

The Earnest Christian

—AND—

GOLDEN RULE.

VOL. XLIX.

MAY, 1885.

No. 5.

TRUE REPENTANCE.

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A man who has counterfeit money is worse off than one who has no money. Preaching unscriptural ideas of repentance does, perhaps, more damage than not preaching repentance at all. It is harder to unlearn an error than it is to learn the truth.

Some popular revivalists make repentance consist simply in turning from wrong to right. This is a necessary part of repentance, but it is not the whole. Genuine repentance is always attended with reformation; but there may be reformation without repentance. The boldest bandit of this country has reformed. He has abandoned his dangerous avocation of robbing banks, and trains of cars, and of shooting those who stood in the way of the accomplishment of his designs. But we have seen no intimation that he has repented.

The Bible gives us clear light on the NATURE OF TRUE REPENTANCE. It teaches that it contains the following elements:

I. Genuine sorrow for sin because it is offensive to God. "For godly sorrow worketh repentance to salvation not to be repented of; but the

sorrow of the world worketh death." —2 Cor. 7:10. Common prudence may work reformation; but we are not told that any thing but *godly sorrow* brings about the repentance that results in salvation.

The sin may have been a great injury to our fellow beings. But it was a violation of the law of God. He who commits murder not only does the greatest wrong against a fellow being, but he commits a crime against the State, for which he is punished. So sin is an offense against God. True repentance takes the authority of God into account. David did the greatest wrong to one of his bravest soldiers and most faithful servants. God sent his servant Nathan to reprove him, and to pronounce judgment upon him. The king awoke to a sense of his guilt, and, instead of apologizing for his crime, said at once, "I have sinned against the Lord." —2 Sam. 12:13. The offence against God was so much greater in comparison than that against the man whose death he had contrived to bring about that he cried out to God: "Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest."

Peter had sinned grievously in denying Christ; and, as one sin leads to another, in cursing and swearing; but he "remembered the word of Jesus, which said unto him, Before the cock crow thou shalt deny me thrice. And he went out and wept bitterly."—Matt. 26: 75. It was godly sorrow, brought about by remembrance of Jesus, and it led to his salvation. He, then, that truly repents, says in substance with the Psalmist, "For I will declare mine iniquity; I will be sorry for my sin."—Ps. 38: 18. He remembers God and is troubled. Godly sorrow makes one inwardly grieve as deeply on account of secret sins as he would if they were known to the world. He mourns, not because of any disgrace he has brought upon himself, but because of his wickedness before God. There is no pretense—no feigning a grief that is not felt. Sin has, *in itself*, become a heavy burden, and he seeks deliverance from it. The wounds which it has made have pierced his heart, and he longs to have them healed. The servitude of sin has become galling, and he sighs for deliverance. With the Psalmist he cries out: "There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin." "I am troubled; I am bowed down greatly; I go mourning all the day long." "I am feeble and sore broken; I have roared by reason of the disquietness of my heart."—Ps. 38. The popular way of multiplying converts by persuading the people that they can become Christians by "only believing in Jesus," without sorrowing for sin, may

add numbers to the church, but it is to the eternal undoing of their souls. Have such never read that "the devils believe and tremble"? Yet in spite of their belief, their doom is damnation, and their abode is hell. You should sorrow *for* your sins now, that you may not sorrow *in* them to all eternity.

"Did Christ o'er sinners weep,
And shall our cheeks be dry?
Let floods of penitential grief
Burst forth from every eye."

The phrase "godly sorrow" is, in the original, *ἡ γὰρ κατὰ Θεοῦ λυπη*, *sorrow according to God—concerning God*; that is, genuine, deep sorrow, as well as sorrow because God is sinned against and is displeased. It is no superficial feeling; but it goes down to the depths of the heart. It is no evanescent impression, easily worn off; but it makes sad the spirit by day and by night. Worldly pleasures are loathed; carnal gratifications no longer afford delight.

2. Another essential element of true repentance is turning from *all sin*. This is the very essence of the repentance which godly sorrow works. In this it differs from what is commonly called reformation. A drunkard *reforms* when he stops drinking. But when he *repents*, he not only stops drinking, but he quits swearing, Sabbath-breaking, lying—and, in short, turns away from every sin.

The popular theology of the day teaches that one is not expected to quit sinning in every way unless he professes holiness. This is altogether wrong. The Scriptures plainly teach that one is not truly a penitent—much less a Christian—until he sets

himself to stop doing wrong, and to do right in *all* respects—that is, to obey God in every thing. “Blessed are they that seek Him with the whole heart. They also do no iniquity: they walk in his ways.”—Ps. 119: 3.

“Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.”—Isa. 1: 16–18. This promise is often quoted. But the above seven conditions are seldom mentioned, much less insisted on. Yet they remain in full force.

“Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.”—Isa. 55: 6, 7. This shows that God is to be sought, not only by praying, but also by forsaking all wicked ways and all unrighteous thoughts.

The whole tenor of the New Testament is in harmony with this teaching. When John the Baptist “saw many of the Pharisees”—the strict religionists—“and the Sadducees”—the materialists—“come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?” “Bring forth, therefore, fruits meet

for repentance.” In answer to the objection they felt—“We are *church members*. Do you treat *us* as sinners?”—he said, “And think not to say within yourselves, We have Abraham to our father.” This will not save you. “And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire.”—Matt. 3: 7–10. If you still continue in your sins, being baptized cannot save you any more than being in the church.

This, too, was the burden of our Lord’s preaching. “The kingdom of God is at hand: repent ye, and believe the gospel.”—Mark 1: 15. It will not save you to believe the gospel unless you repent, and turn from every wicked way.

The Apostles every where insisted that professed penitents should *Do works meet for repentance*. They were not in indecent haste to have them believe that God had accepted them. Hence there was, at once, a marked change in their converts. “And many that believed came and confessed, and showed their deeds. Many of them also which used curious arts brought their books together and burned them before all men: and they counted the price of them and found it fifty thousand pieces of silver.”—Acts. 19: 18, 19.

Even in this day a bonfire of books, made because the owner had become a Christian, would attract public attention. Bad books are much more plenty now than they were then. But in these days the people are made to believe that they can obtain salvation on terms so much easier

than those that the Apostles insisted upon, that, when the pure Gospel is preached, but few will receive it. They would like the result, but they object to the means by which it is to be attained. They claim the promise, but they will not meet the conditions. Hence they are deceived. They become sectarians instead of saints — pharisees instead of Christians.

3. True repentance is always attended with appropriate fruits. If it does not bear immediate fruits it is not genuine. Among these we mention (1.) Confession. This mortifies pride. It humbles us in our own sight and in that of God and men. When done in sincerity and humility it secures at once the confidence of others. Where the sin is public the confession should be public. Where it is committed against a fellow being it should be confessed to the injured party and forgiveness sought. In all cases it should be confessed to God. "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

(2.) Restitution. In many cases dishonesty has been practiced. To obtain forgiveness of God, restitution must be made to man as far as possible, where he has been wronged. In cases of property obtained by treachery, by deceit, or by violence, or by fraud, the rule under the Mosaic law required the offender to "restore it in the principal, and to add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass offering." — Lev. 6: 5. All the sacrifices he

might offer would not benefit the sinner while he kept possession of that which did not belong to him.

The great English poet taught, in this respect, a sounder theology than is heard from many a so called evangelical pulpit.

The King of Denmark had murdered his brother, and seized upon his kingdom. Remorse fastens upon the murderer. In one of his reveries he cries out,

"What if this cursed hand
Were thicker than itself with brother's blood?
Is there not rain enough in the sweet heavens
To wash it white as snow? Whereto serves mercy,
But to confront the visage of offence?
And what's in prayer but this two-fold force,—
To be forestalled before we come to fall,
Or pardoned, being down? Then I'll look up;
My fault is past. But oh! what form of prayer
Can serve my turn? Forgive me my foul murder?
That cannot be; since I am still possessed
Of those effects for which I did the murder—
My crown, mine own ambition, and my queen.
May one be pardoned and retain the offence?
In the corrupted currents of this world,
Offence's gilded hand may shove by justice;
And oft 'tis seen, the wicked prize itself
Buys out the law. But 'tis not so above:
There is no shuffling; there the action lies
In its true nature—we ourselves compelled,
Even to the teeth and forehead of our faults,
To give in evidence. What then? What rests?
Try what repentance can, what it can not?
Yet what can it, when one can not repent?
O wretched state! O bosom black as death!
O limed soul, that, struggling to be free,
Art more engaged!"

When a rich publican received the Saviour, he "said unto the Lord; behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation I restore him four fold." The Lord did not reprove him, and tell him to,

"Cast your deadly doing down."

"And Jesus said unto him, this day is salvation come to this house, forasmuch as he also is a son of Abraham." — Lu. 19: 8, 9. The faith that

shows itself genuine by its works proves its possessors, children of faithful Abraham.

4. There will always be manifested a spirit of genuine humility as an immediate and constant fruit of true repentance. The insignia of pride will be laid aside. If real penitents do not put on sackcloth neither will they, on the other hand, "put on gold and pearls and costly array," even though they were previously accustomed to wear them. Pride is a great sin in the sight of God. Repentance unto salvation certainly takes in pride. One can not truly repent of stealing, so long as he holds on to the stolen property; nor can he repent of pride, and at the same time hold on to the emblems of pride.

Repentance unto salvation is universal. It takes in every sin. Its fruits are universal. The trappings of pride, the novel, the theatre, the saloon, all the ways of sin, all the haunts of vice, and all voluntary association with the wicked, are forever abandoned by one who truly repents before God.

He who goes from the seat of the penitent to some place of amusement, has not yet begun to repent. Sorrow because of sin has no affinity with worldly pleasures.

"For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter."—2 Cor. 7: 11.

ON CHRONOLOGY.

Although many persons of extensive learning, consummate judgment, and great abilities, have thought the subject of Sacred Chronology worthy of their most diligent researches, yet they have all failed in the main point. They seem to have taken it for granted that the Mosaic and Scriptural computations are quite unastronomical: the title of "the world's chronology" has been fixed to very different collections of years, without looking for any Scriptural astronomical era to support the title; and, indeed, I may say, without any thought of its existence and indispensable necessity. How strange soever it may appear, this is the first attempt that has yet been made to recover chronology from its present state of uncertainty, and to reduce it by calculation to a regular, uniform and demonstrable system. I have made a great variety of calculations, to prove the fundamental proposition of this scheme, which is, that Moses has recorded in his Pentateuch the position of the sun and moon to each other at the creation, and in the first year after the flood, or in the beginning of the old world and the new. This revealed position of the sun and moon at the creation, I call the *Scriptural astronomical era*.

