

# THE EARNEST CHRISTIAN AND GOLDEN RULE.

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## RENEWED.

BY REV. B. T. ROBERTS.

Creatures are dependent. The Creator alone is independent. God has not withdrawn himself from our world. His creative energy is ever at work. The leaves and the flowers, and the grass of this year look like those of the last; but they are not the same. The men of this generation resemble their predecessors, but the memory of the oldest dates back less than a century. We in turn must give place to others. *Thou hidest thy face, they are troubled; thou takest away their breath, they die and return to their dust. Thou sendest forth thy spirit, they are created; and thou renewest the face of the earth.—Ps. 104. 29 30.*

Conversion is a renewal of man's moral nature. He was created in God's image; but he lost it by the fall. Sin has stamped its odious impress upon soul and body. Redemption removes this impress and restores God's image to the soul. We become the children of God by becoming new creatures. *Put on the new man which after God is created in righteousness and true holiness. Eph. iv. 24. If any man be in Christ he is a new creature. It is a new world into which grace introduces its subjects. All who are truly born of God com-*

mence a new existence. *We know that we have passed from death unto life.*

This new creation is not absolute in itself. This new life is not independent and unconditional in its continuance. Ice is converted into water by heat; but it remains water only while the heat remains. Darkness is turned into light by the presence of a luminous body. Take the luminary away and the darkness returns. A dead body stays dead without help. A living body, unless its vigor is kept up by food and sleep, languishes and dies. So the spiritual life must be nurtured by fresh supplies of grace. *Though our outward man perish, our inward man is renewed day by day.*

Notice, First. *The subject of this renewal,—OUR INWARD MAN.* By this term is meant our moral natures. The outward man is the body. That perishes. No degree of care can save it from final dissolution. But the inward man may not only retain the freshness of youth; its vigor may increase until it soars away to be forever with the Lord.

We specify a few of the faculties which are included in the comprehensive term "inward man."

1st. Conscience. This is to the soul what the eyes are to the body. Sin perverts the conscience. It benumbs it, so that at last it almost entirely

ceases to perform its functions. If it reproves, it is in a voice so faint as scarcely to be heard. Through sin, the conscience becomes seared as with a hot iron. Conversion brings conscience to life. Every one that is born of God has a tender conscience. The least omission pains his well instructed soul. The longer we live in the enjoyment of religion the more prompt and faithful should conscience become. But it is not always so. Many profess to feel no compunction for doing things for which they once would have felt condemned. They are in danger, and no alarm is sounded within the soul. They are sleeping upon the verge of hell and no concern is felt. They need to have their consciences renewed.

2. The affections. True religion consists very largely in a right state of the affections. The sinner loves the world—its wealth, its honors, its pleasures. The child of God does not love the world. He loves God and purity and holiness. His enjoyment is not found in the things that minister to his appetites and senses, but in the service of God and in the consciousness of his approbation. He loves righteousness and hates iniquity, and therefore God anoints him with the oil of gladness to which those who are his equals in a worldly sense are total strangers. There has been a complete reversal in the object of his affections. The things which he once loved he now hates.

The affections of a Christian should be renewed. If they are not, he will lose his first love. And outward religious duties soon become formal and mechanical unless they spring from love. Jesus values any service, how-

ever trifling, if it is rendered to Him from love. If the water in a river is not renewed it becomes stagnant; so if the affections are not renewed they are gradually drawn away from God and placed on earthly things and become sordid in their character or inordinate in degree. *The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.* So to keep the love of God we must keep the Holy Spirit. Otherwise our eloquence, either in preaching or in praying, is as the sounding brass or a tinkling cymbal. It may be pleasant to the ear but it is not acceptable to God.

3. The will is an important faculty of the inward man. Conversion does not destroy the will—it purges from it the leaven of selfishness. It makes it stronger and more resolute than before, but its strength is exerted in the path of God's commandments—its resolutions is to do duty at all hazards. Grace, if allowed to operate, will develop a most astonishing strength of will in those who are naturally the most vacillating. The will puts forth its energy—not to make others do as we would have them—but to make ourselves do as God would have us.

A bold stand for God provokes opposition. As we become wearied with it, there is danger of our toning down the truth and stating it in a less definite manner, so as not to offend the fastidious. But if the will gives way, the whole moral nature gives way. The will is the citadel of the soul. As long as we hold that resolutely for God we need not fear the assaults of Satan. But to surrender the will is to place ourselves at the mercy of the devil.

There is need then, that the will should be renewed.

Notice Second: *The frequency of this renewal.* The Apostle is very definite on this point. *Our inward man is renewed day by day*,—that is every day. Too many are satisfied with being renewed on extra occasions—once a year or once a quarter. Others think they are doing uncommonly well if they gain new strength as often as every Sabbath. But the Apostle could not go a week without eating to the full of the bread of Heaven and drinking freely of the water of life. The secret of his wonderful patience, of his untiring zeal, of his indomitable courage under the most depressing circumstances is found in this statement that his *inward man was renewed day by day*.

Do you seek for this daily renewal of the graces of the Spirit? Or, are you in the habit of falling back upon your old experience? But it matters not how clearly you were converted, unless you are renewed you will faint by the way.

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## LET YOUR LIGHT SHINE.

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BY MRS. LIBBIE DAVENPORT.

One star shone bright and lustrous, in the blue of heaven. On its glory rays came the still small voice of the Spirit, "Let *your* light shine."

It is the command of Jesus. Let us all listen and obey, for of every soul that God has created, He will demand even "to the uttermost" for every talent given.

It is not doing some great thing, but obeying God that makes Christians. All disobedience is sin. The sin of the age among professing Christians, is union with the world, which is disobedience to God. Disobedience will just as surely exclude souls from His favor

now, as it once banished Adam from His presence. Hear the kind command and the gracious promise connected therewith. "Come out from among them and be ye separate and touch not the unclean thing, and I will receive you and ye shall be my sons and daughters, saith the Lord Almighty."

There are three that bear witness in earth, the spirit of truth, the water as the sign of baptism, and the blood, which is the emblem of regeneration. John gives as the test of regeneration that "they who are born of God overcome the world." And if the love of the Father is in them they love not the world neither the things of the world." When professing Christians are seeking influence or intellectual power, for any other purpose than to glorify God, they do not "overcome the world," and therefore are not "born of God." On the night of the Passover in Egypt no houses were exempt from the touch of the destroyer except those upon the door posts of which was sprinkled "the blood." So, no souls are safe except those who are *now* born again by sanctification of the Spirit and belief of the truth.

True religion is always "first pure." Purity implies oneness or unity. A metal is pure that is free from mixture. Souls that have in them the love of the world are impure, and therefore unfit for the abode of God, nor can they know how blessed it is to live, and walk and talk with God. If in dress, as well as in life and practice in other respects we take the Bible, God will verify His promise, "Ye shall be my sons and daughters." This I have proved by my personal experience.

A year and a half ago I said "I will take the plain, uncompromising path from choice." I came to this decision through the efforts of Free Methodists who came to labor in our neighborhood. I had been for ten years a member of the M. E. Church and had striven earnestly and persistently to be a consistent one. I loved the reflex graces of religion, and "took for doctrine the commandments of men," and ex-



ample of professing Christians. I supposed I had religion. I did have the *religion of the world*. Every genuine Christian's experience begins with a sense of guilt. God now let the light shine in my soul and I saw myself for the first time as I was in His sight, guilty and condemned. Often the question would recur, should I die now what would be my fate? Some times the suggestion would be made, is it not possible that the whole scheme of the Christian religion is but a "cunningly devised fable." But the Spirit would point me to the *cross of Christ*, and the answer would come, "I believe that Jesus is the Son of God, the Saviour of the world, but I don't know sure." And the Spirit helped me to seek more earnestly "Him who is the way, the truth, and the life." I read as aids, J. A. Wood on Perfect Love, Wesley's sermons, also several copies of the Earnest Christian, and found the truths they taught in *perfect accordance with the purity and simplicity of the Bible*. I resolved to renounce pride and self and love of the world, and make a thorough consecration of all to Jesus, and seek the love of God as the *moving principle* of my life. It was Sabbath morning, August 1871, on the Orleans camp ground, in Michigan. In the tent we were bowed in prayer,—Bro. Barrett leading the meeting—I prayed for salvation, confessed "I have done many things contrary to thy will." Then God took me and gave me the baptism of the Holy Ghost! It came with light, it came like a deluge. I felt it through and through both soul and body. It was the "washing of regeneration," It was the "new birth." It gave me the witness of the Spirit, the clear and perfect knowledge that I was saved now. Instantly following this cleansing, came another grace, the knowledge of God, so that the promise was verified to me, "I will make all my goodness to pass before thy face." It was in my soul like the sudden shining of a bright light, "exceeding bright above the brightness of the sun." Now I know "that God dwells in light that no man can ap-

proach unto," that He is *all light, all love, all grace, all goodness*, yea "glorious in His holiness." The problem of life is solved. I know that I am all *Immortal*. Love is the legitimate power to subdue souls. By this revelation my will was broken so that I could truly say, my will is "to do the will of my Father who is in heaven."

