. Be honest with God. Act up

to the light that He gives you. If you make him promises, when in the mount near to him, keep them when you come down.

4. Do you give your support to a pewed church? Its foundation is laid in unrighteousness. To discriminate, in the house of God against any person because of his lack of money or style is unrighteousness itself. "If ye have respect to persons, ye commit sin, and are convinced of the law as transgressors." Jas. ii: 9. In the house of God, "The rich and poor meet together: the Lord is the maker of them all." Prov. xxii: 2. Do not then rent a seat in a house of worship. Do not take stock in God's holy temple. What you pay for their erection and support, give heartily as unto the Lord.

5. Be careful and not allow any unrighteous motive to sway you in the opinions you express of the character and conduct of others. Be governed by the facts in the case and not by your feelings towards them. "Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honor the person of the mighty: but in righteousness shalt thou judge thy neighbor." Lev. xix: 15.

Scarcely a day passes but that you are called upon to sit in judgment upon others, in some way or another. Be watchful lest you do injustice to others. Have a conscience in all these matters.

Little children, let no man deceive you; he that doeth righteousness is righteous even as he is righteous.

1 Jno. 3:7.

TOBACCO.

BY W. R. MONROE, M. D.

The British Anti-Tobacco Society published a short paper, written by a physician of high standing and extensive practice in London, in which is said: "The habit of smoking tobacco has given rise to the following ill effects, which have come under my observation in numerous instances, and that of all the medical men with whom I am acquainted. I shall state the bad effects of this poison categorically, premising that chewing tobacco is the most injurious, smoking not much less so, and snuffing least, although also most decidedly injurious. As smoking holds a middle position of these three injurious habits or vices, especially when adopted by the young, I shall therefore make it represent the others.

1. Smoking weakens the digestive and assimilating functions, impairs the due elaboration of the chyle and of the blood, and prevents a healthy nutrition of the several structures of the body. Hence result, especially in young persons, an arrest of the growth of the body, low stature, a pallid and sallow hue of the surface, an insufficient and an unhealthy supply of the blood, weak bodily powers, and in many instances, complete emasculation, or inability of procreation. In persons more advanced in life, these effects supervene at last, and with a celerity in proportion to the extent to which this vile habit is carried on.

2. Smoking generates thirst and vital depression; and to remove these, the use of stimulating liquors is resorted to, and often carried to a most injurious extent. These two of the most debasing habits and vices to which human nature can be degraded, are indulged in to the injury of the individual thus addicted, to the shortening of his life, and to

the injury and ruin of his offspring, if indeed, he still retain his procreative powers — a very doubtful result — and the more doubtful when both vices are united in one person.

3. Smoking tobacco weakens the nervous powers; favors a dreamy, imaginative and imbecile state of existence; produces indolence and incapability of manly or continued exertion; and sinks its votary into a state of careless or maudlin inactivity, and selfish enjoyment of his vice. He ultimately becomes partially, but generally, paralyzed in mind and body; he is subject to tremors and numerous nervous ailments, and has recourse to stimulants for their relief. These his vices can not abate, however indulged in, and he ultimately dies a driveling idiot, and imbecile paralytic, or a sufferer from internal organic disease, at an age many years short of the average duration of life. These results are not always prevented by relinquishing the habit after a long continuance, or a very early adoption of it. These injurious effects often do not appear until very late in life.

Dr. Pidduck, in the *London Lancet*, in 1856, says: "In no instance is the sin of the father more strikingly visited upon the children, than in the sin of tobacco-smoking; the enervation, the hypochondriasis, the hysteria, the insanity, the dwarfish deformities, the consumption, the suffering lives and early deaths of the children of inveterate smokers, bear ample testimony to the feebleness and unsoundness of the constitution transmitted by this pernicious habit."

Nearly every eminent physician and surgeon, both in Europe and America, who, during the last three hundred years, has investigated the effects of tobacco upon the human system, has uttered strong language against its use.

Many cases of dyspepsia, diseased liver, congestion of the brain, paral-

ysis of the motor nerves, blindness, nervousness, and insanity have been reported, and many of them have proved fatal.

A large number of most loathsome and fatal local diseases resulting from smoking are reported, such as cancerous sores on the lips, mouth and tongue. From the heat of the pipe or cigar small blisters or wart-like pimples are formed upon the tongue, and become cancerous. In some cases, after several painful and unsuccessful excisions of portions of the tongue and mouth of the most intense sufferers, these victims of a tobacco appetite languish and die.

WHAT IS TO BE DONE?

That eighty per cent of the people of the United States outside of the brewers, distillers, and dealers in intoxicating liquors are in favor of the utter extinction of the traffic we most firmly believe. There is a wonderful unanimity of opinion on this point; but there is a wide difference of opinion as to how and in what way the evil shall be reached. There is no question as to the necessity of killing it. The only question is how it is to be killed.

Unfortunately almost all wrongs are entrenched behind law of some sort. The usurer has his methods of evading penalties, the slave dealer and slave owner had a constitution, and thousands of other offenses against humanity are still legal. Men who make laws to-day do not know what law should be fifty years from now any more than men who made laws fifty years ago knew what the present generation would require.

How can the liquor-traffic be killed? Which of the scores of plans proposed is the best? Which will do the work the quickest and most effectually? These are the questions

that a great many men and women are asking themselves to-day.

Ohio tried a bungling sort of way, thirty years ago, which not only amounted to nothing, but actually made rum free within its borders. The state has been "agitated" repeatedly, but has never got beyond a small tax upon rum-mills, and that will be removed as soon as a Democratic legislature can screw itself up to the sticking-point of doing it.

Some of the southern states have prohibited its sale effectually in sections; but none of them have assailed it in its stronghold—the cities. The movement against rum in the South was not founded upon an intention to stop drinking—only to stop one class from drinking, because their labor was destroyed by rum, and good order was jeopardized. Prohibition in the South means that the cross-road doggeries which supply liquor to the negroes and the shiftless poor whites shall be wiped out, but not that the side-boards of the wealthier classes shall not contain liquor as before.

Maine, Iowa, and Kansas have struck a blow at the rum-power directly, regardless of persons. These states have made the sale of liquor to anybody a crime, and the so-called better classes have as much trouble to get liquor as the poorest. These progressive states have aimed a blow at intemperance—not against the intemperance of a class.

Illinois is fooling, as is Ohio, with a license-law, which does not in any way lessen the use of liquor or lessen the number of rum and beer-shops. There are just as many beer-shops open in Ohio to-day as there were before the beggarly tax was put upon them. The state has received something like \$2,000,000 from the liquor-interest; but there are just as many death-traps being commissioned by the brewers to educate the young into beer-drinking as before, if not more, while those

already in it are more active; for they have to increase their trade to the amount of tax imposed upon them. There are just as many sham-diamond, hair-plastered, low-browed men behind bars on the watch for boys to fill with their stuff, just as many back rooms where boys are initiated into the horrible habits which are certain to bring them to poverty and crime. there are as many dives where the prostitute, relying upon rum as her chief reliance, plies her horrible trade.

The Scott law has wrenched out of these destroyers of youth, finishers of men, and invaders of home \$2,000,000, and that is all. The turbid stream flows on just as it did before, and the sharks in its bosom are pulling down their betters the same as ever. The state which congratulates itself upon its two millions of dollars is paying out its tens of millions in taxes and costs for the traffic just as it always did.

If license or taxation had effected a diminution of the business we should have some patience with it. If it had closed up one brewery or shut up one beer-shop, it would have something to its credit. But it has not. License, except as a means of taking in a dollar with one hand and paying out ten with the other, is a failure. It has not killed or even crippled the horrible traffic.

License, high or low, is a failure. What then? Maine, Kansas, and Iowa have shown us. Prohibition is the only thing the brewers and their satellites are afraid of, and the only thing they seriously oppose. Everything else they laugh at. Why? Because liquors are not sold in those states as they were formerly. Maine is virtually closed to the trade, and Kansas and Iowa are making rapid strides in the same direction. A man risks something who offers to sell liquor, in Kansas especially; and the state is no lon-

ger one for the emissaries of the liquor-trade to browse in.

The *Blade* believes in the entire prohibition of the manufacture and sale of intoxicants. We know that in Maine it has crippled and well-nigh destroyed the traffic, and we believe that the earnest men and women of Kansas and Iowa will rid those states of the curse.

