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CHARITY.

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God is just. His long-suffering and his mercy are infinite, but these do not, in any degree, detract from his justice. If he takes some of the human family to dwell with himself, 'mid scenes of purity and bliss such as imagination never conceived; and consigns others to the pit of woe, to

Regions of sorrow, doleful shades,
Where peace and rest can never dwell,

It will be for reasons so striking that even the guilty sufferers can not complain, but every mouth will be stopped and every tongue will confess to the justice of the Divine procedure. Men go to Heaven because they have sought and obtained the qualities that adapt them for the society of the holy; others go to hell because they have fitted themselves for the companionship of proud and fallen spirits. They are unlike in destiny because they are unlike in character. A Christian in the popular sense of the term, and a Christian in the Bible sense of the term, bear but little resemblance to each other. The cut of their garments may be alike—the forms they use may be the same; but in many essential particulars they are as far apart as heaven and hell. The one is not of the world, the other is of the world. The Christian approved of the world has virtues—and virtues of an attractive and showy character. The true follower of Jesus is dead unto the world, and his graces are based upon the complete annihilation of self, and are such

as the natural man never did, and never can exhibit, or appreciate.

It is astonishing how many good qualities one may possess and still miss of gaining Heaven. Our Saviour declares that, on the day of judgment, *MANY* will say unto him, *Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?* They may have done all that they professed,—the Saviour does not question that—but this does not secure them from the dreadful sentence, "*Depart ye cursed into everlasting fire!*"

A few weeks since while riding on the cars, I opened my Greek Testament and read a few verses of the thirteenth chapter of first Corinthians. With the words I was perfectly familiar. I could repeat them from memory. But at this time there was a power in them such as before I had never perceived. I trembled and wept, and groaned; and at the first opportunity fell upon my face and besought the Lord to bestow this indispensable grace upon me in all its fullness. Since then scarcely a day has passed that I have not read this chapter, and, with earnest supplications, followed after charity. This is the great want of the church—the great want of the times—the great want of the very best Christians of the present day. But let us not mistake and think that we have charity when we have only its semblance. There is no other Christian grace so fully described in the Bible as this, and there is no one concerning which so general a misapprehension exists.

Let us look at its nature as described by the pen of inspiration,

joy the blessing of perfect love. They found I was strongly opposed to slavery, so they began a tirade against this abolition war, and against the preachers, as the persons to blame. I stood up for the truth and cause of Christianity, and took the ground, that every person that enjoyed religion was an abolitionist, and God blessed my soul in so doing. But after breakfast it came time for family prayers, and I was called upon to pray. The Spirit dictated that I should pray for them as sinners, and I was afraid to do it. (Now that moment I was inconsiderate, yet I knew better.) Since that time, such temptations as I have had sometimes nearly overcome me, and I feel like a man shorn of his strength. Yet when I try to exhort, and talk to the people, God does not forsake the truth, but gives me liberty. Yet my joy that I formerly had continually, by night and by day, is only spasmodic now. I have told you the simple facts of my case, that you and family might know how to pray for me, that I may again be restored, and have my confidence made perfect. W. C. B.

"COME OVER AND HELP US."

The call for laborers who possess the wisdom that winneth souls, and leads them into the depths of Christian experience, are so many and so urgent, that we are at times, at a loss to know what to do. We are in all earnestness praying the Lord to thrust out LABORERS into his vineyard. We have an assurance that this prayer will be answered. There are some who must come to our assistance or they will be overwhelmed in spiritual darkness and confusion. But we want none but those who are fully saved—men who count not their lives dear unto them—who are willing to be despised, and to be counted as the offscouring of all things. One writing us from a large town, near the Mississippi river, says:

"I would like to find out if you have any minister that you could send to this place. I think there might be some good done if there was a man that could preach, who was not afraid of hurting pride and the pew-renting. I have read your Earnest Christian, and I like it very much. I am no Christian myself, but I would like to be. I send you one dollar for the Earnest Christian. Brother Roberts, I wish you would pray for me that I may get religion, and be a good Christian."

R. E. M.

RULES FOR YOUNG CHRISTIANS.

Brownlow North, one of the laymen of Scotland, whom God has raised up, and thrust out to labor for the salvation of souls, and whose labors have been greatly blessed, gives the following rules, which we commend not only to the young, but to older Christians:

1. Never neglect daily private prayer; and when you pray, remember that God is present, and that he hears your prayers.—Heb. xi, 6.
2. Never neglect daily private Bible reading; and, when you read, remember that God is speaking to you, and that you are to believe and act upon what he says. I believe all back-sliding begins with the neglect of these two rules. John v. 39.
3. Never let a day pass without trying to do something for Jesus. Every night reflect on what Jesus has done for you, and then ask yourself, What am I doing for him? Matt. v. 13-16.
4. If ever you are in doubt as to a thing being right or wrong, go to your room, and kneel down and ask God's blessing upon it. Col. iii, 17. If you cannot do this it is wrong. Rom. xiv, 23.
5. Never take your Christianity from Christians, or argue that because such people do so and so, that therefore you may. 2 Cor. x, 12. You are to ask yourself, "How would Christ act in my place?" and strive to follow him. John x, 27.
6. Never believe what you feel if it contradicts God's word. Ask yourself, Can what I feel be true, if God's word is true? and if both cannot be true, believe God and make your own heart the liar. Rom. iii, 4; 1 John v. 10, 11.

ANOTHER FREE CHURCH.

We rejoice at the increase of free churches. Without them the Gospel can never be preached to the masses, and the Bible standard of religion can never be kept up. The pew system commenced in New England, and we are glad to see that Free churches are again being planted there.

A new Congregational Church has just been dedicated in Springfield street, Boston. It is built of brick, and the audience-room, which is fifty-seven feet by seventy-two, will seat about seven hundred and fifty persons. The church and chapel have been erected at the sole expense of a Christian merchant of that city, and it is intended that the seats shall always remain free, though all who attend will be invited to contribute to the extent of their means for the support of the Gospel.