Real religion comes by the revelation of God. It is the love of God, a living principle in the soul day and night, moment by moment trusting in the blood of Jesus. It is not enthusiasm, that rises and falls with the popular tide, like the ebb and flow of the ocean. An enthusiast expects to gain heaven without being holy; but "*without holiness no man shall see the Lord*" Our love to God must be in proportion to our knowledge of Him. The more we know of Him the more we shall love Him. Purity fits souls to receive the knowledge of God. The greater the purity, the more fully the Son will reveal himself in the soul, giving the knowledge of his will, and the ability to perform it. It is impossible for the unaided human understanding to have anything like a correct idea of God.—There is a great world of spiritual knowledge to which the unsaved have no entrance.

It is the office of the Holy Spirit to reveal the truths of the eternal, invisible world to such souls as prove their worthiness by acceptance of God's terms of mercy and strict obedience to His will. "He shall baptize you with the Holy Ghost and with fire." In this verse we have the promise of the "second work." It came like fire on my soul four weeks after I was justified, while in the class room, and it gave me this testimony. Oh this religion is good; it is real! I used to wish I knew sure whether I was going to heaven when I died. Now I know I shall, if I prove faithful. Words cannot describe the love and blessing that filled my soul. It came pouring in until it seemed like an "exceeding weight" of glory. I had not deemed it possible there could be such perfect soul-satisfying happiness



in life. Truly it was angel's food, this abiding presence of my Lord. It placed me where I could "be taught of God." The Spirit gave me overwhelming ideas of the strength and power of God, and also proved that this God of grace and revelation is the God of nature. As we see in nature the light, the great, the beautiful, we see also the dark, the terrific, the awful. It is but a foreshadowing of the fate of souls, some to the light and glory of heaven, others to be "cast into outer darkness." By a most "fiery trial" I have been made "partaker of the sufferings of Christ." It has unmasked the terrors of that unexampled soul-suffering, Jesus bore in the garden and on the cross. It has proved to me the unmitigated cruelty of the enemy of souls and the reality of the torments of the lost; and also proved that it is the power of God alone that preserves the present life to us as a probationary existence. How it humbled me, and expanded, and increased my love to Christ and souls. Now, the greatest fear I have is that through my neglect some soul may be lost that might be saved.

The promise of spiritual knowledge is unlimited. Jesus said "when the Spirit of truth is come He will lead you into all truth, and teach you all things and bring all things to your remembrance. By a lesson of the Spirit I know that simply to breathe the air of heaven is more perfect, boundless joy than hath entered into the heart of man to conceive.

Lesson after lesson of Bible truth have been written in living lines of light, upon my soul, thus proving that "the Spirit and the word agree," and establishing its grand authority beyond the shadow of a doubt. The circumstances of life and developments of nature are used by the Spirit to impress divine truth and discipline the soul to that state that it shall always do the things that please Him.

I can see why among professing Christians there is so often a lack of vitality. It is because they are lovers of the world. Look at the picture; a

face of dazzling beauty, dark eyes and falling curls, full of glitter and attraction, holding a cup, yet with the icy hue of death written on every lineament from the poisoned cup! Oh, dash the cup of worldly pleasure aside. Take the Bible. It is enough. It is plain. It will be our judge at the last day. Come with a whole heart. The burnt offerings of old were always required to be whole. God accepts nothing less. This earnest, whole soul religion will take you out of the pale army of doubts and change the "I think, I feel, I believe," to I know Jesus saves me now! I too have been living on the husks of worldliness, but now I am in "my Father's house where there is bread enough and to spare." Oh come in, come in; poor, hungry souls and "taste and see that the Lord is good."

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A dread of unbelief is a sign of actual faith. Infidels are never troubled with unbelief. Dead men never feel cold. Frozen feet never ache. And a soul given up to godlessness, and bound hand and foot in sin, has no trouble with unbelief. It is only when faith shoots its illuminating ray into the darkened heart that the baleful presence of unbelief is made manifest. It is only when the troubled soul can say, "I do believe," that it starts back at the abyss of doubt which that first gleam of faith discloses, and exclaims: "Help thou my unbelief!"

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A man came to his pastor one night to learn the way of salvation. He was a very learned man, but he said, "I know nothing of divine truth. I come to you to learn—as a child. I come to learn the very alphabet of religion." His pastor replied, "My friend, when you return home, open your Bible and read prayerfully the third chapter of John. Think of it. Study it. That will be A. Then turn to Isaiah, fifty-fifth chapter. Study it. Believe it. That is B: A B, ab, almost Abba Father."

## INBRED SIN.

1. There is no difference of opinion as to the fact of inbred sin existing after justification. All admit this. All persons are troubled and distressed with it, and more or less put back in their Christian life by it, after they have experienced justifying grace.

2. There is no difference of opinion as to the fact that sanctifying grace takes away inbred sin. This is the peculiar blessedness of this grace.

There are, then, but two points whence any difference of opinion can arise, viz: 1. What is the nature and origin of inbred sin? 2. What is its effect upon a state of justification?

Inbred sin, we define to be the sin of the heart, as distinguished from the sin of the life. It is *inward sin*, not *outward sin*. It is the sin of the desire, the feelings, the volitions, which does not grow into the overt act. If it does grow into the overt or outward act, it is no longer simply inbred. As to the nature of these sins, we say they are such as these; viz: anger, ill-will, pride, envy, selfishness, evil desire, etc. As to their effect upon a state of justification we say, "We do not suppose they operate to produce a complete forfeiture of a state of justification, and yet from their nature, they are incompatible with a state of complete acceptance." As we were speaking simply of those heart evils which gained only temporary, occasional, and partial influence over the mind and moral feelings, evils which the whole renewed nature of the Christian resists and hates and which it is always supposed are quickly repented of, we did not suppose any one would understand us as speaking of a permanent, habitual and characteristic state of the soul. It was not anger, pride, evil desire, etc., persisted in, and habitually cherished that we were speaking of. Such a state could not exist with any justifying grace. Nor did we give any new definition to inbred sin, unless the simple circumstance of its being voluntary, and hence of the nature of the sin proper, be considered new.

But to understand what we mean, let us suppose a real case. Here is a person who is justified, but on the occasion of sudden temptation he gets angry. Now this anger is sin. It is heart sin. It is inbred sin. We are not speaking of any outward act, nor of any transporting rage of passion, but only of angry feeling arising in the heart, and for a while, a minute, or an hour, holding place there. Now the question arises, was this angry feeling something that remained in him after justification; that is, something that existed in the heart at the moment of justification, and continued there afterward? Or was it something which suddenly sprang up from the force of temptation, and which is in its nature and effect contrary to complete justification? Now, we take the latter view, and say that all such feelings bring the mind under condemnation. Yet because they are not of the nature of deliberate, premeditated sin, but arise from the force of sudden temptation, and because, moreover, they do not acquire a permanent, but only partial control of the will, they are not charged against us by our merciful God, as deliberate sins are. They do not effect a complete forfeiture, of our justified state, or of all the graces of justification. Yet any sin persisted in and deliberately adopted and defended, would completely forfeit all justifying grace. But the class of sins which we are now speaking of, simply relate to the wrong excitation of the moral feelings, and in that moderate degree, which never allows them to mature into ripe sin. These are sins which the Christian grieves over, repents of, and strives against, and which the second baptism of the Spirit frees the soul from.

But does this doctrine lower the standard of justification? We think no one would infer this, unless he had first misunderstood our definition, and statements on the point.

All our standards teach that inbred sin is not a complete forfeiture of the grace of justification.

We stated that "the subtlety of in-

bred sin is such that it often steals into the heart of the unpracticed and unwatchful soul, unperceived." In proof of this we have only to cite the experience of all Christians. Have not all felt that pride, or anger, or envy, or jealousy, or other wrong moral feelings, have by the deceitfulness of sin at times gained an influence over them, which they were not fully aware of, till subsequent reflection had brought the fact to view? We think no one who understands the depths of his own heart would deny this.—*Dr. Hibbard.*

### A WONDERFUL PEOPLE.

Not only has the world a right to think that Christians should be wonderful people,—Christians should expect it themselves. Wonderful promises ought to make wonderful men, for none of the promises of God fail. *None need fear that their faith cannot reach high enough, for even this is included in the promised provision.* The promises cover everything which is needed to place us among the sanctified. God has promised faith. He provides what he requires. Faith is a fruit of the Spirit. Petitions for faith are always honored at the throne. The desire to believe, or to believe with deeper simplicity, need never go unsatisfied. Those who complain that their desires for more faith are unsatisfied, either do not earnestly pray and trust God for it, or *they are not still before Him* for the reception of the grace which they have so earnestly sought. Perhaps the latter is the prevailing hindrance of the Church; for there is much of earnest praying for more faith by those who do not see the promises of God fulfilled in themselves. And they wonder much. They try and strive, and toil, and yet fail to find the rest unto their souls which Jesus promised with his own lips. But there is no struggle in faith. The struggles of souls are before they believe. Abraham did not struggle to get up the hill and offer Isaac; he believed God, and offered him in simple faith upon God's word. Nor was it any great posses-

sions or qualities which made Abraham great. It was this simple act of believing all God had said. God always honors simple faith. A poor, unlettered negro woman instructs a judge who comes to give her instruction, and he goes away with a knowledge of God and of salvation which he had never known. A cobbler who earned scarcely enough to keep himself alive conveyed the secret of eternal life to a learned professor, who had tried in vain to read intelligently the Epistle to the Romans. The judge and the professor both went away amazed at the glory of God as shining in such persons. And so it shall be with all who bend their souls to hear, and their wills to do, the word of the Lord.