There are others equally zealous in the good cause, and quite as desirous to kill the great curse, who have other methods. In fact there are almost as many methods as there are men and women. Therefore the friends of temperance of all shades of opinion must have patience and much charity. It took many years to crystalize public sentiment upon the slavery question, and the opponents of slavery waded through deep waters before they finally came within sight of success. There were those who believed in colonizing the negro, those who held to the idea of gradual emancipation, and others who could see no cure for it but in confining it to the states where it existed, believing that it would die of itself in time. The evil finally killed itself. When it took the offensive all these factions united in a demand for its death, and it died. It required just what happened to concentrate all the different ideas and turn them into one channel. When that was done it died the death.

So it will be with the rum-power. There is a solid phalanx of men and women who most earnestly desire the extirpation of the traffic. Some hold that moral suasion and the education of the people against rum to be the best way; others believe in the strong hand of the law, and these are divided up into a score of factions. There are those who believe in national legislation, others in prohibition by the states, others local-option for townships; and each

class firmly believes that its method is the best.

It is a thousand pities that some definite lines of action that would satisfy all the different shades of opinion could not be hit upon at once. But that is impossible, because men differ as to modes. But all the while public sentiment is forming. The way to do it will be clear enough when the time comes. Some definite plan of action will be evolved from the score now being advocated, and unity of action will be possible.

Meantime, any attack upon rum, no matter from what source, does good. Everything that calls attention to the ravages it is making, to the evils it is inflicting, is a help to those who are in earnest in their efforts to *pulverize the rum power.*—*Tolèdo Blade.*

GOD ALMIGHTY is the Lord of our time, and lends it to us; and as it is but just we should consecrate one seventh of our time to him; so I have found by a strict and diligent observation, that a due observance of the duty of this day hath ever had joined to it a blessing upon the rest of my time: and the week that hath been so begun hath been blessed and prosperous to me. And on the other side, when I have been negligent of the duties of this day, the rest of the week has been unsuccessful and unhappy to my own secular employments; so that I could easily make an estimate of my successes in my own secular employments the week following by the manner of my passing of this day: and this I do not write lightly or inconsiderately, but upon a long and sound observation and experience.—*Sir Matthew Hale.*

THE Bible is a window in this prison of hope, through which we look into eternity.—*Dwight.*

LITTLE THINGS.

No man is fit for God's service who is not willing to do little things. The people who are always waiting for an opportunity to do some great thing, never accomplish anything. If you want to be wise in winning souls you must be ready to do just what the Spirit prompts you to do. It may be he will call you to go to the home of the drunkard, and stay there and mind the children while he or his wife goes to listen to the Word. If this were done by Christians generally, streams of salvation would break out in every quarter.

If you are going to work for God you must let him take care of your reputation. If you look for your reward here you will be doomed to disappointment. The reward will come hereafter. This is the time of Christ's humiliation, and we are to go "outside the camp bearing his reproach." The nearer you live to Christ the meaner will be the things that worldly people will say about you. If you want the applause of the world, you had better give up Christian work, because you cannot be useful in God's vineyard without the world beginning to slander and abuse you.—*D. L. Moody, in London Church.*

It is of the nature of holiness to unite with whatever is like itself. It flies on eagle's wings to meet its own image. Accordingly the soul, so long as it is stained with sin, has an affinity with what is sinful. But when it is purified from iniquity, it ascends boldly upward, and rests, by the impulse of its own being, in the bosom of its God. The element of separation is taken away, and a union, strong, sincere, and lasting, necessarily takes place: "*He that is joined unto the Lord, is one spirit.*" I Cor. vi. 17.

DEVOTION.

BY B. W. JANNAGAN.

The object of our devotion is of vital importance, not only to us, but in its bearings upon all mankind. God holds us responsible for our influence; hence it is very necessary that it should be the best. Man is naturally a religious being; therefore we find him worshipping some kind of a god. In heathen lands he is seen bowing down to images of wood and stone; while others worship the sun, moon and stars. All these are sincere; but this sincerity will not save them, only the grace of God. This shows us the necessity of sending the Gospel to them.

The Hindoo mother takes her babe and casts it into the (to her) sacred Ganges. Her devotion is very strong, but it is in the wrong direction; very like the heathen church members in our own and other civilized countries; only the latter do not sacrifice to the extent of the former. "Ye worship, ye know not what," may be said to those where gospel light has not entered; yet many of these will stand acquitted in the day of judgment, in that they had no true knowledge of God.

Seneca, a Roman moralist and philosopher, said: "The first step to the right worship of God, is to believe that there is a God; and next, to ascribe to Him all majesty and goodness, without which true worship cannot subsist; to know likewise that it is he who governs the world, and presides over the universe as his own; who hath taken mankind in general under his protection, and on some is pleased to bestow particular favors."

Now when man learns that there is a true God, it is his duty and privilege to turn away from his sins, and ask forgiveness in the name of Jesus, and to devote his whole life to his Lord and Master. But multi-

tudes of professing Christians are devoted more to their pastor and church; others to their Odd-Fellow, Masonic, and other secret orders; (Oh! what a burning shame.); and not a few are worshipping themselves, their standing in society, their own views, etc. Among this class are to be seen some claiming to be sent of God to proclaim the "unsearchable riches of Christ." What are we coming to? Many of these are priding themselves on the precise manner in which they preach the truth, and whatever else they choose.

St. Paul says: "And I, brethren, when I came to you, came not with excellency (or loftiness) of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you save Jesus Christ and him crucified; and my speech and my preaching were not with enticing or persuasive words of man's wisdom, but in demonstration of the Spirit and of power." Paul was devoted, not to this world, neither to himself, but to God. It is not strange, then, that his labors were abundantly blessed. He was always victorious; and why? The answer is:—In all things he sought and performed the will of God.

Many are filled with doubts and fears. This arises principally from their failure to obey the Lord. It may be, and often is, something that they consider very small. "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much."—Luke xvi: 10.

Reader, are you in the dark? Jesus says: "I am come a light into the world, that whosoever believeth on me should not abide in darkness."—John xii: 46.

Oh! let all children of God, who have not yet done so, give themselves wholly to deep, fervent devotion to the Lord; and I am persuaded that many of the better saints are

lacking in this entire abandonment to God. Let your life be a life of prayer and active labor for the Master; "For the hour is coming in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, to the resurrection of damnation."

THE FURNACE SURPRISE.

"I have chosen thee in the furnace of affliction." "Purified and made white and tried." God has his own way of answering our prayers. When the soul goes out in earnest longings after the highest type of Christian character, it very often happens that the Lord causes us to pass through the fire before it is accomplished. This one thing we have observed, that the men and women whose souls shine the brightest, whose lives are the grandest and breathe forth the sweetest fragrance, are generally those who have passed through deep waters and been refined in the hottest fires.

We pray so earnestly that God will make us shine in his own image, and then we say, "E'en though it be a cross that raiseth me." He puts us into the furnace; the fire begins to burn, but oh, the soul's surprise. We had not looked for prayer to be answered after this manner. And still we wonder, can not understand why we should have to pass through the crucible; and in trying to understand the mystery of its being love's hand that thus afflicts we are bewildered with wonder. But God has held the soul while it has been passing through the experience of surprise. Now it settles down into perfect submission. Oh, the rest, the quietness, the perfect trust, the unwavering confidence in the Lord in these days of trial. The soul is entirely passive in his hands.

There are no more questionings, content to never know "the reason why" until eternity reveals it.

But if we follow on to know the Lord fully, and let him lead from grace to grace, there is a step above this where some have never dreamed of getting. It is where the soul not only submits, but always rejoices in the hottest furnace. The trial is one of all things in which it learns to give thanks. The fellowship of Christ's sufferings have now come to be wonderfully sweet. There is no Gethsemane too dark to enter with him. Never, until we stand before the great white Throne may we understand the mystery; yet submissively and joyfully can we say, the will of the Lord be done. Yes, just as though we could understand it all.

All the while God is carrying on his own work in the soul. He has kindled the fire until it is white heat. He sits as the refiner and purifier of silver. The dross is being consumed. Bye and bye he can see his own image there and he will say, "It is enough." The pure gold will be taken from the fire. The moulder will put his own hand upon it and perfectly fashion it.