By the assistance of this era, together with some other principles, I find myself able to keep even pace with the courses of the two great luminaries, from the first year of the world to that which is current. Nor will it be thought presumption to take it for granted that no intelligent person will be inclined to call in question the truth of those conclusions which are confirmed by the joint attestations of the sun and moon, the two faithful witnesses in the heavens.

Without astronomy there is no certainty in chronology. By chronology here is meant the world's chronology,

or the whole extent of the world's past duration. Historical chronology is liable to error from various causes, but physiological chronology *must be true*. Such are its principles and characters that the conclusions will force assent.

It is evident that the *created distance* of the moon from the sun could not have been discovered by observation, because there was no human witness to creation. Nor can it be determined by tabular calculation, because amidst a great variety of calculated positions we have no means of knowing which was original, and which was not. The conclusion is, that if it be not revealed, and recorded in the writings of Moses, it is impossible it should ever be known. The creation of the world, and its redemption by Jesus Christ, are the most grand and interesting events which are recorded as matters of fact in the sacred records; but the certainty of the proof, *with respect to the exact time* when they happened, though not with regard to the reality of the fact itself, depends upon the certainty of sacred computations. Could it be made to appear (and it has frequently been attempted, tho' without success,) that the Hebrew text, in the article of chronology, has been disturbed, interrupted or depraved by any means whatsoever, it must follow, by necessary consequence, that the proof of these important points, with respect to the time when, must be perplexed in the same proportion.

The Jewish Hebrew text, I beg leave to affirm, has never been corrupted in the article of chronology, either by Jew or Pagan, either by chance or design. If this be not matter of fact, some one may arise to confute it. But let not mere suppositions claim the force of an argument, nor arbitrary and bold assertions obtrude themselves for positive proofs. It will not be thought incredible that the Hebrew text

should have been providentially transmitted to us *in its original integrity*, not only as to its doctrines and duties, or the necessary points of faith and practice; but also with respect to its computations, when it is considered that the birth of Christ is the center of sacred chronology. This central point is called by St. Paul *πληρωμα τῆς χάριτος*, the fullness of time; and as Christ was born, so did he die, *κατὰ καιρὸν*, in the afore-appointed season.

With respect to the *year of the creation*, I have inferred from the writings of Moses, and have clearly proved, by a multiplicity of examples, that time commenced at our autumnal equinox on the fourth day of the creation, in coincidence with a full moon day, or the fifteenth day of the first month of the first lunar year, reckoned from that evening in which the moon generally makes its first appearance after its conjunction with the sun.

I have likewise inferred, from the same authority, and have clearly proved by calculation, that in the end of the six hundredth year of Noah's life, the moon was visible eleven days before the autumnal equinox, on the sixth day of the week; and consequently, in the beginning of the six hundred and first year the sun entered the cardinal point on the twelfth day after the moon's visibility, and on the fourth day of the week.

By means of these *revealed* or Scriptural astronomical characters and data, the several discordances which embarrass the sacred computations may be happily and easily adjusted, by bringing the truth or falsity of the various contending claims to their only proper test. That series of years which will enable us to connect these recorded astronomical characters respecting the sun, the moon, and the corresponding day of the week, must be the true series. But this connection can be

obtained by the Hebrew computations only; therefore, the computations of the Hebrew text only are authentic, and all others which differ from them must be rejected.

We may venture to affirm with confidence that no year is to be found in the whole compass of sacred and profane history which is so signally distinguished by recorded and appropriate characters as the six hundredth year of Noah's life, in which the flood began and ended. These appropriated characters are fairly deducible from the terms of Moses' historical account of the circumstances of the deluge, and of Noah's transactions, and they occur in the solar tropical year of the world 1656. We conclude, therefore, that that year of the world is in a true astronomical connection with the six hundredth year of Noah's life, and that all other claims to such connection are precluded. From this unrivaled connection we are furnished with an unanswerable argument in support of the authenticity of the Jewish Hebrew text (so justly called, in the article of chronology, the *Masorete Hebrew verity*.) against the complicated embarrassments of corrupted numerals, of surreptitious patriarchs, and of hypothetical centuries, both before and after the flood. In the first interval of the world's chronology, no less than six of these hypothetical centuries have obtruded themselves into the copies of the Septuagint Greek version and the computations of Josephus; but they are all thrown off as redundancies by the concurring suffrage of the sun and moon, which acknowledge them not. These being thrown off, there remains A. M. 1656, collected from the ages of the patriarchs at the birth of their recorded sons, according to the Mosaic numbers, and the uncorrupted integrity of his autographon. We say, therefore, that the flood of Noah happened in the six hundredth year of his life, and in the solar trop-

ical year of the world 1656; and we may observe that this was never proved before upon Scriptural principles and upon Scriptural data. Read the seventh and eighth chapters of Genesis.

The more attentively we examine and consider the contents of Noah's journal, the more we must admire it, the more we must esteem it as the genuine and authentic monument of high antiquity. But it will be thought incredible, until demonstration shall force assent, that in the primitive ages of the world they should be favored with a calendar so adequately commensurate to the annual revolutions of the sun and moon, so nicely adjusted to the periodical returns of the appointed festival, and of such an exact astronomical texture that the two luminaries could not fail to give their joint attestations to the recorded times of memorable events. In a word, this primeval calendar was so perfectly constructed that it must, in its original exemplar, have exceeded the utmost power of human skill and contrivance; and it is certain that the most cultivated European nations, with all their improvements in philosophy and science, have not devised its equal!

Although all practical knowledge of this original calendar has been entirely lost many ages ago, yet, as we have seen, it is so transmitted to us in the writings of Moses that with the help of a competent skill in astronomy it may be restored to its native integrity; and we might, if the legislature thought fit, make use of it in the annals of our history, in the same manner as it was commonly used in the days of Noah, of Moses, of David and Solomon, of Ezra and Nehemiah; after whose death it seems to have fallen into disuse by the dispersion of the Jews amongst the Grecian colonies, in the time of Alexander the Great.

It is to Moses' history alone that we are indebted for this piece of

knowledge, that the system of *seven days* derives its origin from the immediate institution of the Deity, the Creator of the heavens and the earth; which must needs lessen our surprise, should we find it of extraordinary use in distinguishing the intervals of times. A week being a system of seven days, the term *seventh day* implies an instituted era, from which the uninterrupted successions of an established period or cycle must be computed, the first of which was completed on the seventh day of the creation. The day of the week is of signal use in chronological computations, and as this septenary system is purely Scriptural, the scheme of sacred chronology would have been defective without it. For although the day of the week is not in itself considered astronomical, yet when it is found in union with the day of an equinox or solstice, or of a new or full moon, (with one or two simple principles more,) it not only gives an additional strength to the argument, but even the fullness of demonstration.

A few experiments will convince any one, who is disposed to make them, that that day of the week which we call Sunday, and not that which we call Saturday, was the *original seventh day*. This *original Sabbath* continued in force until that year (A. M. 2512,) in which the Israelites went out of Egypt. In that remarkable year two alterations were made by God's authority: First, The month which was anciently and throughout the patriarchal dispensation the seventh month of the year was now ordered to become the first. Second, That which was anciently the seventh day of the week was now ordered to become the first day of unleavened bread. This feast was appointed to continue seven days, they being themselves the seven days of the new instituted week, and of the same authority as the original institution. This *new instituted Sabbath* was in

force until the year of our Saviour's passion; our Saviour suffered on the day before the Jewish Sabbath; all the Sabbath day he rested in the grave; and on the morrow after the Sabbath he arose. But we have proved that the morrow after the Jewish Sabbath, in the year after our Saviour's passion, was the seventh day of the week, in the uninterrupted series of weeks from the creation, and that the *original Sabbath* revived with him.

It is much more to be wondered at, that the change of the Sabbath at the going out of Egypt should have been generally overlooked, than that it should be discovered, explained, and proved. And it is worthy of remark, that the religious solemnity which had hitherto been paid to the *seventh day* of the patriarchal week was transferred authoritatively to the *first day* of the feast of unleavened bread, on what day of the week soever, by the changeable course of the moon; it might happen to fall. In Gen. 2:3 it is said God blessed the *seventh day*, but in Exod. 20:11 we read, God blessed the *Sabbath day*. The reason for substituting Sabbath day instead of seventh day may be accounted for: it being evident that the patriarchal Sabbath was not the seventh of the week to an Israelite, but the first; nor was the Israelitic Sabbath the seventh day of the week to a patriarch, but the sixth. And so it is to this day: the Christian Sabbath is not the seventh day of the week to a Jew, but the first; nor is the Jewish Sabbath the seventh day of the week to a Christian, but the sixth.

We shall just remark further, that the Pentateuch was finished, and Moses died, about the vernal equinox, A. M. 2552. And we have now the satisfaction to find that the valuable chronology of the five books of Moses is not only set forth and completed in all its distinct parts; but, what is more, effectually secured by

astronomical calculation founded upon Mosaic data, from all future attempts to unsettle it.

The death of Christ, the Prince of Life and the Lord of Glory, is an event more interesting to the whole world than all others since the beginning of it; and as the year, month, and day, in which the things relating to our salvation and redemption were finished, (*ετελειωθησαν*, John 19: 30,) must be ascertained upon Scriptural evidences, sacred chronology, if in this article it fully answers the end proposed, will shine in a more conspicuous and a more advantageous light than upon all other accounts taken together; since the birth of Christ, strictly speaking, was but a means to this salutary end. Jno. 18:37.

Although the evangelists were plain, simple, illiterate men, and seem to have no acquaintance with technical terms, yet have they, in their simplicity of style, so characterized the year of our Saviour's passion that by the assistance of Moses' law and the prophecy of Daniel's seventy weeks we may demonstrably ascertain it. It is very remarkable that, as in the year of the going out of Egypt, the fifteenth day of the month, or the first day of unleavened bread, happened regularly upon the seventh day of the patriarchal week, in the political construction of the ancient Hebrew calendar; so in the year of our Saviour's crucifixion the fifteenth day of Nisan, or the first day of unleavened bread, was, by the regular and natural course of the moon, brought to a coincidence with the seventh day of the Israelitic or Jewish Sabbath; and by means of this astronomical and rare coincidence, these two typical days received their accomplishment together; for as Christ by his death caused the Jewish sacrifice and oblation to cease, in like manner did he cause by his death and burial the Jewish Sabbath and feast of unleavened bread to cease.

And we may observe farther that, as the patriarchal day of the week was suspended at the going of the Israelites out of Egypt, so, by the resurrection of Christ from the dead on that day, it was again restored; and it is demonstrably evident, from the preceding astronomical calculations, that the Christian church has all along, even from the day of our Lord's resurrection, adhered not only to the morality but to the letter of the fourth commandment, which expressly says: "Six days shalt thou labor and do all thy work; but the seventh day [regularly brought down from its original institution,] is the Sabbath of the Lord thy God."