That it must be so, we may see by the terms of his promises. "*Exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.*" "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end Amen." The ability of Jesus to perform his promises for his people always comprehends his willingness to do so. And so we learn that "he is willing to do exceeding abundantly above all that we ask or think." Here, again, is a promise "that we might serve him without fear, in holiness and righteousness before him all the days of our life."

Why, then, should we not expect to be continually walking in a "marvellous light"—a glorious liberty—in "unspeakable joy," and "in the fulness of the blessing of the gospel of Christ?" A misconception gives rise to a wrong answer to this question. "We could so walk," say they; "but it is a constant warfare to do so, and the warfare often blinds the eye of faith. Our attention to ourselves in the way of the Lord takes our eyes off from him, so that we lose ourselves, and fail of the peace for which we hoped." To all



such we must answer that they surely are in error as to the way of subduing their spirits. There is a warfare, indeed, for every one of the Lord's chosen: but that warfare is with powers altogether outside of us. The warfare which many are waging in their own souls, with the expectation of cleansing themselves, or *helping the Lord to do it*, will end in constant disappointment. For within the soul, Jesus Christ must be acknowledged Conqueror. Only Jesus! If you open the door of your heart to him, he will come in and sup with you, and you with him; but he does not sup with unclean spirits. At his entrance devils fly; at his entrance unholy dispositions leave, vain desires are turned into desires for his companionship, and every thought is brought into captivity to his obedience. Only such as have Jesus thus within them are fully ready for the conflict of life,—a conflict with devils, and evil men, and evil principles; with "wild beasts," as the apostle calls them. It is the office of the Holy Ghost to prepare us for that conflict, by showing to us the things of Christ; by working in us all righteousness; by his own indwelling.

—*Rev. I. M. See.*

It is a sweet thought that there is a Friend who sees and marks each secret, bitter tear. He hears the softest sigh breathed from the burthened heart, and is ever ready to strengthen, cheer and comfort us. O, how dark would this world become, were earth and earthly things our only hope—had we no friend but those as frail and fleeting as ourselves.

There is no unkindness to the call, if I am invited to think of a habitation very bright, exceeding beautiful, where death can never enter, and where the tear-drop was never seen. If I am told to lift my eyes toward a world where want was never known, where the song is always singing, and where the lovely, the splendid company may increase but never will diminish, I am not unwise if I ask: "How am I to get there?"

## GEMS FROM DR. JAMES W. ALEXANDER.

EARLIEST PROGRESS OF CHRISTIANITY.—Only close students of church history do justice to the rapidity of this conquest. From Jerusalem, Antioch, Corinth, Alexandria, and Rome, as bases of operation, the hosts went forth almost simultaneously to the frontiers of the known world. The celerity of Alexander's famous marches was outstripped by apostles of whom no record exists, who carried the cross into realms of whose myriad converts no registers remain. . . . But in the church militant, every missionary and every confessor and every martyr was individually able to give a reason of the hope that was in him; and when the Greek slave or Roman boy or the Hebrew maid was brought before proconsuls and princes, they were as clear in their testimony of what they suffered for, even if not so able to argue it, as a Paul or an Apollos. It will never do to ascribe the unmanly supineness and apathy of many Christian young men of our times to any want of animating sentiment in Christianity.

PLACE AND WORK FOR ALL.—Let it be for the encouragement of such among us as are conscious of no high powers, and who sometimes wonder for what service in Christ's church we are fit, that in a great structure all the component portions are not equally great. There is not only the solid and the costly, the rock and timber; not only the precious and ornamental, yea, even the otherwise valueless and minute; for not even mortar and earth can be spared from the construction. The Great Builder has some lowly crevice in his house which the meanest and feeblest of us may occupy. We may not be called to bear up buttresses, or to crown turrets, or to adorn the carved work of the sanctuary; but it should satisfy us if in some remote recess and unknown shade, we fulfil the office which the Master has laid upon us.

## CHURCH MILLINERY.

BY AUSTIN Q. HAGERMAN.

There is a sort of architectural millinery in church building now-a-days. It busies itself with needless details of ornamentation, endeavoring thereby to make the churches attractive. It reminds one of "that woman Jezebel."

Not very long since I read descriptions of two church edifices, built by one of the foremost Protestant denominations of this country. One was neatly built of brick, and the cost was a little more than seven thousand dollars. But the cost of the second was over one hundred thousand dollars. And the organ and the "furnishing" of the latter cost more than the entire edifice of the former. Much of the money for the "organ" and "furnishing" was gotten by means of that Babylonish device of extortionate dickering, called the "sociable," where, under the garb of Christian sociability, you are given something to eat, and are "expected to pay" a certain price for the entertainment.

This expensive and meretriciously fine building was "gothic," buttres-towered, and lofty-gabled, surmounted by a cross—a weak aping of the Romanistic fashion. But time would fail to tell of "enriched open spandrels," "massive corbels," *water-color fresco*, "tracery," and the stained glass of seven windows, the head of each ornamented with a design representing some "attribute of the Deity or symbol of Christian faith." Has the symbolism of secret societies helped to so vitiate a pure Christian taste that it can complacently tolerate such idolatrous abominations in a Protestant house of worship?

A sturdy and fearless Protestantism ought to boldly and persistently protest against such "high places," where formal fashion may flaunt and pious poverty must not come. Such places are not churches for the common people, but, rather they are elegant and exclusive society-rooms, where the Flora McFlimsy array and costly outward adorning of

the proud goes, accords well with the showy fripperies of such architectural millinery as makes the "trimmings of one house of worship cost more than the whole building of another church. But "God shall rebuke the proud.

## WHAT BREAKS DOWN YOUNG MEN.

It is a commonly received notion that hard study is the unhealthy element of college life. But from tables of the mortality of Harvard University, collected by Professor Pierce from the last triennial catalogue it is clearly demonstrated that the excess of deaths for the first ten years after graduation is found in that portion of the class of inferior scholarship. Every one who has seen the curriculum knows that where Eschylus and political economy injure one, late hours and rum punches use up a dozen, and their two little fingers are heavier than the loins of Euclid. Dissipation is a sure destroyer, and every young man who follows it is as the early flower exposed to an untimely frost.—Those who have been inveigled into the path of vice are named Legion. A few hours' sleep each night, high living and plenty of "smashes" make war upon every function of the body. The brains, the heart, the lungs, the liver, the spine, the limbs, the bones, the flesh, every part and faculty are overtasked and weakened by the terrific energy of passion loosened from restraint, until, like a dilapidated mansion, the "earthly house of this tabernacle" falls into ruinous decay. Fast young men, right about.—*Scientific American*.

Charity is full of thankfulness for blessings possessed, claiming but one thing—that its gifts may not be despised, that they may be appreciated and be fruitful of much good.

Christ is watching from heaven those in whom his heart is and in whom his blood is. He is watching paternally, and not merely as a spectator, would watch in the excitement of a contest.

## LITTLE THINGS.

He that is faithful in that which is least is faithful in much. It is a small thing to give a cup of cold water in the name of Christ. But whosoever is faithful in things so small will be the first to meet the demands of duty when the trial is great. The man who is first to speak a kind word to a friendless child, or to carry a look of sunshine into an afflicted and desolate home, will be first to make the great sacrifice of duty when the Master calls. The king in the final day will say "Come ye blessed of my Father," to those who have done only the least and most common acts of kindness, to those who have done only what any body can do any day of life.

Depend upon it, it is minute and conscientious attention to what the world calls little things that makes the great beauty and success of life. Little deeds of charity, little words of kindness little acts of self denial, little moments of diligence; a careful watch against little sins, a grateful use of little blessings, a wise improvement of little opportunities, a diligent cultivation of little talents, patient continuance in well doing under little encouragement. These things make men great in the sight of God; if these things be in you and abound, they will bring the knowledge and enjoyment of everything else.

To be willing to give thousands to the cause of Christ, you must be willing to give such as you have, be it ever so little. If you would compass the earth upon missions of charity and instruction, you must begin at your own door; you must show the spirit of Christ to those of your own household. If you would set up the kingdom of righteousness in all nations, you must first make a province of that kingdom in your own heart.