Our prayer has been answered, but God took his own way to do it. He chose his own way to bring us into oneness with himself, and to disentangle us from the world. It is done! And now in the grander life of perfect union with Christ he has taken us into the inner sanctuary, and is revealing continually the hidden mysteries of his spiritual kingdom. The secret of the Lord is with us.—*Way of Holiness.*

It is better to make a high profession with a fixed aim to live up to it, than to make a low profession with a perfect willingness to live down to it.

THEY DON'T KNOW HOW.

REV. GEO. D. WATSON.

Many want to be counted in as the friends of Christian holiness. In some sort of way they claim the blessing. They bear no clear, definite testimony. They do not relish such testimonies from others. Still, they are convinced the doctrine is true and the experience should be had and they regard it as rather mortifying that others should be ahead of them. Especially is this so with some ministers. In various ways they endeavor to put themselves on the side of the holiness movement or the holiness testimony. But they who have the experience of full salvation can detect what they themselves cannot detect, that in all they say or do on the line of holiness they are exceedingly awkward. They may in a sort of a way profess the blessing, but all who are clear in the experience can see that they have not made their testimony specific. They try to preach on the subject, but the humblest, most illiterate hearer who enjoys perfect love can see as plain as noon that this "would-be advocate" of holiness is in great confusion. Sometimes they say a word for sanctification, but in spite of all their friendly efforts they say two against it. If they preach on sanctification they criticise some body who has the experience, or find fault with its profession, or make some theological blunder with regard to obtaining it, that spoils all their words in its favor. They give some innuendo against the special advocates of holiness. They refer to some crazy or inconsistent person. Something is said that does more harm than all their words in its favor can do good. Darkness in the mind or carnality in the heart will produce a blunder somewhere. It is like a blind man aiming at a given point;

if he hits, it is a lucky accident—but they fail to hit oftener than they hit. Sometimes our ministerial brethren that 'desire' nothing but holiness, will want to bring about a revival and they desire that an evangelist who may work with them shall say something in favor of holiness, not that they care for sanctification so much as for success. There is a great deal of this double mindedness among ministers and Christian people respecting holiness. They want the results of holiness, but they do not intensely want holiness itself. They want success far more than complete conformity to God's will. They want the glory it may bring without being willing to endure the crucifying which is an essential pre-requisite to the experience. The terminology of holiness is becoming quite universal in prayer, song, sermon, conversation and Christian literature. The phrases which belong especially to higher life literature are becoming quite common, and because people are so familiar with the terms of holiness they often think that they have the experience. Nothing is more deceitful than this. We may use the very highest language of salvation nomenclature and yet be truly destitute of its experience and power. Our heads may be filled with the literature of Christianity, while the heart lacks a great deal of being filled with Christ. The only remedy is to single ourselves out before God, making this a personal matter, forsake all for Jesus, enter the cleansing fountain, stand alone for holiness, take holiness regardless of success or failure. Otherwise we may be found following after holiness like the multitude who followed Jesus only for the loaves and fishes—for what it may bring us.—*Standard.*

IN seeking after God be content if he lets you mount one round of the ladder at a time.—*M. H. S.*

THE CHRISTIAN AT PLAY.

BY E. P. M.

Howard Crosby says, "The Church of God is to-day courting the world. Its members are trying to bring it down to the level of the ungodly.

The ball, the theatre, nude and lewd art, social luxuries with all their loose moralities, are making inroads into the sacred enclosure of the Church, and as a compensation for all this worldliness, Christians are making a great deal of Lent, and Easter, and Good Friday, and Church ornamentation.

It is a trick of Satan. The Jewish Church struck on that rock. The Romish Church was wrecked on the same. And the Protestant Church is fast reaching the same doom." This witness is true.

Play takes the place of work; and the form takes the place of the power of godliness. An unconscious sarcasm lurked in the remarks of one of our religious editors concerning a novel and successful entertainment gotten up by the young people of a Church in Buffalo, that he "was always glad to see the young people of our Churches engaged in *Church Work*."

O that, the eyes of God's dear people might be opened to see that this alliance of the Church with the play house and the club room which has even been incorporated into the Polity of "the godly old Methodist Church," is sapping the spiritual life of the Church, delivering it over to the world! Indeed, I solemnly and sadly declare that a large portion of our religious organizations may be truly characterized as "the Churches of the world." Worldlings and play people control them, and their principal activities are directed to furnish entertainment for such as lack the joy of God's salvation. Backsliders and unregenerate

persons constitute most of the membership and the few devout souls in them are in grief, humiliation and contempt.

These play people of the Churches play at missions and other benevolent enterprises, and the more they play the less they pray.

They have never come out from the world, and except a few forms of godliness, they are characterized by every work that defines worldlings. In their frivolous course they are trifling with the agony of the cross and the most sacred cause in the universe, and making the Church a training school for the theatre, ballroom and other places of sinful pleasure. Yet these persons claim that they are imitating Christ.

Ministers for various plain reasons, often wink at these things, and when the leaders fail in their solemn charge, there is usually no hope.

Some of them are singing the syren song of "Peace and safety" in the midst of these revelries, and so, alas, how many of our Churches, instead of being Apostolic are rapidly becoming Apostate.

EVERY morning, read seriously and reverently a portion of the Holy Scriptures, and acquaint yourself with the history and doctrine of it. It is a book full of light and wisdom, will make you wise to eternal life, and furnish you with directions and principles to guide and order your life safely and prudently. There is no book like the Bible for excellent learning, wisdom and use.
—*Sir Matthew Hale*.

Here is comfort for the lowly and incitement too, the worthiest person in any community, most honored of God and useful among men, is seldom that one who has the greatest natural gifts.

CHRISTIAN LOVE.

Christianity when fully developed in the heart, is a life;—that is to say, it is a living principle which operates of itself. And this principle is pure or holy LOVE. Now, if love in holy men has life in itself, just as holy love has in the divine mind, then it must have a mode, form, or law of life. For life, or a true living principle, without some mode or form of life, in accordance with which it develops itself, would be an impossibility.

Hence a question arises of no small interest, viz. What are those forms or laws, in accordance with which the development of holy love takes place?

1. Love, in its basis or elementary form, is the desire of the happiness of others. Its first law, therefore, a (law which is involved in its own nature,) is, that it desires the happiness of all beings in every degree of existence, which are capable of happiness. Love, (we mean, of course, pure or holy love,) may exist *latent* in the mind; but it can never be brought to development and exist in exercise, except in connection with the presence of some object, which is capable of being loved. And when such object is present, it cannot help loving it in the sense of desiring its happiness. Such is the fundamental law of love—a law which is so essential to it, that it may be described as a part of its own nature.

2. A second law of love is, that it will flow out to beings who are capable of being loved, other things being equal, in a degree proportioned to that capability;—in other words, in a degree proportioned to the amount or extent of their physical existence. We naturally feel, for instance, more benevolent sympathy with a man or angel, than we do with a worm or an insect, because the former have greater ex-

pansion or extent of being; and therefore being susceptible of higher degrees of suffering or enjoyment they are the natural and appropriate objects of higher degrees of love. This law is as strict and invariable as the first; and is a part of love's nature.

3. A third law of love is, that, other things being equal, it will flow out to beings who are capable of being loved, in a degree proportioned to the degree of their moral excellence; in other words, in a degree proportioned to the developments of love, of which they themselves are the subjects. If by our nature we desire the good or happiness of a being, we naturally and necessarily love such a being the more, if we perceive it to be a source of good and happiness to others, which is the case with all morally good or holy beings.

4. From the combined action of the two last mentioned laws, it will follow that God is the object of supreme or highest love. God is at the same time the infinity of natural existence, and the infinity of moral perfection; so that realizing in himself those attributes of existence and character, which attract the highest degree of love, he of right ought to be loved and in point of fact will be loved by all holy beings, "with all their soul, mind and strength."

5. Love, when existing in perfect purity, will by its own living power dispense itself to beings inferior to God in accordance with the preceding complex law—namely, flowing out to each one in its appropriate place in a degree corresponding with the extent or greatness of its being, combined with its moral excellence. So that the holy soul, under the influence of this law, naturally loves God in God's degree: loves angels in the angelic degree; and loves men in the human degree.