We will now recapitulate the several synchronisms which characterize the year of our Saviour's crucifixion. We say, then, that the Messiah was judicially cut off,

1. In the solar tropical year of the world 4040.
2. At the end of "70 weeks," or 490 solar tropical years, dated from the commission of Ezra the priest, to restore Jerusalem its ecclesiastical and political state, A. M. 3550.
3. Olympiad CCII. 4.
4. In the 780th year of the Nabonassar era.
5. In the 19th year of the reign of the Roman Emperor Tiberius, reckoned from the death of his predecessor Augustus, according to the canon of Ptolemy.
6. When Pontius Pilate was procurator of Judea, and Annas and Caiaphas were high priests.
7. In the 33d year of the common Christian era.
8. On the 3d day of April, in the Julian Calendar.
9. On the 14th day of the Jewish month Nisan, which commenced, that year, in the evening of the moon's visibility.
10. The Jewish Sabbath was coincident with the first day of the feast of unleavened bread.

About the third hour of the day, or nine o'clock in the morning, Jesus, bearing his cross, was led away to Mount Calvary, and was crucified before twelve at noon. From the sixth hour to the ninth, or from noon to three o'clock, there was darkness over all the land. At the ninth hour, or at three o'clock in the afternoon, Jesus, having cried with a loud voice, gave up the ghost.

Thus was the passover accomplished, completed, or fulfilled, in the death of Christ; for he died on the *month, day, hour and minute* in which by the law of Moses the paschal lamb was ordered to be slain; and with great propriety did Jesus call it *his hour*, (John 13: 1,) and *his appointed season*, (Matt. 26: 18.) Christ died for the ungodly, says St. Paul, Rom. 5: 6, *κατα καιρον*, in the appointed season.

Thus have I endeavored to free religion and history from the darkness and difficulties of a disputed and uncertain chronology; from difficulties which have appeared insuperable, and darkness which no luminary of learning has hitherto been able to dissipate. I have established the truth of the Mosaical account, by evidence which no transcription can corrupt, no negligence can lose, and no interest can pervert.

I have shown that the universe bears witness to the inspiration of its historian, by the revolution of its orbs and the succession of its seasons; that the stars in their courses fight against infidelity; that the works of God give hourly confirmation to the law, the prophets and the gospel, of which one day telleth another, and one night certifieth another; and that the validity of the sacred writings never can be denied while the moon shall increase and wane and the sun shall know his going down. — *From "Kennedy's Chronology," in The Methodist Magazine for 1816.*

EPITOME OF WESLEY'S SERMONS.

BY REV. A. SIMS.

SERMON FIFTH.—Text; "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

I. What is the general ground of this whole doctrine of justification?

Man was originally made in the image of God, holy, merciful, perfect, loving, immortal, pure and upright. God gave man a perfect law, to which he required perfect obedience. To this law he added another positive law, "Thou shalt not eat of the tree that groweth in the midst of the garden." Penalty annexed to the law, "Thou shalt surely die." Man broke that law. His soul died, his body became mortal, and became liable to death eternal. "Thus, by one man sin entered into the world," — "death [temporal, spiritual and eternal] passed upon all men, for all are partakers of Adam's depraved nature." But while in this state "Christ died for us." He became the second general head of mankind. He made a full atonement for our sins, and in consideration of this God has reconciled the world unto himself. God remits the punishment due to our sins, reinstates us in his favor, on the condition that we repent and believe the gospel.

II. Show what justification is.

It is not sanctification, for that is something which God works in us by his Spirit. Justification, what he does for us through his Son, is not clearing us from the accusations of Satan: justification clears us from the punishment of the law. Justification does not imply that God is deceived in those whom he justifies: the plain scriptural notion of justification is pardon, or the forgiveness of sins. It is that act of God the Father, whereby for the sake of the propitiation made by his Son; "He sheweth forth his righteousness (or mercy) by

the remission of sins that are past."

III. Who are they that are justified.

The ungodly. This teaches us that no man is sanctified before he is justified. If that were the case it would not be the ungodly which God justifies, but saints—him that worketh not, that is, him that doeth nothing—which is good before he is justified. All *truly* good works follow after justification, because they spring out of a true and living faith. A man may do many things before he is justified which may have an outwardly good appearance, but if his heart is not changed the motive is not pure. No works are good which are not done as God hath willed and commanded them to be done, namely, in love. But no works done before justification, are done as God hath commanded them to be done, because we have not the love of God before we are justified. Therefore no works done before justification are good.

IV. On what terms are we justified?

On one alone, which is faith. "Being justified by faith." Justifying faith not only implies a divine evidence or conviction that God was in Christ, reconciling the world unto himself, but a sure trust and confidence that Christ died for my sins, that he loved and gave himself for me. The moment we thus believe, that moment God justifies us. One reason however, we may humbly conceive, of God's fixing this condition of justification, was to hide pride from man.

SERMON SIXTH.—The righteousness of faith.

The apostle does not here oppose the covenant given by Moses, to the covenant given by Christ; but it is the covenant of grace which God through Christ hath established with men in all ages, which Paul here opposes to the covenant of works made with Adam in paradise.

I. What the righteousness is, which is of the law, and what that righteousness which is of faith.

The righteousness which is of the law, (namely, the law given to Adam in Paradise) saith the man that doeth these things, shall live by them. That law required a perfect obedience—the fulfillment of all righteousness, negative and positive, inward and outward, perfect in degree. This obedience was to be rendered without any intermission, no abatement allowed. But the righteousness which is of faith says, "The word is nigh thee, even in thy mouth, and in thy heart, that is the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and thou shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." By the righteousness of faith is meant that condition of justification, which was given by God to fallen man through the merits and mediation of his only Son. Now, this covenant saith not to sinful man, perform unsinning obedience, and live. Indeed, strictly speaking, the covenant of grace doth not require us to do anything at all, as indispensably and absolutely necessary in order to our justification, but only to believe. This covenant of grace or mercy saith, "Believe on the Lord Jesus Christ, and thou shalt be saved." The difference between the two is this: the one supposes him, to whom it is given, to be already holy and happy, and prescribes the condition whereby he may continue in that state; the other supposes him to whom it is given, to be now unholy and unhappy, hasting to death, temporal, and eternal, and prescribes the condition whereon he may regain the image and favor of God, and continue in that state. The one required perfect and uninterrupted obedience; the other requires only living faith. The covenant of works required of Adam and all his posterity

ty to pay the price themselves, in consideration of which they were to receive all the future blessings of God; but in the covenant of grace God frankly forgives us all, provided only we believe in Jesus.

II. The folly of trusting in the righteousness which is of the law, and the wisdom of submitting to the righteousness which is of faith.

1st folly. For before they can ever think of claiming any blessing on the terms of this covenant, they must suppose themselves to be in his state with whom this covenant was made. 2nd folly. They do not consider what manner of righteousness that is which the law requires. 3rd folly. An obedience that is perfect in degree, obeying every command of God, negative and positive, internal and external.

1st proof of wisdom. The disclaiming our own righteousness plainly appears from hence, that it is acting according to truth. 2nd proof. It is the righteousness of God. 3rd. It is wisdom to aim at the best end, by the best means. We can not attain happiness without this righteousness.

SERMON SEVENTH. — The way to the Kingdom.

I. The nature of true religion, here termed by our Lord, "the kingdom of God."

"The kingdom of God is not meat and drink," that is, it does not consist in meat and drink, but, in "righteousness and peace and joy in the Holy Ghost;" not in forms or ceremonies, these are good in their place, just so far as they are subservient to religion, two persons may do the same outward work, suppose that of feeding the hungry, and in the mean time one of these may be truly religious, and the other have no religion at all; for the one may act from the love of God, the other from the love of praise. It does not consist in holding right opinions, it consists

1st, in righteousness, loving God with all the heart, love to all mankind, for "love is the fulfilling of the law," the sum of all inward and outward righteousness. 2nd, in peace, "The peace of God which passeth all," and joy wrought in the heart by the Holy Ghost. This holiness and happiness joined in one are sometimes styled the kingdom of God, because, it is the immediate fruit of God's reigning in the soul. As these words were originally spoken, they implied that, "the time" was then fulfilled, God being made manifest in the flesh, when he would set up his kingdom among men, and reign in the hearts of the people.

II. The way to the kingdom.

1. Repent, know yourself totally depraved, know thy state, and that to which thou art hastening, thy helplessness. Be sorry for thy sins, abhor self, cease from evil, learn to do well.

2. Believe the gospel, namely, that Christ Jesus came into the world to save sinners. This faith is not a bare assent to the truth of the gospel. It is a sure trust in the mercy of God through Christ. It is a confidence in a pardoning God, and in particular, that the Son of God hath loved me and given himself for me. Thus believe, and thou shalt have peace, joy, love, and all the other fruits.

I very often think with sweetness, and longings and pantings of soul, of being a little child, taking hold of Christ, to be led by him through the wilderness of this world.—*Jonathan Edwards.*

THERE is a blessed peace in looking for nothing but our daily task and our portion of Christ's cross between this day and the appointed time when we shall fall asleep in him.—*Bishop Wilberforce.*

Quench not the Spirit.

PRAYER.

BY REV. W. K. LA DUE.

We notice some of the conditions of effectual prayer.

1. It must come from the heart. Prayer is a spiritual act. The words of formalists are an abomination in the sight of God, even though they are high-sounding; but the desires of "a broken and a contrite heart" are as sweet incense to him. Though one "speak with the tongues of men and of angels, and have not charity," his words are but "as sounding brass or a tinkling cymbal."

How much lip service there is in our day: how much praying to the people! If we would gain audience with God, we must pour out our souls before him. The whole heart must be honest in his sight. "If I regard iniquity in my heart, the Lord will not hear me."—Ps. 66: 18. "Ye shall seek me, and find me, when ye shall search for me with all your heart."—Jer. 29: 13.

2. We must ask according to God's will, and in submission to it. Certainly we cannot expect God will grant us anything contrary to his will. He being the one all-holy, all-wise and all-powerful Ruler of the universe, his will can be the only true rule of conduct; and for him to grant anything contrary to it would be to encourage sin, and frustrate the designs of his own government. We are taught by Christ to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." If God's will is clearly manifest, then we have a sure ground of faith; for, "if we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him."—1 John 5: 14, 15. But when God does not clearly manifest his will, then let us pray: "Father, if it be thy will, grant

this my request; nevertheless, not as I will, but as thou wilt."