God's great work is perfect as a whole because it is perfect in every part. He makes a leaf or a blade of grass with as much care as He makes a world. He polishes the scaly coat

of the smallest insect as perfectly as He feathers the wing of the cloud-clearing eagle. The soul of a little child that believes in Jesus is as precious in His sight as the burning seraph in the highest heaven. If you would be perfect even as your Father in heaven is perfect, let all your work be done as unto Him and in His sight. And so, when your toil is done, your life-work shall bear fruit in heaven, and it shall be found precious before God.—*Rev. Dr. March.*

## GUIDANCE NEEDED.

BY MISS SUSIE ULLYETTE.

Take our hands in thine dear Father,  
Gently lead our souls along;  
Lead us where thou'dst have us labor,—  
Lead us and we'll follow on,  
And we'll follow! Yes, we'll follow!  
Lead us and we'll follow on.

Though we meet with sore temptations,  
And with trials by the way,  
Thou hast promised to protect us,  
If we only thee obey;  
And we'll trust thee! yes, we'll trust thee!  
To protect us all the way.

Satan's hosts are always ready,  
To allure us from the way;  
And they say the land they'll give us,  
If we will their king obey,  
But we'll never, no! we'll never  
Listen to the words they say.

Now, dear Father, thou dost hear us,  
Take our hands in thine to guide;  
Keep on us the pure white raiment,  
Keep us near the Saviour's side,  
Lead us ever; leave us never,  
Let us all in the abide.

Life is evermore a great solemnity,  
linked as it is to God and to eternity.  
Take care that thou so regard it, and  
never trifle with it as though it were  
a Vanity Fair.

Men's lives should be like the day,  
more beautiful in the evening; or, like  
the summer, aglow with promise; and  
like the Autumn, rich with the golden  
sheaves, where good words and deeds  
have ripened on the field.



## HOLINESS OBLIGATORY.

BY REV. C. M. DAMON.

This may be proved in the same way that *conversion is shown to be necessary.*

First. *God requires it.* "Ye must be born again." John iii. 8. "Except ye be converted," &c. Matt. xviii. This establishes the Divine authority of the requirement which we urge upon the sinner to seek a change of heart.

"Be ye holy." 1st Peter, i. 16. "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2d Cor. vii. 1. Observe; this is to be done "*in the fear of God,*" not simply being allured to it by the promises. Hence the obligation to be sanctified *wholly*, is as clearly a Divine requirement, as to be converted.

Second. We urge *conversion* from the necessity of this change of moral character, to fit a depraved, polluted, wicked being for the purity of heaven, and fellowship with the redeemed and with a holy God. But the completeness of this moral change implied in entire sanctification, is as essential as the beginning, implied in conversion. The existence of unholy, polluting tempers and lusts in the soul, as effectually bars it from heaven, as the dominion of sin: for "there shall in no wise enter into it anything that defileth." Rev. xxi. 27. And sinful tempers cherish and constitute such a state of active opposition to God as to interrupt all communion and fellowship with Him.

Let us view this truth from another standpoint.

The neglect of entire sanctification is utterly inconsistent with the character of a child of God, and consequently forfeits a justified relation to Him.

A child of God is constituted such by the Spirit of adoption, given only to those who live, not after the flesh, but who through the Spirit do mortify the deeds of the body. Rom. viii. Such are born of God, are new creatures, having the love of God shed abroad in

their hearts by the Holy Ghost given unto them.

Their renovated souls love God and renounce the devil; love righteousness and hate sin; set their affections on things above, not on things on the earth. Now holiness is so essentially the element of God's being, that no one can love God and not love holiness.

This holiness is intense active opposition to sin, and equally intense active love of right. It demands purity of character in every moral being. It is absurd to talk of loving God without loving holiness, and cheerfully complying with this demand.

The neglect of holiness evidences not only the absence of love to God, but a state of opposition to Him,—His character and will.

As soon therefore as a convert is convinced of the existence of inward sin remaining in his soul, his love toward God will lead him to seek its removal; or if he neglect to do this, his love must cease, and his will assume an attitude of opposition or rebellion. He becomes an enemy, a sinner.

Again, obedience in spirit, and action characterizes a child of God. With Christ he says "I delight to do thy will, O my God: yea, thy law is written on my heart." Psalm xl. 8. But the law of God, whether viewed as one whole, comprised in the entire list of precepts and prohibitions, or as epitomized by the Saviour in the obligation to love God with all the heart, soul, mind and strength, and our neighbor as ourselves; or viewed in respect to specific injunctions, stands unequivocally with the whole force of its solemn sanctions, in requirements of holiness.

There is no limitation, or allowance made for sin in any degree. He therefore who neglects to "cleanse himself from all filthiness of the flesh and spirit," violates the law of God, and is as justly condemned for positive disobedience as the open sinner. His neglect is an action. His condemnation arises, not from the existence of inward sin, but from the positive and sinful character of his neglect.

Gratitude for mercies received and grace provided is another element of child character in the Christian. He views his past bondage with unutterable gratitude for deliverance, and looks with adoring wonder upon the vast and gracious provisions for his spiritual wants.

Assured by exceeding great and precious promises that this excellent grace is for him, and exhorted to "cleanse himself," he comes to the fountain opened for sin and uncleanness, washes and is clean. "Every man that hath this hope in him purifieth himself, even as he is pure."—1st John iii. 3. But he who neglects this great salvation, "hath trodden under foot the Son of God and hath counted the blood of the covenant, wherewith he was sanctified (in part,) an unholy thing, and hath done despite unto the Spirit of grace." Heb. x. 29.

Such open contempt of God's mercy and grace in the atonement made for our cleansing, as is herein implied, constitutes very aggravated guilt, and involves condemnation inconsistent with being in Christ Jesus, or a Christian. Rom. viii. 1.

Lastly. To suffer sin to remain in the soul, defiling its affections, impairing its powers, and grieving the Spirit of God, is to manifest an unequivocal preference for sin over holiness. It shows that we are at least in secret complicity with sin, and its great abettor, the Devil. Now, as we have seen, the child of God loves holiness and hates sin. He attempts no hypocritical appearance of serving God, while he gives secret aid and comfort to the enemy. To neglect the extirpation of sin, is therefore to become a servant, yea, a child of the Devil.

Most people drift. To do this is easy. It costs neither thought nor effort. On the other hand, to resist the tide one must have principle and resolution. He must watch and pray and struggle continually. And yet no thoughtful person, who cares for his own soul, will dare to drift.

## HIDDEN STRENGTH.

BY ADELAIDE STOUT.

One whose sweet thoughts had often surprised, refreshed and gladdened me like the unexpected sight of lovely flowers, said to me, "I have done so little good in the world that I feel as if it were without fruits,—a tree of bloom only.

Ah, God hath need of e'en the frail and pure

White blossoms of the spring; and be thou sure

That what may fragile seem,  
May cast its roots like anchors, firm and deep.

Ah, love I know the fibers strong that sleep  
Under thy thought's pure sheen.

As hearts are gladdened noting one by one  
The varied tints that thro' the blossoms run,

With nameless beauty fraught,  
So silently I'm moved to find a new,  
Some shade of graceful meaning running thro'

Thy net-work of pure thought.

And then I follow to their crystal bed,  
The hidden roots that thy pure tho'ts have fed,

O, from thy very soul  
Their life is drawn, and the same even flow  
That pulses in them, thy warm heart doth know,  
One leaf doth not unroll.

In silent beauty crowning stem of thine,  
But showeth fiber running strong and fine  
To bear it from above;  
The surging waves, ah water-lilies type,  
Thy delicate pure thoughts, out more white

They seem to me my love!

Ah, God hath made the lilies white and pure,

Exultingly I watch them ride secure,  
For these, that fragile seem  
Do cast their roots like anchors, firm and deep.

Ah, God doth see the fibers strong that sleep  
Under thy thought's pure sheen.

PREACHING FOR ETERNITY.

BY REV. H. BONAR, D. D.

"When do you intend to stop?" was the question put by a friend to Rowland Hill. "Not till we have carried all before us," was the prompt reply. Such is our answer too. The fields are vast, the grain whitens, the harvest waves; and through grace we shall go forth with our sickles, never to rest till we shall lie down where the Lamb himself shall lead us by the living fountains of water, and where God shall wipe off the sweat of toil from our weary foreheads, and dry up all the weary tears of earth from our weeping eyes. Some of us are young and fresh; many days may yet be, in the providence of God, before us. These must be days of strenuous, ceaseless, persevering, and if God bless us, successful toil. We shall labor till we are worn out and laid to rest.