6. And these more general laws

of love are modified by another. That is to say, we are to take into view, not only being and character, but relative situation. Holy love, other things being equal, will, by its own law of action, love most those beings who are brought into the nearest relations with it. The same being is a more appropriate object of some degrees and forms of love, in some situations, than he would be in others. And therefore it is natural to suppose that he will be loved more in such situations. Accordingly a man, whose heart is the subject of holy love, will love a parent or child, a brother or sister, and other members of his family, more than others; because, in consequence of their situation, and the relations they sustain, they are the appropriate objects of such higher love. It is impossible, in the nature of things, that the same amount of love should be practically bestowed upon others who sustain less intimate relations. The fact of less intimacy of relations implies, that the channels of love are not so fully open in those directions; and therefore it is impossible that an equal degree of love should flow out.

And I would add a remark further in connection with what has been said. Holy love, being a living and permanent principle, is not brought into exercise as a matter of mere prudential calculation, or as the result of a mere effort of the will. If it were will work, it would be man's work; but being God's work, it has a permanent nature. Requiring only its appropriate object, it acts naturally; and of course without labor or effect of any kind; turning instinctively from what is evil; harmonizing with what is good; moving always in its appropriate sphere, under the regulation of its divine relationships, correspondences and impulses; and as steadily and easily as the planets move in their courses and as descending

rivers flow into the ocean. Blessed are those who know what this is from experience.—*Thomas C. Upham.*

EVILS OF USING TOBACCO.

Rev J. M. Buckley, the Editor of the New York *Christian Advocate*, gives the following as his experience in this matter. "Tobacco for a long time does not seem to injure some; but that it is very hurtful to many constitutions is as certain as any thing can be. The habit of using it becomes a slavery, which is the measure of its effect upon the body and mind. Almost any tobacco user can cease the practice for four weeks, six weeks, or two months, if he determines to omit it only for that length of time, and suffer no serious consequences. But let him solemnly resolve that he will never touch it again and in less than two weeks, even in less than twenty-four hours, his whole nervous system is unstrung. Herein I know what I affirm. Unfortunately I was taught the use of tobacco before I was thirteen years of age. The habit of using it, both by smoking and chewing grew upon me until I was unable to quit it, and for a number of years I suffered exceedingly from its effects. I observed that I could resolve to let it alone for a month and carry it out, but whenever I determined I would never again touch it, both my mind and body were thrown into a state of almost intolerable agitation.

Under its influence my health was so impaired that I was incapable of constant application, had no natural and regular appetite for food, and had little natural sleep. A heavy lethargy, lasting many hours, frequently supervened and was followed by days and nights of wakefulness. When I entered the ministry I was in the habit of using

it and continued until I found boys and young men quoting me in defense of their practices; when summoning conscience and the grace of God and every possible means to my help, I succeeded after many efforts in breaking the hold which it had upon me. Twenty-five years ago last August, I touched it for the last time, and whatever I have done of work, of thought of sustained effort, from that day till this, has been done without the use of stimulants, and, as I believe, could not have been done if I had not declared and maintained my independence of that terrible necessity. You will say that this is an extreme case. Compared with the moderate user of tobacco, it is; compared with very many young men it is not. Its hold can be seen in the fact that of all I have known to try to quit it, very few indeed have succeeded. And I failed more than ten times, and that after solemn pledges to friends, before I finally succeeded.

WORK AND TRUST.

During a long course of years, even to the closing fortnight of his life, in his last sickness, Dr. Judson lamented that all his efforts in behalf of the Jews had been a failure. He was departing from the world saddened with that thought. Then, at last, there came a gleam of light that thrilled his heart with grateful joy. How did it come? Unexpectedly. Mrs. Judson was sitting by his side while he was in a state of great languor, with a newspaper, a copy of the *Watchman and Reflector* in her hand. She read to her husband one of Dr. Hague's letters from Constantinople. That letter contained some items of information that filled him with wonder. At a meeting of missionaries at Constantinople, Mr. Schauffer stated that a little book had been published in

Germany, giving an account of Dr. Judson's life and labors, that it had fallen into the hands of some Jews, and had been the means of their conversion; that a Jew had translated it for a community of Jews on the borders of the Euxine, and that a messenger had arrived in Constantinople asking that a teacher might be sent to them.

When Dr. Judson heard this his eyes were filled with tears; a look of almost unearthly solemnity came over him; and clinging fast to his wife's hand, as if to assure himself of being in the world, he said:

"Love, this frightens me. I do not know what to make of it."

"To make of what?" said Mrs. Judson. "Why, what you have just been reading. I never was so deeply interested in any object, I never prayed sincerely and earnestly for anything, but it came; at some time—no matter how distant the day—somehow; in some shape—probably the last I should have devised, *It came!*"

What a testimony was that! It lingered on the lips of the dying Judson; it was embalmed with grateful tears, and is worthy to be transmitted as a legacy to the coming generation.

He who is fully conscious that he has a soul to save and an eternity to secure, and, still further to animate his endeavors, that God and angels are the spectators of his conduct, can never want motives for exertion in the most sequestered solitude.

As we are not allowed to be idle in this world and do nothing, so we are not allowed to be willful and do what we please.—*Matthew Henry.*

A HERETIC full of lowly love, is better than an orthodox icicle.

FULLNESS OF THE GRACES.

BY REV. GEO. D. WATSON.

To be filled with the Holy Ghost is to have the fullness of the spiritual graces. The graces of a believer are to be filled out. They are to be made complete in the believer's heart. The gifts of the Spirit are different from the graces of the Spirit. In I Cor. 12th chapter, Paul describes the gifts of of the Spirit; in I Cor. 13th chapter, he speaks of the graces, and puts the graces higher than the gifts. These gifts are disposed of just as God pleases, but the graces of the Spirit are for every believer in Jesus. The gifts of the Spirit are temporary; a man may have them one year and not have them the next, Paul says; they may "pass away;" but the graces of the Spirit are to be constant, and live on forever.

The gifts of the Spirit do not necessarily make us like God. Balaam had the gift of the Holy Ghost, but did not have the graces of the Holy Ghost. Paul says a man may have faith to remove mountains, and yet lack love. It is the graces of the Spirit that make us like God. So when the believer is filled with the Holy Spirit, he is also filled with the graces of the Spirit. What are they?

Paul gives us the graces and Peter gives us the graces. II Peter 1st, says that after we are made pure, and have escaped the corruption of the world, we are to give all diligence to add to our faith, virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. Then he says a few verses after, that if these things be in you and abound (in you), they make you that you shall neither be barren nor unfruitful. Now it is

one thing to have these graces in you; but it is another thing to have them *abound* in you. When you are converted, the graces are planted in your heart; but they do not fill your heart, for the reason that inbred sin is still there. The old carnal nature still remains, and the graces cannot fill your heart until all the carnal mind has been washed away. When the carnal mind has been completely destroyed, then and only then these graces fill the soul.

That word *abound* means "a wave;" "billow;" flood; high tide." Now take the apostle's words. If these graces are in you when you are converted, then rise to high-tide when you are fully baptized with the Holy Ghost, you will be neither barren nor unfruitful. Now the apostle says the graces must *first be in you*; and *then* when you are baptized with the Holy Spirit they *abound*—they rise to a high-water mark. The point is, every believer should have the graces described in the New Testament at high-water mark; they are to *abound* in his soul; and this can only be accomplished by his being filled with the Holy Spirit. —*Standard*.

It is always a choice of masters to which Christ is inviting men. It is not by striking off all allegiance, but by trying to find your true Lord and serving him with a complete submission, that you can escape from slavery. Then you give yourself to him completely. Let him mark you as his by whatever marks he will. —*Phillips Brooks*.

The soul like the body must be fed. It is controlled by universal laws. M. H. S.

Let the hopes of mercy encourage you to the exercise of repentance.

TEACHING OF THE TWELVE APOSTLES.

INTRODUCTION.

The Bishop of Nicomedia found an ancient manuscript in the library of the Monastery of the Most Holy Sepulcher, in Constantinople, which he published in 1875. The manuscript is signed, "Leon, Notary and Sinner." He says he finished transcribing it in the month of June, in the year of the World 6564, which corresponds to A. D. 1056. It is written in cursive characters, and consists of 120 leaves. It contains several other works besides the "Teaching of the Twelve Apostles." It is supposed by scholars that the original dates back to at least the middle of the 2d century. We give the translation of "The Teaching of the Apostles," as made by Prof. Hitchcock and Brown, of Union Theological Seminary, two eminent Greek scholars.—ED.

CHAPTER I.