3. We must pray in faith. "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—Heb. 11: 6. It is little less than blasphemy for us to petition God for blessings which we do not believe he will bestow. This certainly is taking the name of God in vain. Without faith we are as an engine without steam, or a machine without its belt. If we would realize the fulfillment of God's promises in our hearts, we must plead them in faith. "If thou canst believe, all things are possible to him that believeth."—Mark 9: 23. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11: 24. These passages do not refer to intellectual faith, such as the devils have, but to a voluntary heart-trust in God

"Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries, 'It shall be done.'"

4. We must pray in the spirit. Eternal things are so vast that our desires cannot be in harmony with them unless they are begotten by the Holy Ghost. It is he alone that can awaken the dormant energies, and center the powers of our being on one mighty struggle for victory. "The effectual, fervent prayer of a righteous man availeth much."—Jas. 5: 16. It is impossible for us to prevail in prayer by the use of our natural powers alone. But we need not despair on this account. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."—Rom. 8: 26, 27.

5. We must be importunate. Like Jacob we must say, "I will not let thee go, except thou bless me." Many fail to prevail with God because they do not persevere. We need to have a heaven-born determination that when we ask anything according to God's will, and through his Spirit, we will wrestle until we prevail. If Moses had stopped praying at the end of the thirty-ninth day, Israel would have been destroyed. If the one hundred and twenty had not continued in prayer and supplication until the tenth day, they would not have received the baptism of the Holy Ghost.

Very often it is necessary that we fast and pray, and, for the time being, forego emotions of joy, before God can consistently pour out his Spirit upon us, and grant the desire of our heart. If the door is not opened when you first knock, then knock again, and again. If you do not find when you first seek, then redouble your diligence. God desires us to prove him. "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and *give him no rest*, till he establish, and till he make Jerusalem a praise in the earth."—Isa. 62: 6, 7.

THE CURSE OF A WOMAN.

"If you want to hear a strange story," said a gentleman to a reporter of the *Alta* the other day, in Golden Gate Park, "engage that gray-haired man in conversation and get him to tell you his history. It will repay you for your time;" and he indicted a prematurely aged man with a sad face, in the sun on one of the benches of the park. The reporter needed no second invitation, and was soon seated by the man with the strange history.

"I am told," said the seeker after

facts, "that you have a life story, strange in the extreme, and that you are not averse to relating it."

The eyes of the man were turned on the speaker a moment, and folding his white hands in his lap, he said:

"Yes, it is a strange story; I am a murderer and a reformed gambler; but you need not shrink so from me, for the murder was not intentional. Ten years ago I owned the largest and most popular gambling parlors in the city of Chicago, and on Saturday nights I dealt out my faro-game, in which business, of course, I made a great deal of money. Many unpleasant things grew out of my business, but I always excused it on the ground that men did not have to play games any more than they were obliged to drink poison. I finally got to noticing and expecting one man in particular, who always came when it was my night to deal. At first he played boldly, and as a consequence, lost heavily; but as he grew more familiar with the game he played carefully, and acted as though life depended on his winning, which in fact, was the case, as afterward proved. I got acquainted with him, addressing him as Brown, but knowing that was not his true name. I think he followed the game for months, winning a little sometimes, but generally losing heavily. At last he came one night, and I saw by his flushed face that he had been drinking, although he looked apparently cool. He sat down to the table, drew out a small roll of money, and laying it down before him said:

"There is in that little pile my fortune, my honor and my life. I either win all or lose all this night. Begin your game; I am ready."

"Others joined in at first and played for a while, but finally withdrew from the game and watched the strange young man at my right. He played to win but fate was against him, for he lost, won, and

lost again, and finally, after two hours of playing, evidently in the most fearful suspense, he lost his last dollar. Leaning back in his chair with compressed lips, and face blanched to a deathly whiteness, he looked me in the eye a moment, and rising, said:

"My money, honor, and happiness, have gone over that table, never to return. I said my life would go with them, and it shall. Tell my wife I had gone too far to return.' Before we could prevent it he put a derringer to his breast and shot himself through the heart, falling upon the table that had been his ruin and death.

"His wife came, awful in the majesty of her grief, and after satisfying herself that her husband was dead, she asked: 'Where is the keeper of this dreadful place?' I was pointed out, and striding up to me, so that her finger almost touched my pallid face, she exclaimed in tones that are ringing in my ears yet: 'Oh, you soulless wretch, with heart of stone! You have lured my husband from me, sent him to perdition, widowed me, and orphaned my children. You are his murderer, and may God's curse rest upon you eternally!' And with a wild scream, 'Oh my husband! my children!' she fell fainting on the lifeless body of her husband.

"I lingered for weeks in a brain fever, that curse seeming always to be the burden of my mind. On my recovery I burned the fixtures of my den, and closed the place, and have devoted the most of my time to travel, with the hopes of escaping that woman's just curse, but I can't. I believe it is on me forever, and I feel that I was that man's murderer. I am rich, and my first attempt was to get the dead man's wife to accept an annuity from me, but she refused all aid, and tried to support herself by her own labor. I relieved my mind to some extent, however, by settling a certain sum on her and her chil-

dren, which passes through her father's hands, and ostensibly comes directly from him. Her children are receiving a fine education by this means, and my will, safely locked in her father's office, bequeaths to her and her children my entire wealth, some \$100,000. My life," he continued, "is devoted largely to visiting gambling dens, where I meet young men who are on the highway to hell, and warn them of their danger. Thanks be to God, I have succeeded in many cases in saving them; and now, young man, remember this story and let it always stand up as a white spectre between you and the gambling table. See to it that the poison does not enter your veins;" and he pulled his hat over his moistened eyes and strode silently away.

THE OLD PREACHER'S VISIT.

It must have been about the year 1845 that I heard from a minister named Moses Getchell, an account of a visit of Elder Thomas Lewis, the eldest of three pioneer preaching brothers, to the house of his father, in Pittsfield, Maine, when he was a lad.

Sometime about the year 1800, Elder Lewis came to their home and remained two or three days. He came unexpectedly, and while there seemed absorbed in prayer and meditation, but did not feel at liberty to appoint a public meeting for preaching. He would walk the floor, sometimes clasping his hands and groaning in spirit, but saying very little to any one. One day when Getchell was on his way out to the barn, he met the man of God coming in, and saw him looking up into the sky and heard him say,—“Father, didn't you *send* me here? Didn't you *send* me here?”

For some time he seemed bound in spirit, and uncertain as to the course he ought to take, the people meanwhile hoping he might conclude to preach to them; and after

some days he deemed it right to appoint a meeting in the school-house. The country was new, but the people were waiting and the appointment was quickly circulated; each man who heard it told his neighbors, and they told all whom they saw, and so the word passed from house to house till all were notified; and the people made their way through the forests by marks on the blazed trees, and crowded the old school-house to hear the word of life.

At the appointed time the preacher arrived and entered the house. After a time he walked solemnly up the aisle and laid his hands gently on the heads of one and another of those who were sitting there, as if in prayer and blessing, but saying nothing; passing by some here and there, and laying his hands on the heads of others, until he had gone around the room, when he finally returned in silence and took his seat at the teacher's desk.

He then sang one of the old-fashioned "reformation hymns," and young Getchell thought that in all his life, he had never heard anyone sing like that. The preacher then bowed in prayer, and Getchell thought he had never heard such praying. He had heard the prayers of his father, and of others in the meetings, but this man seemed to be talking and arguing and pleading with God, and reasoning with him, and trying to prevail upon him to bestow a blessing on the people.

When the prayer was ended the preacher talked to the people, but there was no enthusiasm, no eloquence, no freedom of speech; his words were few and solemn, and he seemed to be under restraint, and unable to speak freely. At the conclusion of the service he left an appointment to be with them four weeks later, and then went away.

It was a strange visit, taken all together; but at that meeting, unpromising as it seemed, many were

deeply convicted of sin, and began to call upon God for salvation. The four weeks passed and the preacher returned. As he drew near the school-house he heard the voices of the new converts who were gathered there, and were singing praises to God. He stopped and listened and gave thanks to the Lord, saying, "The winter is passed, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come." He entered the school-house, and with very little ceremony announced as his text, "*That makes me feel well*; and if you want to know where it is, you will find it right in my little heart."

He then told the story of his former visit, how he came, as he believed, by divine direction; how he found no liberty to appoint a meeting at first, and no freedom of thought or speech, no liberty in public labor, but struggled beneath his load, oppressed in spirit, and seeing no light; and how he had carried that same burden on his heart all the four weeks that had passed, praying and looking to God for his blessing, and finding no relief until he came within sight of the school-house, and heard the songs of the newly converted souls, and learned what God had wrought among the people, to the joy of his heart.

The interest of the people at this recital can be imagined. The work of grace went on, and every person upon whose head the good man laid his hand at the first meeting, was converted to God during that revival.

This was Moses Getchell's story concerning one of the old pioneer preachers of Maine not many of whom remain to this day: men who walked with God, lived in the power of the Holy Ghost, knew the leading of the Lord and the guidance of his Spirit, and left examples on which many of their more polished successors might meditate with profit.—*Albion Ross, in "The Christian."*

WARNINGS.

When Stephen Grellet was travelling in the south of France in the year 1832, he held a religious meeting on the day called Christmas, at a place called St. Gilles. The meeting was very large, and respecting it, S. G. thus writes:—

“I thought there were pious persons present to whom the word of comfort and encouragement was preached; but there were others, with whom I did earnestly plead of righteousness, temperance and judgment to come. Whilst I was proceeding, my own heart being much affected with the awfulness of it, I stated how solemn it was thus to join in company with those who are met together to worship God, and publicly acknowledge and bow down in spirit before Christ Jesus the Saviour of sinners, who came into the world for the very purpose that He might save us from our sins. But that, possibly, whilst some keep this day as a memorial of the coming in the flesh of the eternal Son of God, thus to be unto us a Saviour and Redeemer, they have concluded on and made preparations to spend this very evening and night perhaps in a riotous and sinful manner. As I was uttering this, a man fell down from his seat on the floor. There was some bustle for a short time, they carried him out, and I continued to speak, a considerable increase of solemnity appearing over the meeting. After the conclusion, I heard the people say to one another, ‘He is dead, he is dead!’ I was then told that this very man had made extensive preparations for a sumptuous banquet that night, when a variety of diversions were to be introduced; that, on coming, he had boasted how he would honor the Lord and sanctify this day, by going to a place of worship first, and then close it in feasting and revelling. Some persons hearing him speak so,

had reprovèd him for it, which he answered by impious expressions. The people appeared struck with astonishment with the awfulness of the event. I received a deputation from the inhabitants in the evening, requesting that I would have another meeting with them; but I did not feel it my place to do so. To the Lord and his Spirit, I leave and commit them.”