Many of our readers have seen, we doubt not, a small work of Vincent, the non-conformist minister, respecting the great plague and fire in London. Its title is "God's Terrible Voice in the City." In it there is a description of the manner in which the faithful ministers who remained amid the dangers, discharged their solemn duties to the dying inhabitants, and the manner in which the terror-stricken multitudes hung with breathless eagerness upon their lips, to drink in salvation ere the dreaded pestilence had swept them away to the tomb. The churches were flung open, but the pulpits were silent, for there was none to occupy them—the hireling had fled. Then did God's faithful band of persecuted ones come forth from their hiding-places to fill the forsaken pulpits. Then did they stand up in the midst of the dying and the dead, to proclaim eternal life to men who were expecting death before the morrow. They preached in season and out of season. Week-day or Sabbath was the same to them. The hour might be canonical or uncanonical, it mattered not; they did not stand upon nice points

of ecclesiastical regularity or irregularity; they lifted up their voices like a trumpet, and spared not. Every sermon might be their last.

Graves were lying open around them; life seemed now not only a hand breadth but hair breadth; death was nearer now than ever; eternity stood out in all its vast reality, souls were felt to be precious; opportunities were no longer to be trifled away: every hour possessed a value beyond the wealth of kingdoms; the world was now a passing, vanishing shadow, and man's days on earth had been cut down from three score and ten to the twinkling of an eye. O how they preached! No polished periods, no learned arguments, no labored paragraphs chilled their appeals, or rendered their discourses unintelligible. No fear of man, no love of popular applause, no overscrupulous dread of strong expressions, no fear of excitement or enthusiasm, prevented them from pouring out the whole fervor of their hearts, that yearned with tenderness unutterable over dying souls.—"Old time," says Vincent, "seemed to stand at the head of the pulpit, with his great scythe, saying with a hoarse voice, 'Work while it is called to-day, at night I will mow thee down.'" Grim death seemed to stand at the side of the pulpit, with his sharp arrow, saying, Do thou shoot God's arrows, and I will shoot mine. The grave seemed to lie open at the foot of the pulpit, with dust in her bosom, saying,

    Louden the cry  
    To God,  
    To men,  
And now fulfill thy trust;  
Here thou must lie,  
    Mouth stopped,  
    Breath gone  
And silent in the dust.

Ministers had now awakening, calls to seriousness and fervor in their ministerial work, to preach on the side and brink of the pit into which thousands were tumbling. Now there is such a vast concourse of people in the churches where these ministers are to be found, that they cannot many times come near the pulpit doors for the press, but are



forced to climb over the pews to them, and such a face was seen in the assemblies as seldom was seen before in London; such eager looks, such open ears, such greedy attention, as if every word would be eaten which dropped from the mouths of the ministers."

Thus did they preach, and thus did they hear, in these days of terror and death. Men were in earnest then, both in speaking and hearing. There was no coldness, no languor, no studied oratory. Truly they preached as dying men unto IT EVER BE OTHERWISE? Should there dying men. But the question is, *SHOULD* ever be less fervor in preaching, or less eagerness in hearing than there was then?

#### THE ADVANCING MILLIONS.

What vast multitudes are yet to swarm our cities! What countless numbers are there to live and die! How soon will the present, busy generation be gone, to give place to another as busy, as active, as immortal! What is to be the doom of the advancing millions? That inquiry is to be answered in part by the character of the present generation, and by the answer to the question, whether the Spirit of God shall descend in glorious revivals of religion? In these streets other generations are to tread—as busy as we are. They will occupy the stores you now occupy, dwell in the houses where you now dwell—until the time shall come for them to pull down those houses and stores, and to build new ones for other generations to come. They will moor their vessels to the same wharfs—until those vessels shall be useless, and shall give place to others. They will go forth and look upon our graves, illegible; and then *they* will lie down in the grave, to be superseded, and in their turn, too, to be forgotten. Unless some judgment is stirred up in heaven "red with uncommon wrath," that shall sweep this city with the besom of destruction, more millions by far may yet live *here* than now comprise the whole inhabitants of our country. *We* are just beginning our career. The cities

of our land are just starting into being. In the far distant future I see the shadowy forms of advancing millions of men. They are coming to enter into our houses, and churches, and stores, and to receive their impressions from what they shall find there when they arrive.

Now what I wish to say is, that these cities can be saved from being corrupting spots, concentrated pests in our land, only by the influence of religion, and religion now. Tell me, ye who doubt this, whether power and wealth saved Babylon and Rome? Tell me, whether the ship landed with gold, and the merchandise of the East, saved Tyre? Tell me whether philosophy and learning saved the cities of Greece and Egypt? Tell me whether the chisel of Phidias and Praxiteles saved Athens? Tell me whether the Coliseum saved Rome? or its splendid marble structures saved Corinth? O no! not one of them! nor colleges, nor schools, nor marble palaces, nor fountains, nor luxury nor wealth, can save one of the cities of our land. Without religion they will lie as corrupt and corrupting masses on the bosom of the nation, till heaven can bear it no longer, and then *they* will be swept with the vengeance of an offended God. Religion, religion only—descending like floods, and flowing like rivers, only can save these cities from destruction. When we think of these things; when we look over the numbers of the cities of our land; when we remember their accumulating guilt; when we look onward to future times, and see what they are destined yet to be; and backward, and see the memorials of wrath standing thick where cities once stood on the plains of the old world, how appropriate the petition, "O Lord revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."—*Barnes*.

Self-sacrifice is the saint's first step on the ladder to heaven. The higher he goes, the less he knows of it; for his will conforms to the Lord's, and it becomes no sacrifice to do whatever his King requires.

## DOCTRINE OF SANCTIFICATION.

*Difference between the state of one who is wholly, and of one who is partially sanctified.*

The characteristic common to all truly sanctified persons, that by which they are distinguished from all who are not sanctified at all, is *present voluntary conformity to all known duty, or to the entire known will of God*. The will, in its *present* action, can never be divided between the ideas of obedience and disobedience. No one is a Christian, or sanctified at all, who is not in voluntary, present conformity to the entire will of God. "Ye cannot serve God and mammon."

The question now turns upon us, what is the real difference between the state of one who is wholly, and one who is partially sanctified?

1. This difference appears, in the first place, in the state or rather habits of their will relatively to the idea of duty. Both alike, are in a state of present, voluntary conformity to the entire known will of God. The one, however, is in a state of continual peril of falling into sin, on account of the force of previous habits, which are not yet broken up. The other is not only doing, at the present moment, all that God requires, but is freed from the influence of previous sinful habits, and confirmed in his purposes of obedience. Now, while each of these individuals is in the same relation to the will of God, as far as present voluntary action is concerned, they are in a state widely diverse, relatively to the law of duty. The one serves God with confirmed habits of obedience impelling him forward in that obedience. The other obeys with a continued liability to fall, owing to the force of previous habits not yet subdued and broken up. The latter is partially, and the former wholly sanctified, as far as the will is concerned.

2. There is a difference equally manifest between such individuals as far as the action of their *intellects* are concerned relatively to the law of duty.

As our thoughts influence our feelings, and as our feelings influence the action of our wills, one person may properly be said to possess a sanctified and another an unsanctified intellect. In other words, the intellect of one may be so spiritualized, that the spontaneous current of the thoughts shall be in the direction of objects pure and spiritual, while, on account of associations previously established, and not yet broken up, the reverse may be true of the other. The one, in his obedience, follows the natural, spontaneous current of thought, while the other in his, is necessitated to breast the tide of corrupt association, which is continually tending to bear him away from the line of obedience. Are you, reader, in this latter state? How important that you should obtain the former. You would then know the unspeakable blessedness of attaining and possessing a sanctified intellect.

3. The remarks above made, admit of a very ready application to the sensibility. Every sanctified person is aware of the fact, that while the will may be in present conformity to the law of God, the feelings may strongly reluctate to, and resist the call of duty in various particular forms, in which it presents itself. Performance of duty, under such circumstances, is rendered with a continued process of agonizing self-crucifixion. Others, on the other hand, attain to a state in which, when the idea of duty in any form is before the mind, or the will of God stands clearly revealed, every spot in the universe, actual and conceivable, is a wilderness to the mind, but full conformity to that idea. The will not only elects obedience, but the main current of feeling impels it in that direction. The soul is thus "delivered from its enemies, and serves God without fear in righteousness and holiness before Him all the days of its life." The whole being is at home with God and duty.

The great and real difference, then, between one who is wholly, and one who is partially sanctified, consists not in their present voluntary activity relatively to the will of God, but in the

*habitudes* of their will, intellect and sensibility relatively to the law of duty. The difference is wide, manifested and of great importance. If I have succeeded, reader, in exciting in your mind a distinct conception of what it is to possess a sanctified will, a sanctified intellect, and a sanctified sensibility, together with an earnest inquiry, how I may attain this blessedness, my object thus far has been fully accomplished, and we are prepared to enter with interest and profit upon our future investigations.—*President Mahan.*

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### FOR THE DYING.

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The following letter was written by James Hervey, author of *Hervey's meditations*, to a young lady upon her death bed. Read it to any dying saint in the circle of your acquaintance. It will do you both good:

DEAR MISS SARAH:—So you are going to leave us, and will be at your eternal home before us! I heartily wish you an easy, a comfortable, and a lightsome journey. Fear not. He that died for you on the cross will be with you when you walk thro' the valley of the shadow of death. (Ps. xxiii. 4.)