Two ways there are, one of life and one of death; but there is a great difference between the two ways. The way of life, then, is this: First, thou shalt love the God who made thee; secondly, thy neighbor as thyself; and all things whatsoever thou wouldst not have befall thee, thou, too, do not to another. Now of these words the teaching is this: Bless them that curse you, and pray for your enemies, and fast for them that persecute you; for what thank have ye if ye love them that love you? Do not the nations also the same? But love ye them that hate you and ye shall have no enemy. Abstain from fleshly and worldly lusts. If any one give thee a blow on the right cheek, turn to him the other also, and thou shalt be perfect: if any one compel thee to go one mile, go with him two: if any one take thy cloak, give him thy tunic also: if any one take from thee what is thine, ask it not back; for indeed thou canst not.

To every one that asketh thee, give, and ask not back; for to all the Father desires to give of his own gracious gifts. Blessed is he that giveth according to the com-

mandment, for he is guiltless: wo to him that taketh; for if, indeed one taketh who hath need, he shall be guiltless; but he who hath no need shall give account, why he took, and for what purpose, and coming under arrest, shall be examined concerning what he did, and shall not go out thence until he pay the last farthing. But it hath been also said concerning this matter: "Let thine alms sweat in thine hands, until thou knowest to whom thou shouldst give."

CHAPTER II.

Now the second commandment of the teaching is: "Thou shalt not kill, thou shalt not commit adultery, thou shalt not corrupt boys, thou shalt not commit fornication, thou shalt not steal, thou shalt not practice magic, thou shalt not use sorcery, thou shalt not slay a child by abortion, nor what is begotten shalt thou destroy. Thou shalt not lust after the things of thy neighbor, thou shalt not forswear thyself, thou shalt not bear false witness, thou shalt not revile, thou shalt not bear malice. Thou shalt not be double-minded nor double-tongued; for a snare of death is the double-tongue. Thy speech shall not be false, nor empty, but filled with doing. Thou shalt not be covetous, nor rapacious, nor a hypocrite, nor malicious, nor arrogant.

Thou shalt not take evil counsel against thy neighbor. Thou shalt hate no man, but some thou shalt reprove, and for some thou shalt pray, and some thou shalt love above thy life.

CHAPTER III.

My child, flee from every evil thing, and from everything like it. Be not inclined to anger, for anger leadeth to murder; nor jealous, nor contentious, nor passionate; for of all these murders are begotten.

My child, become not lustful; for lust leadeth to fornication; nor foul-

mouthered, nor lofty-eyed; for of all these things adulteries are begotten. My child, become not an omen-watcher; since it leadeth into idolatry; nor an enchanter, nor an astrologer, nor a purifier, nor be willing to look upon these things; for of all these things idolatry is begotten. My child, become not a liar; since lying leads to theft; nor avaricious, nor vain-glorious; for of all these things thefts are begotten. My child, become not a murmurer; since it leads to blasphemy; nor presumptuous, nor evil-minded; for of all these things blasphemies are begotten.

But be meek, since the meek shall inherit the earth. Become long-suffering and pitiful and guileless and gentle and good, and tremble continually at the words which thou hast heard.

Thou shalt not exalt thyself, nor permit over-boldness to thy soul. Thy soul shall not cleave to the high, but with the righteous and lowly thou shalt dwell. The things that befall thee accept as well-wrought, knowing that without God nothing occurs.

CHAPTER IV.

My child, him that speaks to thee the word of God remember night and day, and thou shalt honor him as the Lord; for where that which pertaineth to the Lord is spoken there the Lord is. And thou shalt seek out daily the faces of the saints that thou mayest be refreshed by their words. Thou shalt not desire division, but shalt make peace between those who contend; thou shalt judge justly, thou shalt not respect persons in convicting for transgressions. Thou shalt not hesitate whether it shall be or not.

Become not *one who*, for taking, stretches out the hands, but for giving draws them in; if thou hast *anything*, by thy hands thou shalt give a ransom for thy sins. Thou shalt

not hesitate to give, nor when giving shalt thou murmur, for thou shalt know who is the good dispenser of the recompense.

Thou shalt not turn away the needy, but shalt share all things with thy brother, and shalt not say they are thine own; for if ye are partners in that which is imperishable, how much more in the perishable things? Thou shalt not take off thy hand from thy son and from thy daughter, but from youth thou shalt teach them the fear of God. Thou shalt not lay commands in thy bitterness upon thy slave or handmaid, who hope in the same God, lest they perchance shall not fear the God who is over you both; for he cometh not to call *men* according to the appearance, but to those whom the Spirit hath made ready. And, ye, slaves, ye shall be subject to your lords, as to God's image, in modesty and fear. Thou shalt hate every hypocrisy and whatever is not pleasing to the Lord.

Thou shalt by no means forsake the Lord's commandments, but shalt guard what thou hast received, neither adding to it nor taking from it. In the church thou shalt confess thy transgressions, and shalt not come forward for thy prayer with an evil conscience. This is the way of life.

CHAPTER V.

Now the way of death is this: first of all it is evil, and full of curse; murders, adulteries, lusts, fornications, thefts, idolatries, magic arts, sorceries, robberies, false testimonies, hypocrisies, duplicity, craft, arrogance, vice, presumptuousness, greed, foul-speech, jealousy, over-boldness, loftiness, pretence, persecutors of the good, hating truth, loving falsehood, knowing not the reward of righteousness, not cleaving to *that which is* good nor to righteous judgment, on the watch not for good but for evil; far from

whom are meekness and patience, loving vanities, pursuing revenge, not pitying a poor man, not laboring for the distressed, not knowing him that made them, murderers of children, destroyers of the image of God, turning away the needy, oppressing the afflicted, advocates of the rich, lawless judges of the poor, universal sinners: may ye be delivered, children, from all these.

CHAPTER VI.

See that no one lead thee astray from this way of the teaching, because apart from God does he teach thee. For if thou art able to bear the whole yoke of the Lord, thou shalt be perfect; but if thou art not able, what thou art able, that do. And concerning food, what thou art able, bear; but of that offered to idols, beware exceedingly; for it is a worship of dead gods.

[To be Continued.]

EXPERIENCE.

BY M. C. FLEWELLING.

Upon the 26th day of April, 1851, the Lord for Christ's sake pardoned my sins, and gave me the witness of the Spirit. October, 1856, found me still happy in the knowledge of sins forgiven, but groaning after heart purity, or the blessing of holiness. I had reached a point in Christian experience where it seemed it was not left optional with myself whether I would go on to perfection, but the command was absolute.

Retiring to my room one evening, I threw myself upon my knees, and with groanings unutterable I plead with God for some hours for the blessing of holiness. I cried, "Oh, that he would grant me according to the riches of his glory to be strengthened with might by his Spirit in the inner man; that Christ may dwell in my heart by faith; that I being rooted and grounded in love, may be

able to comprehend with all saints what is the breadth and length, and depth and height; and to know the love of Christ which passeth knowledge; that I might be filled with all the fullness of God." Christ came to my help: his presence filled the room. All at once, I seemed to be standing upon the shore of a great ocean: a voice seemed to say, "You are now standing upon the sandy shores of time; before you lies the ocean of God's love. Its breadth is beyond all finite comprehension. Its length runs parallel with eternity. Its depth reaches to the lowest hell. Its height reaches to the throne of God. 'You are now standing amid the breakers of the incoming tide; your eyes are blinded by the spray that comes from the rocks of unbelief: Get out in mid ocean where the tide will carry you out and on toward the throne. You will perish here; the sand under your feet is quicksand. If you stand still here long you will sink. Go on!'"

I obeyed. Soon the water was knee deep, then to my waist, and then it became a river, then an ocean to swim in. At length I seemed to float upon its surface with ease. The water was clear as crystal. I could look down fathoms below and see the bolted vaults of hell. I could look back and see quite a company of people standing upon the shore I had left. Some were upon dry ground where nothing but a tidal wave could reach them; some were standing where the water was at various depths; others stood amid the breakers close to the rocks of unbelief where I had stood.

The loveliness of the scene before me, I cannot describe. The purest light shone upon all the surface of the water. The air I breathed was freighted with glory.

Again the scene changed to one of gloom, and darkness impenetrable

came down upon the water, and it began to heave and tumble, and soon the waves ran mountain high; the lightning flashed, the thunder rolled, and it seemed when there was a momentary lull in the storm, I could hear the moanings of the damned, the screams of the lost, until my soul was pierced through and through; and it seemed as though all hell had been let loose upon the water, but without power to harm me, or even to make me afraid.