Samuel Southall, formerly of England, related the following occurrence, it is believed in the year 1848, and it was written down soon after by a friend who heard the narrative. It happened when he was a young man, and whilst he was still at his father’s house. A ministering friend from Coventry, whose name was Cash, was staying there. One morning, after, or about breakfast time, the Friend was sitting in deep retirement, with his hat pulled over his eyes; and suddenly lifting up his head, he asked his host: “John, wilt thou call thy family together?” “Yes,” replied he, and calling the family, all came but one son who remained away.

The Friend still sat silent for some time. “John,” said he somewhat abruptly, “Are all thy family here?” “All but my son” was the reply. “John, wilt thou send for thy son?” asked the Friend. This was done and his brother was told to go and seek him. Samuel found him at some distance from the house, and pressed his attendance on their visitor. The reply was rudely given, “What does the old mad fool want with me? Let him go and mind his own business!” with other rude words, refusing to go in.

This reply was not conveyed to the old Friend, but simply that having business or an engagement, he was just going out. The Friend sat still, apparently disregarding the reply, but shortly said, “John, wilt thou send again for thy son?” “Samuel,” said the father, “Go call thy

brother and bid him come." Samuel sought him, and still further from the house found him; but his reply was the same as before, adding, "I won't come in." Samuel returned, telling his father and the Friend, that an engagement on business required his brother's attention elsewhere. Again the old Friend sat in silence, and again, lifting his head from thoughtful posture, said, "John, wilt thou again send for thy son?"

Samuel was again sent to fetch him, but received the same reply as before. He reasoned, and urged him for his own sake, for the credit of the family, and even as a matter of politeness due to their guest, to come in, when his company was so repeatedly requested. This appeal after some time was successful, and he entered, taking his seat in silence.

After some minutes of apparent waiting for direction, the Friend lifted up his head with a look directed full into the young man's face, and said: "When the messenger was first sent to thee, didst thou not say, 'What does the old mad fool want with me? Let him go and mind his own business!'"

After a pause of thoughtful silence, he continued: "And when the messenger was sent the second time, didst thou not reply, 'What does the old mad fool want with me? Let him go and mind his own business?'"

Another pause ensued, and he said, "And when the messenger came a third time to thee, didst thou not say, 'What does the old mad fool want with me? Let him go and mind his own business!' I have been sent with a message to thee. If thou wilt not yield, thy father will draw up his knees with grief on his death-bed, and thou wilt be called away shortly after; but if thou wilt yield and be obedient, thou wilt be made a useful instrument in the hand of God."

The sitting shortly concluded. The young man did not yield to the Divine call. His father, in dying, did "lift up his knees with grief," and shortly after him the son was called away. He seemed hardened during his sickness, but the day prior to his death he wept bitterly.

It is often a part of the mission of a minister of the the Gospel to endeavor to arouse others to greater earnestness in the path of religion by warning them of the consequences of neglecting their duty. And still more frequently does the Light of Christ reveal to every one of us the way in which we should go, and cause us to feel that the judgments of the Lord await the disobedient. Not only is this done in our hours of quiet musing, but sometimes the wanderings of the mind in sleep are so directed as to convey an intelligible warning to the careless and rebellious.

Many years ago a man lived near Freehold, N. J., who was an habitual drunkard, and spent much time particularly in the evenings and on First-days, with people of like habits. This man dreamed one night that he had a fit of sickness and died; and as he had always expected, after death went to hell. Hell did not appear in his dream what he had expected to find it; but was a very large tavern with benches all around a bar room, well lighted, all the benches filled with people. All were silent, each with a hat on his head, and each covered with a black cloak reaching to his feet. The man went up to the landlord and said, "I expected to find hell full of torment, as it was always represented to me while living; but I find it very agreeable." Upon this every one of the persons stood up, and each one slowly and silently opened wide his cloak, and holding it open, displayed his body a solid mass of fire. The man was so shocked by the sight, that he begged the land-

Their prayer was heard in the tragic lord to let him return to earth again; who, after many entreaties, consented that he should, if he would make a solemn promise to return there at the end of a year. This the man promised, and awoke.

The dream filled his mind with great horror; and in the morning he went and related it to one of the Tennents. Tennent desired him to reform and lead a new life; for this seemed to be a special warning.

The man did reform, for six months avoided his old companions. At the expiration of that time he was returning from work one evening, and was met by several of them near a tavern. They began to ridicule him for becoming religious, and dared him to go in and take one drink with them. The man felt confident in his own power over himself, and said he would go in and take one drink to show it would not hurt him. He took one drink and then another, till he was much intoxicated. From that time returned to his old habits and grew worse and worse.

His family lived in the second story of a house, to which there was a stair-case on the outside. One night, when he had drank more than usual, he made shift to get up stairs and to bed; but in the morning, when he went out of the door to go to work he was still under the effects of liquor, and pitched off the stairs to the ground and broke his neck. The news was carried to Tennent, who recollected the man's dream, and on looking at a memorandum found it was a year that day since the man told it to him.—J. W. in *The Friend*.

If I can put one touch of a rosy sunset into the life of, any man or woman, I shall feel that I have worked with God.—*George MacDonald*.

CHRIST NOT WANTED.

BY R. GILBERT.

Text.—“They began to pray Him to depart out of their coasts.”

What striking contrasts do the world, and the universe of worlds present! Had inquiry been made of angels; “What kind of reception do you think a perishing world will give to a redeeming Messiah?” we readily imagine the response would have been; “Surely, the world will receive him with open arms, and hold a joyous jubilee at his long-desired advent.”

And yet, only three delegations greeted the advent of Jesus. Heaven poured a shouting delegation of enraptured spirits, whose brilliant faces, and robes of light, illuminated the midnight scene—whose enchanting strains of heavenly music serenaded the new-born Messiah. Then followed earth's meager delegation—the simple-hearted, devout shepherds. Last comes the Magian philosophers—as if a delegation from the Gentile world—to welcome the presence of Jesus—the Saviour of all.

These three delegations have no desire to “Pray Jesus to depart out of their coasts,” but Herod and his servile minions prayed earnestly, that Jesus might “depart out of their coasts.” To secure a speedy answer to their ardent prayer, Herod's bloody murderers, with their swords, reaped the harvest of death; while the piercing shriek of bloody infants, and the death-wail of bereft mothers, rent the heavens! O earth, is this thy reception—thy urgent prayer that Jesus may “depart out of thy coasts?”

During three long years, the Scribes and the Pharisees—the synagogue and the Sanhedrim—rulers both civil and ecclesiastical prayed—all solicitously prayed, that Jesus would “depart out of their coasts.”

scenes of Gethsemane and Calvary; while the earthquake shock shook the world, and ominous meteors flashed amid the darkened heavens! Though Jesus thus "departed out of their coasts;" he returned again in the person of the Roman armies, and swept heaven-abandoned Jerusalem with the besom of deserved destruction.

When Jesus visited the city of Gadara, devils fled at his approach; but they wreaked their deadly vengeance on the herd of swine.

The Gadarean demoniacs — from whose confused brain reason had fled — were healed and clothed. Long had their midnight yells disturbed the midnight traveler who missed his devious way. But Jesus had permissively destroyed their swine and the Gadarenes fearing one who wielded such mysterious power, "prayed him to depart out of their coasts."

But the Gadarenes had many progenitors; and they have a numerous posterity. In every chapter in the history of man—even in the Christian Church — uncounted thousands are praying Jesus to "depart out of their coasts." Uninvited, Jesus went to the city of Gadara; but the freedom of the human will drove him back across the lake.

Let us look at some modern Gadarenes, who are vigilantly praying that Jesus would "depart out of their coasts."

1. Uninvited, Jesus, by his Spirit, visits the reckless sinner, who loves his swine—his sensual pleasures—more than he does his Redeemer. Like the Gadarenes, he dislikes the presence of Jesus; and prays him to "depart out of his coast."

2. The moralist, who substitutes morality for regeneration, puts in a whole life-time of prayer, that Jesus would cease the invasion of his moral "coasts."

3. The Antinomian seeker trusts in an abstract faith, that ignores

"ceasing to do evil," discards "forsaking his way," and declines to "Bring forth fruits meet for repentance." His prayer, that Jesus would depart from his "coasts," is speedily answered.

4. The Antinomian Christian, who trusts in a "dead faith," that does not prompt him to do good works, will too soon find, that Jesus will withdraw from his "coasts."

5. The justified Christian, who fails to obey the law of progress—the consummation of holiness, will ultimately find himself in a spiritual region or "coast," from which Jesus hath withdrawn. He, too, is a moral descendant from the Gadarenes—a lineal offspring, whose world conformed life is a virtual prayer, that Jesus would "depart out of his coasts." "My Spirit shall not always strive with man."

Reader, if Jesus should depart from the coast of your renovated nature, the death pall of moral night would surround thee—the prelude of final doom.

A GOOD ESCAPE.

HANNAH PELTON.

"Our soul is escaped as a bird out of the snare of the fowler: the snare is broken and we are escaped."—Psa. 124:7. God wills that man should be spiritually free. Sin is bondage. We read, "And ye shall know the truth, and the truth shall make you free. If the Son therefore make you free ye shall be free indeed."—John 8:32, 36. Being then made free from sin ye become the servants of righteousness."—Rom. 6:18. When a person is born of the Spirit there is a divine principle imparted to the soul. "Therefore if any man be in Christ "he is a new creature: old things are passed away; behold all things are become new."—2 Cor. 5:17. The young convert is happy

in the love of God. It does not seem possible that anything can come between him and the Lord of grace. It is true that if persons walk in the light and are consecrated fully to God, and live daily in obedience to the divine will, that they will be clear in their experience of that holiness of life that God requires. But all Christians, however earnest and loyal they may be to the great principles of truth that make a holy life, are so surrounded by worldly influences, its cares, its petty daily annoyances, that before they are aware of it they find a pressure bearing upon them, which if yielded to is downward; if resisted they will eventually rise above it triumphant. This yielding, however slight and trifling it may seem, will surely bring the soul into bondage. They will realize a loss of spiritual life. The abiding presence of the Spirit is not with them. To the honest, earnest, seeking soul it is not essential to refer to the many things that may hinder and entangle us in our heavenward way. God always tells us unmistakably what is the matter. The bird is a beautiful emblem of freedom. We watch it as it soars in the golden sunshine of a spring day. What freedom of motion, what exultation of song! But there is a net spread in the thicket. All unaware our bird is taken in its meshes. Surely it is no longer free. No joyous songs now. Its situation excites pity as it flutters to escape. Its efforts are persistent. Behold, the snare is broken, the bird is free. Satan hates this soul-freedom. There is no device spared to ensnare the soul free in Christ. Worldly conformity policy, want of vigilance, a little holding back in consecration, regarding favorably the low standard of religion that prevails, failure to reprove sin, indifference for the salvation of souls around us. These are a few of the snares that entangle the Christian, and he is no

longer free. Oh! what a loss to himself and to others! How is the glorious work of holiness hindered? They are not on the wing, triumphant. They are in the snare of one who rejoices over their captivity. It need not be so. You may be free. Settle it firmly in your mind there shall nothing hinder or prevent you from enjoying what God has for you. Then obey the Spirit in doing what he tells you to do. The snare will be broken. You will be free. O glorious freedom! What satisfaction and peace to know the snare is broken; we are free.