People that travel often, sing by the way to render their journey more pleasant. Let me furnish you with a song most exactly and charmingly suited to your purpose. "Who shall lay anything to my charge? It is God that justifieth me. Who is he that condemneth me? It is Christ that died: yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for me." Shall the law lay anything to my charge? That has been fully satisfied by the obedience and death of my divine Lord. Shall sin condemn me? That has all been fully borne—all been abolished—by the Lamb of God which taketh away the sin of the world. Shall Satan accuse me? What will that avail when the Judge himself justifies me—the Judge himself pronounces me righteous? (See

Rom. viii. 33, 34; Gal. iii. 13; 1 Pet. ii. 24; Dan. ix. 24; John i. 29.)

But shall I be pronounced righteous, who have been and am a poor sinner? Hear what the Holy Ghost saith: "Christ loved the Church, and gave himself for it, that he might present it to himself, a glorious Church, not having spot or wrinkle, or any such thing."

What reason have they to be afraid or ashamed, who have neither spot, nor wrinkle, nor any blemish? And such will be the appearance of those who are washed in Christ's blood and clothed in Christ's righteousness. They will be presented faultless, and with exceeding joy before the throne. (See Eph. v. 25-27; Jude 24.)

But what shall I do for my kind companions and friends? You will exchange them for better, far better. You will go to Mount Zion, to the city of the living God, the heavenly Jerusalem. You will go to an innumerable company of angels, to the general assembly and church of the first-born, which are written in Heaven, and to the spirits of just men made perfect. You will go to God, your reconciled God the Judge of all, and to Jesus the Mediator of the Covenant, and to the Blood of sprinkling that speaketh better things for you than your heart can wish or your thoughts imagine. (See Heb. xii. 22-24.)

Perhaps your spirits are weak; therefore, I will not tire you. The Lord Jesus make these sweet texts a cordial to your soul. I hope to follow you ere long, to find you in the mansions of peace and joy, and to join with you in singing praise, everlasting praise, to Him who hath loved us, and washed us from our sins in His own blood. (Rev. i. 5.)

Into His hands, His ever merciful and compassionate hands, I commend your spirit. Your truly affectionate friend.

J. HERVEY.

Weston, April 26th, 1755.

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Unchastity is a sin which greatly corrupts a human soul, and exposes it to numerous evils in this world, and to the wrath of God in the world to come.



## CHRISTIAN UNITY.

BY RICHARD HUXTABLE.

"There is one body and one spirit." From these and the kindred words, "Unity of the Spirit" we are to understand most clearly that the true churches of Christ every where have the same spirit given to them by their great, spiritual Head. The whole body of Christians is here spoken of as having one spirit, and their unity is styled the "Unity of the Spirit." St. Paul says, "By one spirit are we all baptized into one body whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one spirit."—1 Cor. xii. 13. And to the whole body of the church of Christ he speaks thus: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you."—1st Cor. iii. 16. See also vi. 19. Evidently all Christians are "fellow citizens of the saints and of the family of God, and are built up together into an habitation of God through the Spirit." "Endeavoring to keep the unity of the Spirit in the bond of peace."—Eph. iv. 3.

The bond of peace means a union of interests, cemented together by love, and sealed by the adopting Spirit of God. Then, only truly sincere Christians are members of that church of which Christ is the head, for the whole body is united unto Him, by the communication of the Holy Spirit. The ungodly cannot receive it, being "sensual, not having the Spirit,"—according to John xiv. 19—Jude 19. Nothing can possibly unite any professor of Christianity to the true church, or body of Christ, but the possession of the Spirit of Christ; nothing else can make him a true member of that church, which is Christ's body. St. Paul tells us (negatively) this: "If any man have not the Spirit of Christ he is none of his."—Rev. viii. 9–11. And St. John affirms, that by this we know that He abideth in us, by the Spirit which he hath given us. 1 John iii. 24. And again "by this we know that He abi-

deth in us and we in Him, because He hath given us of His Spirit—iv. 13. "For as many as are led by the Spirit of God they are the sons of God."—Rom. viii. 14. And because we are sons, God hath sent the Spirit of His Son into our hearts.—Gal. iv. 6.

So then it is truth in all its clearness, in all its sacredness, and in all its majesty, that nothing can unite us to that church and body of which Christ is the head, but the participation of His Spirit.

No error in judgment, or mistake in practice which does not tend to deprive a Christian of the Spirit of Christ can separate him from the church of Christ. We need not be mistaken, for we are commanded, "Examine yourselves whether ye be, in the faith, prove your own selves, know ye not how that Jesus Christ is in you except ye be reprobates." "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."—Matt. vii. 21.

## WAITING.

Many are to be found in our churches who know the truth and approve it. They mean one day to be decided followers of Christ; but at present something hinders them: is this your state of soul?

Listen to me while I press upon your conscience a simple question. Do not turn away from it; sit down and answer if you can: What are you waiting for?

Are you waiting till you are sick and unwell? Surely you will not tell me that is a convenient season. When your body is racked with pain—when your mind is distracted with all kinds of anxious thoughts—is this a time to begin the mighty work of acquaintance with God?

Are you waiting till you have leisure? And when do you expect to have more time than you have now? Every year you live seems shorter than the last: you find more to think of

or to do it. And, after all, you know not whether you may live to see another year. Boast not yourself of to-morrow—now is the time.

Are you waiting till your heart is perfectly fit and ready? That will never be. It will always be corrupt and sinful—a bubbling fountain, full of evil. Delay not: better begin as you are.

Are you waiting till the devil will let you come to Christ without trouble? That will never be: If you would be saved, you must fight for it.

Are you waiting till the gate is wide? That will never be. It will not alter. It is wide enough for the chief of sinners, if he comes in a humble and self-abased spirit. But if there is any little sin you are resolved not to give up, you will never, with all your struggling, get in.

Are you are waiting because some Christians are inconsistent, and some professors fall away? Hear the profound word of the Lord Jesus, "What is that to thee? follow thou me."

Oh, *lingering friend*, are not your excuses broken reeds? Are not your reasonings and defences unprofitable and vain? Be honest—confess the truth. You have no good reason for waiting. This day I charge you to throw away indecision—wait no longer—be decided for Christ, lest waiting, your soul should be lost—for ever lost—for ever lost.—*Rev. J. C. Ryle.*

It is a great and glorious work, worthy of a long life of care and toil, to be able to erect a guide-post on the highway of time, that shall direct and turn the feet of but one bewildered, sinful traveler into the narrow path that ends in heaven.

When we are in trouble, whatever that trouble may have arisen from—whether from sin, or from conscience, or from affliction, or from remorse, or from bereavement—the command is, look to Jesus, the author and finisher of your faith.

## YOUTHFUL GODLINESS.

The Scriptures fully warrant the conclusion, that our children may become the subjects of saving grace in very tender years. We know that Jeremiah was sanctified from his birth, or consecrated to the service of his God. Samuel was in like manner early dedicated to the Holy One, and his life in infancy and age alike betokened that his consecration was far more than official or formal. These cases sufficiently prove that it is not the hoary head alone which may be found in the way of holiness. Timothy knew the Scriptures from his youth. The sovereign Spirit can "ordain strength out of the mouth of babes and sucklings;" and He who could command the very stones to speak, were man to become mute in his Creator's cause, can give to the heart of infancy the emotions, and to its understanding the light, which unequivocally proclaim their heavenly origin by their heavenly tendency.

The characteristics of such juvenile religion are marked and peculiar. The simplicity of faith is then most remarkable, and its strength is in direct proportion to its simplicity. The ardour of affection is then most glowing; and urged onward by that love to the Saviour, which is the presiding motive in the young disciple's heart, he often advances to attainments—to intelligence, as well as to feelings regarding the things of the Spirit, which stain the glory of some hoary heads. None teaches like God, because none but him can teach the heart; and when the power and demonstration of the Spirit are imparted, the progress in knowledge and in grace is like the growth of a tree planted by the rivers of water. There is no doubt felt—there is no suspicion cherished—there are no hard thoughts of God allowed to enter such minds; but yielding themselves without resistance to the guidance of the Spirit, they often earn a good degree in the school of Christ before others have begun to sit down at his feet. Unresist-

ing acquiescence in the declaratitons of God thus signalize the youthful believer.

Instances of this youthful godliness meet us on every side. While many who have been trained in holy habits, and been familiar with prayer from the moment when they knew their right hand from their left, have become monuments of Satan's power, and spurned all restraints away, others have ripened fast for glory, and been transferred to the better country. While Augustine, for instance, and John Newton, and many more, have trampled on all that should have restrained them, others have yielded without a struggle to the movements of that hallowing power which subdues the soul at first to God, which continues it in its subjection, and never forsakes it till the land Beulah be its home.