The occasional flashes of lightning revealed to me the fact that I was being carried much faster towards the haven of glory than when I was floating upon a calm, smooth sea. But oh, how the storm did beat upon me! Oh, the pelting rain and hail, how it did cut my flesh and chill my blood, until I seemed almost ready to sink with exhaustion. I cried in anguish of soul, "My God, my God, why hast thou forsaken me?" Instantly I felt underneath me the Everlasting Arms, and then I realized that my Saviour had been with me carrying me in his arms, and I looked up into his face which was illuminated and so fully expressed these words, "A man of sorrows and acquainted with grief."

The light which shone from his face seemed to penetrate my entire being, filling it with a divine impartation of himself, a joy unspeakable and full of glory.

At the sound of his voice the angry sea became still, the morning dawned, and I was in speaking distance with the redeemed in heaven. My feet were then placed upon a great rock where it seemed I became a spectacle to angels, men and devils and only a narrow stream of water ran between me and the jasper walls. Oh, the songs of the redeemed how sweetly they fell on my ears. "Unto Him that loved us, and washed us from our sins in his own blood and hath made us kings and priests unto God and his Father, be

glory and dominion forever and ever." I shouted "Hallelujah" and joined in the song.

I opened my eyes; the morning sun was shining into my room very beautiful but it was nothing in comparison to the light and glory which was in my soul.

It is a striking remark, ascribed to St. Augustine, that *prayer is the measure of love*. A remark, which implies that those who love much will pray much; and that those who pray much will love much. This remark is not more scripturally than philosophically true. It is the nature of love to lead the person who exercises this passion, as it were, out of himself. His heart is continually attracted toward the beloved object. He naturally and necessarily exercises, in connection with the object of love, the communion of the affections, and this it will be readily seen viz. the communion of the offenders is the essential characteristic, and perhaps, it may be said, the essence and sum of prayer. In acceptable prayer the soul goes forth to God in various acts of adoration, supplication, and thanksgiving; all of which imply feelings of trust and confidence, and particularly love to him who is the object of prayer. Accordingly, he who loves much, cannot help praying much; and, on the other hand, when the streams of holy communion with God fail in any considerable degree, it is a sure sign that there is a shallowness and drought in that fountain of love from which they have their source.

As the world makes real progress, less homage will be paid to so called genius and more to moral goodness.

Be ye not unequally yoked together with unbelievers.

TEMPERAMENT.

BY MRS. H. HAYDEN.

Very many times since I began to preach the Gospel, I have heard ministers and official members of Christ's church say that if members shouted and praised the Lord, and at times were noisy in church, it was because of their peculiar temperament.

I beg leave to dissent from all such false teaching. Suppose that all members of Christ's church have been baptized with the Holy Ghost, and understand the leadings of the Spirit. Now it depends wholly upon the manner in which the Lord blesses us, whether we are noisy or not. God sends his Spirit gently upon one, and he sits still and drinks quietly of the river of life. Upon another He pours out his Spirit in copious profusion, and the very words are given him with which he is to praise his Redeemer. Quick as thought he raises his hands towards heaven and cries at the top of his voice, "Glory to Jesus!" It makes no difference at all what is his temperament, he will praise God aloud, because he obeys the leadings of the Spirit.

God pours his Spirit upon another, and his whole frame is shaken with holy laughter, according to the testimony of David: "Then was our mouth filled with laughter, and our tongue with singing." Still upon another God pours his Spirit in such mighty power that the physical strength is taken away, and he falls prostrate upon the floor. The temperament of those thus affected has nothing to do with the outward manifestations of the Spirit. They follow the leadings of the Spirit, and do as they are taught.

If any one finds fault with a noisy meeting where God rules, he finds fault with the Lord, and not with his children. If God blesses a man to

shout his praise, he will shout, no matter what his temperament may be. If he is blessed with holy laughter, he will laugh. Do you not see that the temperament has nothing to do with the outward manifestations of the Spirit? Satan would be delighted to have the glorious power of God attributed to some human agency.

Not long since, I read an article in a paper advocating holiness, in which a brother stated that "in order for a minister to have great power and influence over a congregation, his system must possess a very large amount of magnetism; and that his power to influence others was in proportion to the amount of magnetism that he possessed."

What an idea! I thought. Is there a single text in the Bible to prove such a doctrine? No: the Bible plainly contradicts such a statement. "Not by might, nor by power, but by my Spirit, saith the Lord." We have no might nor power of our own, to work for God. If the statement of that brother is true, we would need to pray, not for repeated baptisms of the Spirit, but for an increase of magnetism in the physical system.

Several years ago, when I was preaching in the village of Warren, Illinois, the people gave earnest heed to the word spoken; and a sister said to me, "The reason why the people listen so attentively to you is, you have a very large amount of magnetism in your system. You magnetize the people, and thus hold their attention." (And I only weighing 85 pounds.) "Oh, no," I said: "the Lord anoints me with his Spirit. He generally baptizes me powerfully with the Holy Ghost; and it is the power of God that rivets the attention of the people. Of myself I have no power to influence any one."

To attribute the power of God to physical force, would be robbing him of his glory. When a minister

is deeply baptized with the impelling power of the Holy Ghost, his words fall like thunder-bolts upon the hearts of those who hear, and they are made to feel the force of every sentence he utters. May the Lord help us to avoid running off on some side track by which we may be led to embrace errors in doctrine.

LUTHER'S PRAYER.
(*At the Diet of Worms.*)

Almighty, eternal God! what a strange thing is this world. How doth it open wide the mouths of the people! How small and poor is the confidence of men towards God! How is the flesh so tender and weak, and the devil so mighty and so busy through his apostles and the wise of this world! How soon do they withdraw the hand and whirl away and run the common path and the broad way to hell, where the godless belong. They look only upon that which is splendid and powerful, great and mighty, and which hath consideration. If I turn my eyes thither also, it is all over with me; the bell is cast and judgment is pronounced. Ah God! Ah God! O Thou my God! Thou my God, stand Thou by me against the reason and wisdom of all the world. Do thou so. Thou must do it. Thou alone. Behold, it is not my cause, but Thine. For my own person I have nothing to do here before these great lords of the world. Gladly would I, too, have good quiet days and be unperplexed. But Thine is the cause, my Lord; it is just and eternal. Stand Thou by me, Thou true, eternal God! I confide in no man. It is to no purpose and in vain. Everything halteth that is fleshly, or that savoreth of flesh.

O God! O God! Hearest Thou not, my God? Art thou dead? Thou canst not die. Thou only hidest Thyself. Hast Thou chosen me for

this end? I ask Thee? But I know for a surety that Thou hast chosen me. Ha! then my God direct it. For never did I think, in all my life, to be opposed to such great lords; neither have I intended it. Ha! God, then stand by me in the name of Jesus Christ, who shall be my shelter and my shield, yea, my firm tower, through the might and strengthening of Thy Holy Spirit.

Lord! where stayest Thou? Thou my God! where art Thou? Come, come! I am ready even to lay down my life for this cause, patient as a little lamb. For just is the cause and Thine. So will I not separate myself from Thee forever. Be it determined in Thy name.

The world shall not be able to face me against my conscience, though it were full of devils. And though my body, originally the work and creature of thy hands, go to destruction in this cause, yea, though it be shattered in pieces, Thy word and Thy Spirit they are good to me still. The soul is Thine, and belongeth to Thee, and shall also remain with Thee forever. Amen. God help me. Amen. — *Hedge's Trans.*

SELFISHNESS blinds and destroys. While we hug our fancied insults the devil is laughing in his sleeve. — *M. H. S.*

IT requires more spiritual courage to preach distinctively on sanctification, than it does to fulminate against rum, popery and Mormonism.

IT is better to have a humble cottage on the Rock, than a palace on the sand.

THE weakest child of God is far better than the strongest child of the devil.

EDITORIAL.

HOLINESS SECTS.

That the unnecessary multiplication of holiness sects, and holiness periodicals is an injury to the cause is evident to every thoughtful person. They have the appearance of being instigated by an ambition to lead. They divide up too minutely the army of God. They fritter away means that might be employed to better advantage.

If a new sect is organized it should be because the originators cannot find one that insists upon the principles to which they conscientiously attach great importance. In a war of conquest two divisions of an army do not occupy the same ground where one will answer equally well. Men that are not needed at a given spot are in each others way. No two denominations of Christians should be found in the same country unless there is, on some points at least, a radical difference between them.