ENTIRE SANCTIFICATION.

BY REV. E. P. HART.

“And the very God of peace sanctify you wholly.”—1 Thes. 5:23.

I place special emphasis on the word *wholly*; for this implies that the persons to whom this epistle was addressed, and for whom the petition was offered, had been and were *partially* sanctified, and the text is a prayer that they may be sanctified *wholly*.

Here we have partial sanctification, or sanctification begun; and entire sanctification, or sanctification completed. In theology these two states of grace are styled justification and entire sanctification. While we hold tenaciously to the doctrine of salvation by faith, we must insist just as strongly on the fact that faith has its necessary conditions. What is needed, primarily, is an understanding of these conditions. A failure here brings in disastrous confusion.

The almost universal misapprehension with reference to the doctrine and experience of entire sanctification is caused mainly by the almost universal misapprehension with reference to the doctrine and experience of justification. Confounding consecration with separa-

tion is one cause of confusion. Let us notice the conditions of the faith by which a person is justified, and of the faith by which he is wholly sanctified.

Intention determines the moral quality of every act. Intention has reference to the choice of an end, or to the choice of means for the attainment of an end. That is, intention is either ultimate or proximate. There can be but two objects of ultimate choice or intention, viz: *God* or *self*—*God's glory* or *self-aggrandizement*. Every act possessing moral character refers directly to one of these two. A divided choice is impossible. Every person, as far as supreme soul preference is concerned, is wholly given up to glorify *God* or to gratify self. It is impossible, at the same time, to live for both. "Ye cannot serve *God* and *mammon*." In the nature of the case, then, in order to be justified, a person must once and forever renounce self-gratification as the end and object of life, and give himself up to live for the glory of *God*.

In all his teaching, *Jesus* insisted on the imperative necessity of this singleness of aim or purpose. "If any man will come after me, let him deny himself, and take up his cross, and follow me."—*Matt. 16: 24*. "Seek ye first the kingdom of *God* and his righteousness."—*Matt. 6: 33*. "He that loveth father or mother more than me is not worthy of me."—*Matt. 10: 37*. Separation from everything that *God* forbids is authoritatively required in order to discipleship. The answer to the first question of the Westminster Catechism, and the General Rules of the Methodist Discipline, teach the same doctrine of separation.

Consecration, as the condition of the faith by which a person is wholly sanctified, is not the giving up of forbidden and unlawful things, but the dedication of lawful and *God-given* powers to the service and glory

of *God*. And this is no self-imposed consecration, gone through with as a mere intellectual theory, resulting) as some erroneously teach that the altar sanctifies the gift,) in the *supposition* that the person is wholly sanctified. That is to be sanctified by a process of reasoning, and not by faith.

No person can know the depth of the depravity of his own heart, only as it is revealed to him by the Holy Spirit. According to the leading propensity to evil in the nature, the person is led by the Spirit to a point of decision and submission, (the real point of the cross,) where it is possible by faith to appropriate the merit of the blood for cleansing from unrighteousness and for the baptism by fire.

GOD'S LIFE IN US.

BY MRS. T. S. HUTTON.

"*Jesus* said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; And whosoever liveth and believeth in me shall never die.—*John 11: 25, 26*."

"I am the resurrection and the life." These words have been handed down through more than eighteen long centuries, and they come to us new and fresh to-day as if spoken to us individually. Glory to *God*.

"He that believeth, though he were dead yet shall he live; And he that liveth and believeth shall never die." We sing, "There is power in *Jesus' blood*," and we are told in *God's word*, that the *blood* is the life thereof. And how little we realize, how little we comprehend what *Christ's life in us* could do for us. "Enoch walked with *God* three hundred years and was not, for *God* took him." We know of those who have walked with *God* only a few years and yet have proved his power to save both soul and body. Is it any wonder then, that *Enoch* at-

tained unto resurrection from death?

Elijah was a wonderful man of God, full of faith and power. He lived in the midst of a crooked and perverse generation, but his faith shone "more bright and clear when tempests raged without. The *life* of God in him kept him head and shoulders above the idolatrous world about him. He believed God, and God honored his faith and glorified himself by taking him up in a chariot of fire.

Elisha also was a mighty man of God. There was resurrection power in his bones. We read in 2nd Kings, 13th chapter, of a dead man being let down into the sepulchre where Elisha was buried, and as soon as he touched the bones of Elisha, he revived and stood upon his feet. But Elisha would never have had the power he did if he had been easy in regard to it. He was *determined*, not only to have as much power as Elijah had, but his faith claimed a double portion, and he got it. His faith and courage were severely tested, but he would not allow himself in any way to be diverted from the one determination, namely, to have a double portion of the Spirit which Elijah had. He saw the chariot that came for Elijah, and his prayer was answered; a double portion of the Spirit fell on him. And what was this Spirit. It was the life of God in him.

"The letter killeth but the Spirit giveth life." How many are living under the death dispensation. Theirs is a crucified and dead Saviour. The risen Lord they know nothing about. Where there is life there is motion. If God's life is in us, it will move us. "As many as are led by the Spirit of God they are the sons of God.

If we keep God's life in us, we must be true to the Spirit. It will move us out of our old works and ways, and we will be led in ways that

we knew not of; but we must allow ourselves to be led, or we shall not be true sons and daughters. We will soon feel the *life* gone out, and ourselves groping in darkness.

A WORKER'S DREAM.

I sat down in an arm chair, wearied with my work. My toil had been severe and protracted. Many were seeking the salvation of their souls, and many had found what they sought. The church wore an aspect of thrift; and prosperity, and joy, and hope, and courage, were the prevailing sentiments on every hand. As for myself, I was joyous in my work; my brethren were united; my sermons and exhortations were evidently telling on my hearers; my church was crowded with listeners. The whole community was more or less moved with the prevailing excitement, and as the work went on I had been led into exhausting labors for its promotion.

Fired with my work, I soon lost myself in a sort of half forgetful state, though I seemed fully aware of my place and my surroundings. Suddenly a stranger entered the room without any preliminary "tap" or "Come in." I saw in his face benignity and weight of character. But though he was passably well attired, he carried about his person measures, chemical agents, and implements, which gave him a very strange appearance. The stranger came towards me and extending his hand, said, How is your Zeal? I supposed when he began the question, the query was to be for my health, but was pleased to hear his final word; for I was quite well pleased with my zeal—and doubted not the stranger would smile when he should know its proportions.

Instantly I conceived of it as a physical quantity; and putting my hand into my bosom brought it forth,

and presented it to him for inspection. He took it, and placing it in his scales, weighed it carefully. I heard him say "One hundred pounds." I could scarcely suppress an audible note of satisfaction. But I caught his earnest look as he noted down the weight, and I saw at once that he had drawn no final conclusion; but was intent on pushing his investigations.

He broke the mass to atoms—put it in a crucible, and put the crucible in the fire. When the mass was thoroughly fused, he took it out and set it down to cool. It congealed in cooling, and when turned out on the hearth exhibited a series of layers, or strata, which all at the touch of the hammer fell apart, and were severally tested and weighed; the stranger making minute notes as the process went on. When he had finished, he presented the note to me, and gave me a look mingled with sorrow and compassion, as without a word except "May God save you," he left the room.

I opened the note and read as follows:

Analysis of the Zeal of Junius, a candidate for a Crown of Glory.

Weight in mass 100 pounds.

Of this on analysis there proves to be

Bigotry,	10 parts.
Personal ambition,	23 "
Love of praise,	19 "
Pride of denomination,	15 "
Pride of talent,	14 "
Love of authority,	12 "
Love to God, pure,	4 "
Love to man, "	3 "

100

I had become troubled at the peculiar manner of the stranger, and especially at his parting look and words; but when I looked at the figures, my heart sank as lead within me. I made a mental effort to dispute the correctness of the record,

but I was suddenly startled into a more honest mood, by an audible sigh—almost a groan from the stranger, (who had paused in the hall,) and by a sudden darkness falling upon me by which the record became at once obscured and nearly illegible. I suddenly cried out, "Lord save me," and knelt down at my chair, with the paper in my hands and my eyes fixed upon it. At once it became a mirror, and I saw my heart reflected in it. The record was true: I saw it, I felt it, I confessed it, I deplored it, and I besought God to save me from myself with many tears; and at length, with a loud and irrepressible cry of anguish I awoke. I had prayed in years gone by to be saved from hell, but my cry now to be saved from myself was immeasurably more fervent and distressful.

Nor did I rest or pause till the refining fire came down and went through my heart, searching, probing, melting, burning, filling all the chambers with light, and hallowing up my whole heart to God. That light and that love are in my heart to-day; and when the trials and tears of my pilgrimage shall be at an end, I expect to kneel in heaven at the feet of the divine Alchemist and bless Him for the revelation of that day that showed me where I stood, and turned my feet into a better path.

That day was the crisis of my history; and if there shall prove to have been in later years some depth and earnestness in my convictions, and some searching and saving pungency in my words, I doubt not eternity will show their connection with the visit of this Searcher of hearts, at whose coming I was weighed in the balance and found wanting.

Holiness, as well as pardon, is to be had from the blood of the cross.
—*Berridge.*

EDITORIAL.

POWER.

It is for every disciple. Not the power to work miracles, in the common acceptation of the term—for the Apostles did not, at all times, possess this—but power such as no man can have without the supernatural endowment of the Holy Ghost; power over sin; power over devils; power to witness or speak for Jesus in such a manner as to carry conviction to the hearts of those that hear. In proof of this, read Acts. 1:8: "But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me. Read also, 1 Corinthians 14:24, 25: "But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: And thus are the secrets of his heart made manifest; and so falling down on his face, he will worship God, and report that God is in you of a truth."