One of the most pleasing instances of such youthful godliness is found in the case of Philip Henry. It is not recorded that any great transition ever took place in the history of his soul. Cradled as he was under the shadow of a palace, and acting as the playmate of princes, he was graciously kept from the contamination which is too common amid such scenes. His mother's daily prayer and frequent catechisings, her pains-taking to train her children betimes in the good ways of the Lord, were blessed as the antidote to the spiritual dangers which surrounded the boy; and when he had advanced far in that course along which the followers of the Lamb seek the stature of perfection, he often mentioned, with thankfulness to God, his great happiness in having had such a mother—one who was to him what Lois and Eunice were to Timothy—training him in the knowledge which comes from heaven—and taking possession of his heart for God, ere Satan had set his stamp on his young heart, or the world wrapt its entanglements around him. By this process he was gradually led to the Redeemer of the lost; and there is no reason to doubt that his mother's efforts were blessed and her prayers answered on his behalf,

in such a way as to prevent that pollution which could not otherwise have been prevented in such a vicinity as that in which Philip Henry was trained. He, himself, indeed, has referred to his first communion as the period "when the match was made, and the knot was tied" between the Saviour and his soul; but the impressions which he had received at a period much earlier than that, were most probably the seminal elements—the germs of the divine life in the soul.

Here, then, is a case of very early godliness, ripening anon into great spiritual beauty, and reaching a stature which few have ever equaled. Philip Henry passed from death to life—he was converted to God—at an age when many exhibit only animal instincts, or tendencies to error, and hence he furnishes an encouraging example of the blessedness of "bearing the yoke of the Lord Jesus in youth." In his own language, "the manna was gathered early." It was "a young saint, an old angel." He remembered his Creator in the days of his youth, or "the days of his choice—his choice days and his choosing days," and in the end he sent forth his boughs like Lebanon.

Matthew Henry, the son of Philip, presents another specimen of early piety, which shows how rapid is the progress of those whom the Spirit of God is teaching. When he was three years of age, Matthew Henry could read the Bible distinctly; and as he grew in years, he visibly grew in grace. "The thoughtful boy was often remarkably solemnized under his father's preaching, and when the services of the sanctuary were over, would haste to his little chamber to weep and pray, and could scarcely be prevailed on to come down and share the family meal!" "With his young sister he held a little prayer-meeting on the Saturday afternoons, and amid the sequestered sanctity of their peaceful home, and under the loving eye and wise instruction of their tender parents, these olive plants grew round about the table." He delighted in the society of the godly, in listening



to their discourse, and learning wisdom at their lips. In short, his case is one of the most pleasing upon record, of a heart early drawn to Christ, and so closely knit to him as to leave little room for the world's ascendancy, though, no doubt, there were countless efforts made against him by the world's prince. And the remarkable thing in the devoutness of this child is its solidity. The Scriptures were at once the basis and the cement of it. It was not sentiment. It was not mere emotion. As little was it the mere cleverness of a wonderful child inflated into importance, or dragged into notoriety by the vanity of indiscreet parents. It was substantial and manly piety—the fruit of the Spirit; and such, therefore, as was certain to shine more and more unto the perfect day.

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### OUR TRIALS.

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BY H. A. CROUCH.

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The soul that God fits up to dwell with himself, is again and again put under trial. He either directly, by the Holy Spirit, or by some process of trial, reveals to the heart its true condition, and gives it to feel its own helplessness. This is true in the case of a soul seeking the Lord. The Holy Spirit generally shines on the heart, revealing to it the sins of the past, and the awful ruin to which it is exposed, before it points to the Lamb of God that taketh away the sins of the world. It will also be true in every stage of our experience. Every step we take in advance is generally preceded by some trial that gives us to feel our necessity for more of God. He has said he would "try us as gold is tried in the fire."

We cannot tell by the trials of the past, nor by the trials of others, what our future trials will be. If we could, we might fortify ourselves against them. But God who gives to every one of us our own peculiar experience, also gives those peculiar trials that most clearly reveal our deficiencies, that we may by His grace, stand complete in Him. Ev-

ery repetition of trial may be more and more severe until we can go through the ordeal without the smell of fire on our garments, though the furnace be heated one seven times more than it was wont to be heated.

There are two reasons why God tries us. First, for our own good. We never would reach out after those deeper experiences in the things of God, unless He lifted the glory from us, and placed us in those circumstances where every grace already given might be tested to its fullest extent, and at the same time revealed in us the necessity for something more.

The Second reason why He tries us, is for the good of others. The grace of God and His power to save, are the most clearly manifested, and most deeply felt by the world, when the Christian is passing through his darkest hour of trial and suffering. It was not until that wicked king put the three Hebrew children in the fire, that he saw the form of the fourth with them. "Like the Son of God," which led him to change the worship of the nation, from idols to the worship of the true God.

The Centurion, when he saw Jesus pass through his sufferings on the cross, and heard him say, "Father into Thy hands I commend my Spirit, and gave up the Ghost," glorified God, saying, "Certainly, this was a righteous man."

"Many shall be purified, and made white, and tried."—Dan. xii. 13.

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Prayer of faith exercised with perseverance, surely brings deliverance, if not immediately, yet at a proper season; and till deliverance comes, the mind is stayed on God and kept in perfect peace. Faith picks the thorns out of the flesh, and takes the ranking pain away before the wound is healed.

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Discriminate; take the good and reject the bad, either in a question or in a person.

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If we would succeed in the work of saving souls we must secure the help of God.

## DETERMINED.

The life of a good, religious person ought to be adorned with all virtues, that he may inwardly be such as outwardly he seemeth to men. And with reason there ought to be much more within, than is perceived without. For God beholdeth us; whom we are bound most highly to reverence wheresoever we are, and to walk in purity, like angels in his sight. Daily ought we to renew our purposes, and to stir up ourselves to greater fervor as though this were the first day of our conversion, and to say, "Help me, my God, in this my good purpose and in thy holy service, and grant that I may now this day begin perfectly, for that which I have done hitherto is as nothing." According to our purpose shall be the success of our spiritual profiting, and much diligence is necessary to him that will profit much. And if he that firmly purposeth, often faileth, what shall he do that seldom purposeth anything, or with little resolvedness?

It may fall out sundry ways, that we leave off our purpose, yet the omission of spiritual exercises seldom passes without some loss to our souls.

The purpose of just men depends not upon their own wisdom, but upon God's grace, on whom they always rely for whatsoever they take in hand. For man proposes but God disposes; neither is the way of man in himself.

If an accustomed exercise be sometimes omitted, either for some act of piety or profit to my brother, it may easily afterward be recovered again.

But, if out of a slothful mind, or out of carelessness we lightly forsake the same, it is a great offence to God, and will be found to be prejudicial to ourselves.

Let us do the best we can, we shall still too easily fail in many things.—Yet, must we always purpose some certain course and especially against those failings which do most of all molest us.

We must diligently search into, and set in order both the outward and

the inward man, because both of them are of importance to our progress in godliness. If thou canst not continually recollect thyself, yet do it sometimes, at least once a day, namely, in the morning or at night. In the morning fix thy good purpose, and at night examine thyself, what thou hast done, how thou hast behaved thyself in word, in deed, and thought; for in these, perhaps thou hast oftentimes offended both God and thy neighbor.

Gird up thy loins like a man against the vile assaults of the devil; bridle thy riotous appetite and thou shalt be the better able to keep under all the unruly motions of the flesh.

Neither be entirely idle, but either be reading, or writing or praying, or meditating, or endeavoring something for the public good.

As for bodily exercises, they must be used with discretion, neither are they to be practiced of all men alike. Those exercises which are not common, are not to be exposed to public view; for things private are practiced more safely at home. Nevertheless, thou must beware thou neglect not those which are common, being more ready for what is provided. But having fully and faithfully accomplished all which thou art bound and enjoined to do, if thou hast any spare time, betake thee to thyself as thy devotion shall desire.

All can not use one kind of spiritual exercise, but one is more useful for this person, another for that. According to the seasonableness of times, also diverse exercises are fitting; some suit better with us on working days, others on holy days.

In the time of temptation we have need of some, and of others in time of peace and quietness.

Some we mind when we are pensive, and some others when we rejoice in the Lord.

About the time of the chief festivals good exercises are to be renewed and the prayers of holy men more fervently to be implored. From festival to festival we should make some good purpose as though we were then to depart

out of this world and to come to the everlasting feast in heaven.

Therefore, ought we carefully to prepare ourselves at holy times and to live more devoutly and keep more exactly all things that we are to observe, as though we were shortly at God's hands to receive the reward of our labors. But if it be deferred let us think with ourselves that we are not sufficiently prepared and unworthy, yet of so great glory which shall be revealed in us in due time; and let us endeavor to prepare ourselves better for our departure.