"But," it is objected, "you assisted in getting up a new denomination and why should not we?"

You would have the undoubted right to do so were the circumstances similar. Many of us were turned out of the M. E. Church under various pretexts, but in reality for promoting Scriptural holiness. Some of us had sham trials—others had no trials, but were, without their consent, read out as withdrawn.

We were expelled on a charge of "Unchristian and immoral conduct" for publishing an article which we proved that we never published. The specifications alleged that there were things in the article which are not in it. A tribunal governed by the principles of justice would have thrown the complaint out of court at once.

Loren Stiles, one of the most eloquent, amiable, gentlemanly and successful

preachers in Western New York, was expelled for allowing us to exhort in his church, when we held an exhorter's license; and for preaching on week day nights in a village said to be on another preacher's circuit, though the nearest appointment of this preacher was about three miles from this village. Other holiness advocates were expelled on grounds equally frivolous. The General Conference refused to entertain the appeals or to investigate the difficulties.

Thus thrown out what could we do? We knew of no church that was in sympathy with the principles for which we had been thrown out. So there appeared to be no alternative but to form a new organization, which we did with the blessing of God.

About the same time A. D. 1860, we started the *EARNEST CHRISTIAN*. There were no Advocates of holiness that made issue with great obstacles to the work of holiness, such as slave-holding, Masonry, worldly conformity, and renting seats in houses of worship. We felt it was our duty to speak out on all these points and we started the *EARNEST CHRISTIAN* to afford ourselves and others who agreed with us a medium of communication with the public.

But now many start holiness papers who do not seem to have any very clear ideas of their own, or the training and ability to clearly express them if they had. There lies before us a little holiness paper of four pages, each page $4\frac{1}{2} \times 8$ inches. One sentence in the leading editorial contains 48 lines and treats of some seven or eight different subjects. It is called "The Evangelist," and is published weekly, at St. Johns, Kans., at the moderate price of \$1 a year. We give the prospectus copying literally.

"Brethren, Friends, let me say now is a chance for every honest soul to show itself do you desire the spread of evangelical truth and the knowledge of God to spread over the Earth do you desire

the unity of the people of God, if so Subscribe for the *Evangelist*."

The readers are evidently expected to do their own punctuating. Another holiness advocate is got out in doggerel. It seems to us that the true friends of holiness ought to discourage these foolish attempts at literary labor by men who have no qualifications for such work.

THE WORK OF HOLINESS.

That the work of holiness is gaining ground in this country is, we think, evident. The labors of those engaged in promoting it are meeting with some encouragement. Yet but little is done in comparison of what ought to be done. What is the reason?

One prominent reason is, that in most of the churches the people are taught that they can be saved without holiness. This is not done in so many words. That would startle the hearers. But the people are made to believe that they will go to Heaven, if they join the church and are loyal to it, even though they continue to live in sin. Men desire to gain advantages on the easiest terms. If two articles, in every respect of equal value, are offered for sale, the one for which the lowest price is asked is sold first. When people who love the world, its fashions, its associations, its honors, its pleasures, are assured that they can gain Heaven, by paying the preacher and supporting the church, and still hold on to their cherished sins, they naturally choose this course.

We must show that no one can be saved who is not so far made holy that he stops committing sin. "He that committeth sin is of the devil." I Jno. iii:8. This we must insist on. And also "Whosoever is born of God doth not commit sin." I Jno. iii:9. Those who are made to believe that they can be good Christians and at the same time live in sin do not desire to become holy. Why

should they, if they can at the same time enjoy the pleasures of sin and reap the rewards of holiness? We must remove this delusion from the minds of the people. We must show that the popular religion of the day is not true Christianity. It takes courage to do this in a proper manner. It must not be done in a way to create the impression that we are making war upon the churches. This would stir up resistance.

There must be nothing belligerent or pharisaical in our manner. We must do it in the spirit in which Paul wrote of the carnal professors of his time. "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things." Phil. iii:18, 19. That this applies too generally to the members of popular churches, their pastors practically acknowledge, by getting up festivals and appealing to their appetites when they wish to raise money. There is a great difference in the effect between saying this in a harsh, censorious, upbraiding spirit, or saying it, as Paul did, with a tender heart, even weeping. It is a sad sight,—one to make angels weep,—to see pulpits and pews of professedly Christian churches filled with men and women who give the most unmistakable evidence of "minding earthly things"—of living in plain violation of the commands of God. But instead of crying "peace and safety" and representing to them that "if they go on they will finally get to Heaven," but they "need the blessing of holiness to make them more useful," we must show them tenderly but plainly from the word of God that *the end* of the course they are pursuing is destruction.

Where this is done in the Holy Ghost the work of holiness will go on in power. The people will be led to repent of their

sins; and then go on "perfecting holiness in the fear of the Lord." They will get an experience that fills them with joy; and that will give them power over others.

But when to a church composed of backsliders and of those who never were converted, holiness is preached as a blessing that they may receive at once, by simply believing, the result is self-deception. Many profess entire holiness when at the utmost they have only obtained pardon. They are urged to profess the highest state of sanctification when they are in the lowest state of justification. And some even become the advocates of holiness when, according to the standard laid down in the Bible and in the M. E. Discipline, they are not fully awakened. The sad sight is witnessed of men preaching holiness who are so defiled by tobacco that the pure shrink from coming near them, and of women, waving their plumes and flaunting their jewelry professing to be saved to the uttermost! This makes sensible people mistrustful of the doctrine.

To promote the work of holiness then, we must not close our eyes to this state of things, and act as if it did not exist. A doctor never cures the cholera by treating it as if it were only a slight irregularity. We must acknowledge the desperate state of the case and apply the proper remedy. It will of course stir up conflict, but we must meet it in the name of Jesus.

It is cowardly and criminal for the advocates of holiness to encourage professors in self-delusion. It is treason to Christ to persuade those who know they love the world, that they are in a state of salvation—weak it may be—to be pitied and petted, when they need to break down before God and seek forgiveness. Let us do thorough work for God. "*Cursed be he that doeth the work of the LORD deceitfully.*" Jer. xlviii: 10.

THE "REVIVAL METHODISTS."

Since our last, we have received the following from Bro. Cochran:

NAILER, Tex.; 4:22:84.

DEAR BRO.:—The purpose stated in a former letter to you has been abandoned. However, "opportunities are the golden spots of life." If you do not come into the proposed work at the start, you may live to regret it the balance of your days. The conversion of the entire world is near at hand; *nothing less*. The work is of Jesus, and not from any man. Within a few days books will be ready for the mail.

Yours in perfect love,

J. M. COCHRAN.

We have also received a copy of the promised Discipline. It is a large size, 12mo pamphlet of 100 pages, bound in paper. Bro. Cochran has the same difficulty that the rest of us do, in getting his printing done well.

There are eight Articles of Faith, of which the following are specimens:

"I. *Of the three discrete Heavens.*

Within the invisible Kingdom of the Lord God, the Saviour, there are three discrete heavens, and these are most distinct from each other: the ultimate or first, the middle or second, and the inmost or third. They follow in order, and are mutually related, like the highest, middle, and lowest stories of a house. The Divine which proceeds and descends from the Lord God, the Saviour, is in similar order; therefore, from the necessity of order, heaven is three-fold.

II. *Of the three discrete degrees of the Soul.*

The interiors of man are in similar order with the heavens. Within his soul there are three discrete degrees, which are like the three discrete heavens, most distinct from each other. The ultimate or first degree relates to the ultimate or first heaven, the middle or second degree to the middle or second heaven, and the inmost or third degree to the inmost or third heaven."

We give only the titles of the remaining Articles:

"III. *Of the Three Divine Degrees in Christian Experience.*

IV. *Of the Manner and Time in which*

the three Divine Degrees of the Soul are opened to the Lord God, the Saviour.

V. Of the Conditions under which the three Divine Degrees are opened to the Lord God, the Saviour.

VI. Of Progress from the Lower to the Higher Degrees.

VII. Of the Holy Spirit's Witness to the Soul.

VIII. Of a Justified Ministry."

We are free to confess that we do not comprehend these Articles. We understand Bible language, and Methodist language; but we do not find either in these Articles. We have looked this book through with care, but we fail to find a Scripture quotation in it. Yet it acknowledges the authority of the Scriptures. It says, page 13:

"In order that the Word, Swedenborg's Theological Works, and the fixed Discipline may never be changed, the General and Provincial Conferences shall each keep and preserve copies of them in the original languages."