1. There is no intimation in the Bible that this gift should ever be withdrawn from the true disciples of Jesus. There is not a passage in the Old Testament, or in the New, which implies that the Church of God is ever to be bereft of all supernatural influence, and be left to make its way in the world, like a merely human organization. The New Testament teaches exactly the contrary. Jesus says, "Lo, I am with you always, even unto the end of the world." This promise certainly reaches down to our times. But how can Jesus be said to be with his disciples if he works for them only, as he does for sinners, through merely natural causes? Peter quotes from Joel: "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy."—Acts 2:17. At whatever point of time "The last days" may commence, the expression itself implies that they reach

down to the end of time. These passages clearly authorize the disciples of Jesus, in our day, to expect to be supernaturally endowed with power from on high.

2. With this gift, the Church of Jesus Christ must prosper. It may be reviled, and persecuted; but it will be built up in faith and holiness, and God will add to its numbers of such as shall be saved.

This gift of power is often prayed for apparently with great earnestness. Ministers and members often wrestle for it. Why is it not more frequently received? Is God unwilling to bestow it? On the contrary, he is more than willing. Jesus says, "If ye then being evil, know how to give good gifts to your children, how much more shall your Father which is in heaven give his Holy Spirit to them that ask him." If men and women ask for it, and God is willing to bestow it, why, then, is it not received? Let inspiration answer this question. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts."—Jas. 4:3. A careful examination of each particular failure will show that this explains the cause.

Some ask through pride. It may be so secret, so subtle, as hardly to be perceived even by themselves. He may think that his desire is to do good; and this may really enter into his motives. But underneath all, there is a secret wish to be esteemed among men; to be accounted a person of power, to have a reputation for piety of an uncommon degree. When the blessing begins to come, and the reproach comes with it—as it always will—he shrinks and draws back by degrees. He is unwilling to be called a fanatic, an enthusiast, and so he explains, apologizes, and finally opposes openly the work of the Spirit. He who would have "power from on high," must in his inmost soul, consent to be, like his Master, of no reputation. He must look to have his actions and words misrepresented, his motives mis-

construed, and himself held up to ridicule and contempt.

Others ask through indolence. They see work to be done in the vineyard of the Lord. They would like the wages and the credit; but they have a strong aversion to toil and self-denial. They would like to preach powerful, convincing, and overwhelming sermons; but they would rather lie in bed or lounge around — read the papers, or carry on an easy, desultory conversation — than diligently search the Scriptures, and store their memories with the great truths of the Bible. So they want the gift of power that they may preach! Poor, easy, deluded souls! God would as soon fill a man's granary with wheat, who asks for it because he does not like to plow, as to bestow upon any one the gift of the Holy Ghost to take the place of common industry. If you want the gift of power, give yourself to God to do his work! Like Jesus, go about doing good. Study, *visit*, from house to house, to warn the people to flee from the wrath to come; pray, not formally, but from the heart; deny yourself all needless self-indulgence, that you may have the means to help others, and see if God does not wonderfully baptize you with the Spirit! But it is of no manner of use for a proud, affected, or an indolent, enervated professor, to pray for the Holy Ghost. The most He will do for such will be to convict them.

If you ask for power, but mean *popularity*, you may, if you are willing to compromise God's truth, and lower the standard of salvation, and run the risk of spending your eternity in hell, get what you desire; but do not deceive yourself, and others, by attributing your success in healing slightly, to the power of God! Make the standard of Christianity sufficiently low, and the whole population will join the Church, as they do in Roman Catholic countries.

Beloveds! Claim your privilege, that you may discharge your duty as for eter-

nity! You need all the power the Gospel offers you. Give yourself wholly to God, and be importunate in supplication until it comes upon you! Remember, that GOD GIVES HIS HOLY SPIRIT TO THEM THAT OBEY HIM.

CONSCIENCE TOWARD GOD.

Paul said that prior to his conversion he had "lived in all good conscience before God."—Acts 23: 1. This was when he was under the law. He was not a Christian then, and did not profess to be. After he became a follower of Jesus, he still obeyed the inward monitor. "Herein do I exercise myself, to have a conscience void of offense toward God and toward man."—Acts 24: 16. Here lies the secret of his stability. There were no "ups and downs" in Paul's religious life. He lived according to the dictates of an enlightened conscience. He was not strict by fits and starts—at one time self-indulgent, at another rigorous. He lived by rule. There was uniformity and consistency in his course.

Whatever our talents or education, we may imitate Paul in this particular. If we can not equal him in ability, we can be his equal in conscientiousness.

1. CULTIVATE THE HABIT OF OBEYING CONSCIENCE. Paul said he *exercised* himself in this particular. He practised it at it all the while. Any faculty of body or mind is strengthened by continual use. The sailor can discern a wreck or a sail at sea much farther than the landsman. Conscience may be quickened so that the slightest departure from duty will give pain; or it may become so stultified that the worst crimes excite no alarm. The greatest calamity that can befall a human being is to have a seared conscience. Guard against this as you would against hell itself.

But the conscience does not become seared at once. This fearful work is done

by degrees. If you are, in any respect, disobeying the inward monitor, the process of searing is going on. Then exercise your conscience. Let it pass judgment upon all you do and all you say. Respect its decisions. Obey its verdict. Submit to whatever penalties it inflicts. Let its reign in the soul be undisputed.

2. HAVE A CONSCIENCE VOID OF OFFENSE TOWARD GOD. Make a conscience of the duties you owe to God. These duties are paramount. Our highest allegiance is to our Creator. He has the first claim to our obedience. If we are conscientious toward any one, it should be toward God. Yet many, even professing Christians, are lacking on this vital point. They make no conscience of their duties to God. In other respects, they may be blameless; but in this, they are greatly at fault. An appointment made with a fellow-being is carefully kept. Their word is at stake. But the most trivial excuse relieves all uneasiness for a failure to meet God at the appointed time and place—be it in the closet or at the prayer-meeting. The reason so commonly assigned, "I do not feel like it," is the strongest reason why we should hold a season of communion with God. When we do not "feel like" praying, it is because something is wrong. Things will never become better until we get to God and obtain his blessing upon our souls. We should, then, make our attendance upon all the means of grace a matter of conscience. Let it become so tender upon this point that the society of the dearest friends you have upon earth will become irksome, if it keeps you from paying proper worship, at the appointed time, to the Most High.

Exercise yourself to have a conscience void of offense toward God, in respect to the use of your property. God giveth the power to get wealth. You are not your own. Your property is not your own. It belongs to God. If you were ever converted, you made a consecration of it to his service. But do you use it to his glo-

ry? Do you feel as troubled when you squander any of it to gratify pride or vanity—either in your apparel, your house, your furniture, or worse still, in the house of worship—as you would if you had misappropriated money that did not belong to you? Are your promises of money to the cause of God as sacredly kept as your promises to your fellow man for a material equivalent? Is your subscription to a benevolent object as good as your note? Do you pay your preacher as honestly and conscientiously as you do your lawyer or your merchant? Many are utterly lacking in these important particulars. They may be honest in the estimation of the world, but they have not a conscience void of offense toward God. They seem to be perfectly easy while neglecting the plainest duties they owe to him. They may stand well in business circles, but they certainly have no right to call themselves Christians. Sterling principle must lie at the foundation of all true Christian character.

SUBMISSION.

An important part of a sound Christian experience is a spirit of submission. It is not always best for us to have our own way. Often it is not possible even when we think it best. The elements are against us. Those who are just as much entitled to have *their* way as we are to have *ours* take a different view of matters from what we do. They think they are right: we think we are right. There is no one whose business it is to decide. What is to be done in such a case? One or the other party must give way in whole, or in part. If we find ourselves unable to convince or persuade those we differ from, then there comes a time when the glory of God, the good of his cause and our own spiritual welfare requires us to give up. To insist on always having our own way, where no question of right or wrong is in-

volved, incontestably proves that we are governed by grit and not by grace. He who will domineer over others needs to break down before God.

A spirit of insubordination is utterly inconsistent with the Spirit of Christ. He who can not yield, is not fit to control. He who can not obey is incompetent to command. He who is self-willed can not be led by the Spirit of God. It is a master-stroke of Satan to persuade a man that the Lord leads him; therefore he can not go wrong, and all who oppose him, oppose God. When Satan gets one there, he gets him on his own ground. Unless there is a wonderful, merciful interposition in behalf of this deceived soul, he will go rapidly to destruction. Such will soon answer in most particulars, as they already do in some, the description of the Apostle. "But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities."

"These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever."—2 Pet. 2:10,17.

Then do not attempt to run after these swift-flying clouds which, instead of refreshing the thirsty earth with rain, only uproot trees and tear down dwellings and spread ruin along their path.

It is not by accident that, immediately after the command "Be filled with the Spirit," we find the practical admonition, "Submitting yourselves one to another in the fear of God." So those who are FILLED with the Spirit may not always see things alike. Where there is no disagreement there is no occasion for submission.

Beloved let us see to it that we walk before the Lord and before the world WITH ALL LOWLINESS AND MEEKNESS, WITH LONGSUFFERING, FORBEARING ONE ANOTHER IN LOVE, ENDEAVORING TO KEEP THE UNITY OF THE SPIRIT IN THE BOND OF PEACE.

THE SABBATH.

There is a class of minds which we trust will be aided in settling the Sabbath question by the article we publish in this number, "On Chronology."

The reasoning, from the premises assumed—that the original Sabbath was the seventh day of the week—appears to us to be sound and conclusive. But we do not accept the premises.

The command is, "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God."—Ex. 20:9, 10. What six days? The text does not say—not a passage in the Bible says—"the first six days of the week." The "seventh day" of what? It is nowhere said the seventh day of the week. But the day after six days of labor is "the seventh day."

To keep the seventh day of the week in unbroken succession from the creation, it is necessary—

1. To know on what meridian the first day began. We do not know. No one can know. Suppose it was on the meridian of Jerusalem, at the time of the vernal equinox. Then, at sunrise there, the sun appeared to be one hour high fifteen degrees east from there, two hours high thirty degrees east, and at one hundred and eighty degrees east it appeared to be sundown.

2. We must know whether this day, of only eleven hours, and ten hours, and nine hours length, and so on of places east of Jerusalem, is to be counted at all. If so, is it to be counted for a full day? Who can tell? I cannot. Can you? But on this seventh day of the week theory it must be authoritatively settled.

3. If you throw out these parts of the first day, then your first day and all subsequent days must end on the meridian on which you started.

4. If we go west till we reach Alaska, we find the people keeping a day which they call Sunday, but which we call Sat-

urday. Which is right? Who can tell? If two seventh day keepers start from New York to go to Russia, and one goes west and the other east until they come together in that country, the one that went west will be keeping the day that he calls Saturday, but that the other calls Sunday. The people of Russia also call it Sunday. The reckoning of both has been correct. Neither has, according to his theory, the right to give up. *Who* is to settle this matter? What can they do but send each other to perdition for breaking the Sabbath?

The zealous efforts that some are making to have Saturday, instead of Sunday, observed as the Sabbath, have neither reason nor Scripture for their support.

Keep the day—the seventh day after six days labor—that the people of the country generally keep. To do otherwise is factious and wrong.

BEGIN EARLY.

The Bible says: "It is good for a man that he bear the yoke in his youth."—Lam. 3:27.

The yoke is the badge of submission. It is the dividing line between domestic animals and wild beasts. It marks the difference between one who yields to control, and one who submits to no control.

It is an emblem of usefulness. The ox that bears the yoke, ploughs the ground and makes himself useful. The one that does not bear the yoke does no good until he is killed and turned into beef. He is simply a devourer until he comes at last to be devoured.

The chief reason why it is so hard for us to submit to one another in mature life is because we were not brought under proper discipline when we were young. It is with great trouble that those who are unruly when young are converted into good Christians, in maturer years. The tree that has grown up crooked is

hard to straighten. Then take time to make your children mind. Begin early. Some children get the upper hand of their mothers before they are a year old, and keep it as long as they both live. Many a mother suffers from the tyranny of her son because she did not subdue him when she could. "The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame."—Prov. 29:15.

If you undertake to make your child obey, persevere until he does, if it takes all day and all night. Either let him entirely alone, to do as he has a mind to, or make him do as you want he should. But you will demoralize him utterly if you tell him to do or not to do something, and then pay no farther attention whether he obeys or not. Teach the child submission. Begin while he is young. Persevere as long as he is under your authority. The probability is, if you do this thoroughly, you will make a good citizen of him, and he will be likely to become a good Christian. When he becomes stronger than you he will still treat you with respect.

It is just as wicked to "be conformed to this world" in bringing up your children as it is to be in your dress.

To every mother God, says, as the daughter of Pharaoh did to the mother of Moses; *Take this child away and nurse it for me, and I will give thee thy wages.*"—Ex. 2:9.

IN MEETINGS.

BERTIE, Ontario, is a small town about ten miles west of Buffalo, on a branch of the Grand Trunk R. R.

Bro. W. T. Hogg, of Buffalo, has gone over from time to time and held meetings there. Bro. Marriott, of Tonawanda, has also gone at various times. Pilgrims from Buffalo have assisted. A faithful band of pilgrims has been raised up, who carry on meetings very successfully by themselves.

We preached six sermons there the last of March. A blessed spirit prevailed, and the truth was cordially received by the large congregations present.

They have purchased a good brick church and lot with sheds, for \$1750; less than half the cost. We trust they will keep filled with the Spirit, and push on the battle.

AT UTICA, N. Y., we preached twice on Sabbath, the 12th of April, in the Free Methodist Church. We found a live, spiritual people; and as a consequence there were large and attentive congregations.

The pastor, Rev. M. D. McDougal, has had a blessed revival, and a good addition has been made to the membership of the church. They believe in getting blessed—the Spirit has free course, and the work is prospering. At the general class meeting, about seventy gave, in the Spirit, clear and definite testimony to the power of saving grace. It was a precious season, because of the manifest presence of the Lord among the people.

AFRICA.

There is something wonderful in the interest that is being excited in all parts of the world for the regeneration of Africa. God is moving the hearts of the people in this direction. Even Kings are becoming deeply aroused. King Leopold, of Belgium, is contributing \$400,000 a year to African missions. Mr. Guinness, the missionary, recently asked him why he was so interested in Africa. His answer was, "You know that God took away from me my son, my only son, and then laid Africa upon my heart. I am not spending the revenues of Belgium upon it, but my own private resources; and I have made arrangements that when I die this civilizing and evangelizing work in Africa shall go on."

The King of Belgium is also deeply interested in the new Congo state that promises so much for the civilization and the elevation of Africa.

Let us hasten on as many thoroughly saved, whole souled missionaries as possible to plant the Gospel there in its purity.

"While men slept the enemy sowed tares." The devil's agents will not be slow in introducing the rum-fiend among all the tribes. Let us if possible get ahead of them with the Gospel.

BLUNDERING.

You say of yourself that you go blundering along. This is too true. Why do you do it? You have the opportunity and the ability to do good. But you fail because of your blunderings. Then why do you not cure yourself? Why keep on in this bad way?

Blundering is occasioned by the want of light or the want of attention. Generally it is the latter.

If you are a child of God, you have the right to claim wisdom to enable you to discharge creditably every duty that he calls upon you to perform.

But if you know how to do better, then are you greatly to blame for not doing it. A Christian ought to do every thing he undertakes better for being a Christian. He should give his attention to his work, whatever it is. At peace with God, and with all mankind, he should bring an undistracted mind to his employment. Christians should conduct themselves so honestly and conscientiously in all the affairs of life that even worldly men would give them the preference over others.

There is no labor so menial but that God may be honored by the faithful method in which his servants perform it.

Then wake up! Attend to your business. Set God before your eyes, and act always as in his presence.

CORRESPONDENCE.

OBITUARY.

MRS. LUELLA A. PARRY.—Sister Parry was born in Cuba, Lake Co., Ill., Nov. 14, 1856, and departed this life March 17th, 1885, at Sycamore, Ill. Aged 28 years, 4 months and 3 days. She was the youngest of eleven children, four of whom have preceded her to the Spirit world, those who survive are followers of Christ.

She was united in marriage with Rev. A. W. Parry, May 28th, 1884. A few short silvery months of gladness and bliss unclouded by aught contrary to true love, and He whom she having not seen yet loved ere she met her loved husband called her to himself. Shall we say aught but "Thy will be done."

She was converted to God in early life, during a meeting held by Rev. M. V. Clute, and lived a continuous, consistent Christian life. She walked in the clear light of the precious grace of entire sanctification, from March 29th, 1882, until she departed to be with Christ.

She was of a very gentle spirit and amiable disposition, and yet she had clear and strong convictions of right and was loyal to them. She was a pilgrim from choice and loved the way of the cross.

Her dying testimony was in harmony with her life. On the morning of the day on which she died, she said to those who stood by her bedside: "I did not think I should die so happy. Praise the Lord! I feel that the Lord saves me and sanctifies me wholly. I know that my work is done here and that he has rest for me in heaven. I want you all to be faithful."

She faithfully exhorted the brethren and sisters to be true, exclaiming "It pays!"

The African Mission lay very near her heart. She had repeatedly expressed herself as being willing to accompany her

husband to a foreign field should God so direct. She said to her husband, to Bro. Milton Kendrick (one of our young preachers) and to sister Clara Bangs: "If the Lord wants you to go to Africa say yes, gladly."

Her parents have parted with a kind, loving, obedient daughter. Her husband has lost a true helpmeet, the Church a faithful handmaid. She was well fitted by nature, culture and grace for her place as a pastor's wife, and was greatly beloved by the flocks, at Aurora and Sycamore, where with her husband she had labored for the advancement of the Redeemer's Kingdom.

Appropriate funeral services were held in the F. M. Church of Sycamore, where a large congregation assembled. The writer preached from Phil. 1:23, latter clause. "Having a desire to depart, and to be with Christ; which is far better." Bro. M. V. Clute gave a deeply interesting account of her conversion and after life. Brethren F. W. Kent, F. A. Miller, and F. E. Hall of the Illinois Conference were present, also Rev. Mr. Atchison, pastor of the M. E. Church, and Rev. Mr. Brogst of the Congregational Church.

The remains were taken to Barrington, Ill., for interment. We were met at the Depot by a large number of friends, and repaired to the M. E. Church, where brief, appropriate services were held. Brethren J. Buss and J. D. Kelsey of our conference, and Rev. Congdon, the pastor of the Church, joining. In the quiet country Church Yard we laid away her body to await the resurrection of the just.

"Her sun is gone down while it is yet day" to arise in the beauty of immortality at the call of Him who washed her in His own blood and preserved her by His grace to the end of life. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." C. B. EBEL.

LOVE-FEAST.

SARAH W. EMENS.—I love God with all my heart. Oh! how it pays to walk in obedience to God's blessed will. I have been suffering bodily affliction for over a year. I was deeply impressed one year ago that my work on earth was almost over. My husband and myself spent the winter in Holton, Muskegon county, Michigan, where there are no Free Methodists. We labored with the Wesleyans. How the Lord used poor, unworthy me to his glory!

One touch of God's blessed Spirit is worth more than all this world beside. Tongue can never tell it. My blessed Saviour is still leading me. Oh! how I love the good old Bible way. It saves me from conforming to the world. I ask not the vain pleasures of this world, for Jesus bestows upon me joys and pleasures far surpassing them all. When he set my captive soul free I asked for no other way than the way my blessed Jesus went. It is good enough for me. The Lord gives me his word in regard to my health. "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction."—Isa. 48: 10. Glory to God! My soul cries out, Amen.

Bro. Peter Zeller is preaching for us. I want all Christians to pray for the Cold-water work. There have been some discouragements on the work.

I am learning to understand, in some degree, at least, what it means to make straight paths for our feet to walk in, these perilous times. There is so much mixing the precious with the vile. There is great need of those who do have saving faith to pray much. I thank God there are some who dare stand and proclaim the truth as it is in Jesus. All on this ground are seeking, experiencing, enjoying, living, and testifying to the power of God to save from sin. Glory to his name!

LITERARY NOTICE.

The Errors of Evolution. An Examination of the Nebular Theory, Geological Evolution, the Origin of Life, and Darwinism. By Robert Patterson, Author of *The Fables of Infidelity*. Published by H. L. Hastings.

Dr. Patterson, who died in January last, was an eminent divine, pastor of the Brooklyn Presbyterian Church in San Francisco.

The present volume is not so much an exposition of Scripture teachings, or a defense of Scripture statements, as it is an examination of the evolutionary theories of the present day. Under the head of *Scientific Star-Building*, the writer exposes the fallacy and absurdities of the Nebular Theory; under the head of *Geological Evolution*, he exhibits the blunders, absurdities and contradictions of the popular geologists of the day; in *The Origin of Life* he exhibits the contradictions and impossibilities involved in the current skeptical theories on the subject; while in *Darwinism* he handles without gloves Darwin's theories of the Origin of Species, Natural Selection, &c. Tracing the pedigree of the present evolutionary theories back to the exploded and degraded superstitions of old heathenism, he allows these modern scientific pundits to demolish one another, and leave the field clear for those who yet believe in God and put confidence in his word.

It is a 12mo volume of 271 pages, neatly bound in cloth.

Mr. Hastings is doing good service to humanity by issuing at this time, when it is so greatly needed, his ANTI-INFIDEL LIBRARY, a monthly series of telling pamphlets, for the purpose of furnishing those who will not read large volumes, an antidote to the skeptical assaults, which are so frequently made upon the Bible.

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