The Polity is mainly Methodistic. It provides for Bishops, Elders, Deacons and Evangelists in the ministry. In short, it seems to be an effort to unite the fantasies of Swedenborg with the practical, sound sense of John Wesley. Its success remains to be seen. So far, the writings of Swedenborg have had but little influence on the world. We doubt whether they will commend themselves any more readily to the good sense of Christians by being sent about in a Methodist vehicle.

The Discipline appears to be gotten up, not to accommodate any existing societies, but with the expectation that societies will be raised up to be governed by it. We have heard bachelors lay down rules for the government of families, but when they came to have families, they greatly modified their rules.

In the early settlement of Carolina, John Locke, the greatest of English philosophers and statesmen, drew up a constitution for the government of the country. It was greatly admired, but never went fully into effect. A few simple rules,

drawn up by the simple-hearted people to meet the necessities of their situation, served for many years as laws for the government of the growing colony.

So far, in the progress of Christianity, Disciplines have been framed to meet the wants of societies; and not churches raised up to fit Disciplines. But a new era may have dawned upon us. We shall see.

ADVOCATES OF HOLINESS.

The great hindrance to the work of holiness on earth is man's depravity. This creates obstacles of every conceivable kind. This exists everywhere, wherever man is found. There is no avoiding it. No locality can be found in which the people are naturally inclined to follow holiness. No people have ever yet been discovered who welcomed the pure, unadulterated truth of God, and set themselves to work in obedience to its requirements. To induce depraved men to seek holiness they must be drawn from above by the Holy Spirit. Without this supernatural aid, the natural opposition of man to holiness will never be overcome.

Then, to successfully preach holiness, something more is needed than a correct understanding of the doctrine, and to possess the ability to state it clearly and defend it with unanswerable arguments. These are important. To embrace the truth, people need to see the truth. It is unreasonable to require a man to believe that which he does not comprehend with at least some clearness. So that advocates of holiness should take pains to acquaint themselves with the doctrine. They should avail themselves of the help of those who can afford them help. They should be able to bring forth a plain text of the Scriptures in confirmation of every statement of doctrine which they make.

But above all other qualifications, holiness teachers need to speak under a baptism of the Holy Ghost. They should be

divinely inspired. Their words should be in demonstration of the Spirit and in power. They should present the truth on fire. Without this, little more will be done than to convince the understanding. To move men to act, their hearts must be touched. Their consciences must be aroused. Argument alone will not do this. Noise will not do it. Quietness will not do it. The feelings of the speaker must be enlisted and warmed. Fire kindles fire. Life begets life. Then go before the people already warmed up. Especially if you design to say plain, pointed truths, get your heart filled with love. Melted ore melts ore. If the people are dead, the necessity is all the greater for you to have life, and to have it more abundantly. You can not impart what you do not possess.

Do you design to attend camp-meetings to help on the work of God? Begin at once the needed preparation. Study those passages especially, which speak of the work of the Spirit. Get thoroughly imbued with the idea of the great work the Holy Spirit can accomplish, if it is poured out upon the multitude. Read of the many who were pricked in the heart. Think of the improbable ones who were converted. The Holy Ghost has lost none of his power. He can still disturb Pharisees and awaken sinners, and stir up the lukewarm. What is needed to make camp-meetings a success, is the outpouring of the Spirit upon the people.

See how very few ever secure an outpouring of the Spirit on the many! When the wonderful results of the day of Pentecost were accomplished, there was in the large congregation but a small proportion of believers. But they were all filled with the Holy Ghost.

When duly impressed with the importance of having the Spirit, consider to whom it is promised, and on what easy conditions! The ignorant as well as the learned may be filled with the Spirit.

There is one condition for all—OBEY GOD. *And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.*—Acts 3:32.

BIBLE FACTS.

One of the princes of Granada, heir to the Spanish Throne, was kept in solitary confinement in a prison thirty-three years till his death. He had a copy of the Bible, and with an old nail, he scratched the following facts on the walls of his cell.

In the Bible the word Lord is found 1,853 times; the word Jehovah 6,855 times; and the word Reverend but once, and that in Psalm cxi, 9. Psalm cxvii, 8, is the middle verse of the Bible. Esther viii, 9, is the longest verse; John xi, 35, is the shortest verse. In Psalm cvii, four verses are alike, 8, 15, 21 and 31. Each verse of Psalm cxxxvi ends alike. No names or words of more than six syllables are found in the Bible. Isaiah xxxvii and 2 Kings xix are alike. The word Girl occurs but once in the Bible, in Joel iii, 3. There are found in both books of the Bible, 3,586,483 letters, 773,693 words, 31,373 verses, 1,189 chapters, and 66 books. Acts xxvi is the finest chapter to read. The most beautiful chapter in the Bible is Psalm xxii. The four most inspiring promises are John xiv, 2; vi, 37; Matthew xi, 28; and Psalm xxxvii, 4. Isaiah ix, 1, is the proper verse for the new convert. All who flatter themselves with vain boastings of their perfectness should learn Matthew vi. All humanity should learn Luke vi, from the 20th verse to the close.

CORRESPONDENCE.

F. W. CATHY.

I wish to let the people know through the EARNEST CHRISTIAN, how the work of God is prospering in this part of the country. Bro. Beers and myself are holding meetings at the present time. We closed a seven days meeting at a church about five miles West of Portland, last Thursday night and commenced here last night. Friday we had a blessed

meeting at the place from which we have come. Not many attended, as it was thinly settled, being on top of a mountain; but the Lord blessed us and poured out his Spirit upon us.

There were about three or four justified and as many sanctified. Bethany is about ten miles West of Portland. It is not a town, there is a Post Office and store, it is a Swiss neighborhood, but the most of them understand English. We expect to hold a ten days meeting here if the Lord is willing. We have been in the evangelical work about five months. Our first meeting commenced on the 17th of November 1883. The Lord has been blessing us all the way through. We have been having perfect victory over sin and the devil.

I was converted and sanctified in Nov. 1881, under the preaching of Bro. Ashcraft. God me called to preach and I put it off until Nov. 1883, when I started out. I was intending to go to school and educate myself for a minister, but God showed me that he wanted me to preach and he would make a preacher of me. That was one thing that I had to die to. I was not willing to be a little preacher, but God showed me that I had to be willing to be any thing for his sake. I am glad that I can say I am willing to be any thing for Jesus' sake.

In any army there are a great many different kinds of weapons, some cannon, which throw great shell, on down to the pistol and dagger. If God wishes to make a cannon of me with which to throw great shells into the enemy's camp, I will let him use me and say amen. And if he wishes to use me to cut down sin as with a sword or dagger, I will say amen to that, and let the Lord God have his own way in my soul. I realize that I belong to the army of the Lord, Glory to our Christ. The Lord has been opening up the way before us as we go, and I am trusting him to lead us in all things.

I do not know where we will go from this place, but God will go before us and open up the way. I do not know how the people can understand it in English, but we will have to trust God and get the Spirit to take hold on their hearts. For "it is not by might nor by power, but by my Spirit, saith the Lord." We can pray God to convict the people for salvation.

"We'll sing and pray, and we'll believe,
And sinners shall the truth receive."

You might ask me the question, "Why do you preach the gospel? Why do you leave all, and go out into the world to preach from place to place, and expose yourself by being out at night; and there is no money in it either?" Well, beloved, I am not out to make money: that is not my mission. I preach the gospel because I love to, and because the blessed Son of God has sent me out to do so, and I love to obey him: therefore, I love to preach. I could not be satisfied at anything else. "Yes, but you might work out and make a great deal of money." "For what is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" Christ is more than a match for the devil, and is able to take care of me. Blessed be his name! If I did not evangelize, I would backslide. "For the gifts and callings of God are without repentance." I am justified and wholly sanctified, and am walking in every ray of light that I get, God being my helper. Pray for your brother in Christ.

Bethany, Oregon., 4: 19: 84.

LOVE FEAST.

JENNIE SHEAR.—My testimony is that the blood of Jesus Christ cleanseth me from all unrighteousness. I have taken Jesus for my Great Physician for soul and body. I am growing in grace: to Jesus be all the glory. Amen,