"Blessed is that servant," saith the evangelist, St. Luke, "whom his Lord when he cometh shall find watching: verily I say unto you he shall make him ruler over all his goods."—*Kempis.*

#### BEARING FRUIT.

I have heard Mr. Cecil mention with much feeling, says his biographer, many deep and secret conflicts of mind with which he was exercised while at college; added to which, he had many insults which profligate young men offer to piety. Under these depressing influences, he was one day walking in the Botanical Gardens, where he observed a very fine pomegranate-tree cut almost through the stems near the root. On asking the gardener the reason of this, "Sir," said he, "this used to shoot so strong, that it bore nothing but leaves. I was therefore obliged to cut it in this manner; and when it was almost cut through, then it began to bear plenty of fruit." The gardener's explanation of this act conveyed a striking illustration to Mr. Cecil's mind, and he went back to his room comforted and instructed. Truly does our Lord say, "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

For God's correction render praise;  
He gives it for thy good:  
The lash is steeped he on thee lays,  
And softened with his blood."

A chief art of the spiritual life is to do natural things spiritually, and spiritual things naturally.

#### BE NOT BORDERERS.

"Go in and possess the land." DEUT. X: 11.

Israel passed through many changes in their history; but here we have its termination, the possession of the land. They were bondsmen, wanderers, outsiders, borderers; but they were not to remain such; they were to possess the land. Here their early history, which began with Abraham, ends. Let us learn from this something as to ourselves and our history.

I.—WE ARE NOT TO BE WITHOUT A LAND. We are to have a country and a city. When in the world, we have these in a certain way, but they are all carnal, they pass from us and we from them. The world's cities and possessions will not do for us. They cannot fill us, nor satisfy us, nor abide with us. Hence, even when in the world, we are truly strangers; landless, city-less, homeless. And after we have come out from the world we are strangers, though not as before; for a land, a city, a home has been secured to us. Sinners, God offers you the better Canaan!

II. WE ARE NOT TO BE DWELLERS IN EGYPT. The house of bondage is not for us. Pharaoh cannot be our king. We must, like Moses, refuse to be called the son of Pharaoh's daughter. We must go out, not fearing the wrath of the king; counting the reproach of Christ greater riches than Egypt's treasures.

III. WE ARE NOT TO BE DWELLERS IN A BARREN LAND. The wilderness may do for a day, but not for a permanent abode. Ishmael may have the desert, Israel must have the land flowing with milk and honey.

IV. WE ARE NOT TO BE BORDERERS. To be out of Egypt is one step; to come up to the borders of Canaan is another; but that is not to be all. We are not outsiders, never crossing the boundary; nor borderers, belonging to neither region, ever crossing and recrossing the line, as if we had no wish to stay or no portion in the land. The border lands are not for the church,



nor for any one calling himself a Christian, an Israelite indeed.

V. WE ARE TO GO IN AND POSSESS. Out of Egypt, out of the wilderness, across the borders, into the very heart of the land, Judah's hills, Ephraim's vales, Issachar's plains, Manasseh's pastures, Naphtali's lakes, and Zebulun's fertile reaches. We go in and take possession, leaving all other lands and regions behind. It is the God-chosen, God-given land. Let us enter on it. It is rich, goodly, well watered, let us possess it. Not merely let us survey it, or pitch our tents in it, but build our habitations there, to dwell in it forever.

What I gather specially from our text is, that we are not to be borderers; not merely Egyptians, nor Ishmaelites, but not borderers. The place to which God invites us is the land, the kingdom, the city. Just now, of course, it is but promise, for the kingdom has not yet come. But I speak of the promise as if it were the thing itself, for the promise is God's not man's.

There are many borderers in our day; half-and-half Christians; afraid of being too decidedly or intensely religious. They are not Egyptians, they are not perhaps quite outsiders, for they occasionally seem to cross the line and take a look of the land from some of its southern hills. But they are borderers. They have not boldly taken up their abode in the land; they have not entered in nor possessed it. They are vacillators, worshippers of two gods, trying to secure two kingdoms and to lay up two kinds of treasures. They want to serve Mammon without losing the favor of God. Let me speak of and to these. Why should you be borderers?

I. IT IS SIN. It is not your misfortune merely, it is your guilt. That half-heartedness and indecision is about the most sinful condition you can be in. Borderer, you are a sinner; a sinner because a borderer!

II. IT IS MISERY. You cannot be happy in that half-and-half state. You don't know what you are, nor whose you are, nor whither you are going. You are sure of nothing; only of evil. Were

you dying in that state—were you cut off on the borders, you are lost; and does not that thought make you truly wretched?

III. IT IS DANGER. You think perhaps that because you have gone a little way all is well; or at least that you are out of danger. No. The danger is as great as ever. Were you to die on the borders—only almost a Christian—you are as sure of hell as if you had died in Egypt.

IV. IT IS ABOMINATION TO GOD. It is an insult to him. It says that you do not care for him or his goodly land. That half-heartedness is abominable to God. It is like Laodicea's, or perhaps worse. Borderer, beware of thus provoking and insulting God.

V. IT IS LOSS TO YOURSELF. Even just now, how much you lose. You might be so happy! If decided and sure, you might have such peace! And then the prospect of such a land! What a loss! Yes, your own interests as well as God's honor demand decision. It is such a goodly, glorious land! It is so foolish, so cowardly to hold back. Oh decide. Be a borderer no more. Enter in and possess the land at once!

### A SKEPTIC'S TEST.

A short time since, an aged man related to me his own history, which I give, as far as I can recollect, in his own words:

"I did not believe in the Bible, or in the reality of religion at all. I considered what was called Christian experience as a delusion, the effect of excitement upon the imagination—and Christians as a set of fanatics. I had studied skeptical writers, and was confirmed in my belief that death is an eternal sleep—no heaven—no hell.

"And yet, at times, as the years sped on, occasional doubt would arise. The question would force itself upon me, What if these things prove true? Then what will become of me?

"After suffering long from these annoying doubts and suggestions, I at last resolved to try a method which would en-

able me to become entirely free from them. I said to myself, 'I will secretly try the very method these Christians propose. They recommend prayer and Bible reading. I will test it; if I do not find it true, my mind shall never again be disturbed by a doubt.' Accordingly, I secured a day of solitude, a Sabbath when all the members of the family were absent at church. I knelt and prayed:

"O Lord; if thou dost exist, hear me. If there is a heaven to gain and a hell to shun, show it to me. I have never believed it, and if all these things are true, and the Bible is true, reveal it to me and enlighten me."

"Then I searched the Bible. Commencing with the New Testament, I read continuously chapter after chapter, with interest and absorbed attention, ever and anon asking God to show me the truth. The more I read, the stronger my interest grew, and deeper and deeper conviction fastened on me, that all this was true! 'I have lived all my life believing lies! I am a sinner! I am lost!'

"I examined the Bible throughout. I dwelt on the creation—the fall—the coming of Christ. Deeper and deeper grew the conviction of my guilt; my anxiety became intense, and I did not conceal it. Throughout every day of the week, I spent my time in searching the word of God and in prayer, sometimes spending the whole day alone in a wood, beseeching God to have mercy on my soul.

"At last, one Sabbath morning, just a week from the day I set apart 'to see if these things were true,' while I was riding to church, Christ revealed himself to me as a Saviour—my justification. The way of salvation seemed clear and plain, and I inwardly exclaimed, 'I know that my Redeemer liveth.' My soul was filled with unspeakable joy. 'My tongue broke forth in unknown strains and sang redeeming grace.' I had in truth found out by my own experience the truth and reality of religion, and soon commenced to tell others what a wondrous Saviour I had found."

The transforming power of the religion of Jesus was so marked in the character and life of this individual, that no one who knew him could doubt its genuineness. For thirty years he has been a pillar in the church of which he is a member, and has faithfully testified, and to the end of his threescore years and ten continued to testify to the realities of the religion which he had thus tested.

Skeptics, unbeliever, try this method yourself, honestly, faithfully, and become satisfied whether or not there is reality in the Christian religion.

Young Christians, on setting out in life, often mistake greatly in not sufficiently attributing events to the immediate providence of God. They are not reluctant, at the end, to acknowledge that their way has been directed; but they do not enough mark it as they go on. There is a habit of saying, "Such a thing may turn up," as if it depended on chance; whereas nothing will turn up but what was ordered long before. One cause of this evil is that the divinity of our day deals too much in commonplace: certain fundamental truths are set forth; and if a man professes these truths, too little account is made of the faith, dependence, and other graces of a Christian. When a man becomes a Christian, he is written upon as it were, "To be proved for!"—and he ought, therefore, to notice as he goes on how Providence does provide for him.

More lies in the careful noting of every single act than careless minds can well imagine. To live by the day, and to watch each step, is the true pilgrimage method. Be this, then your prayer "Lord, direct my morning thoughts, that the step out of my chamber into the world may be taken in thy fear."

Do not wait till you be holy, ere you shall cast your confidence on the Saviour; but cast your confidence on him even now, and you shall be made holy.

## THE CHRISTIAN'S LAMP AND LIGHT.

The following sweet lines were written by the sainted M'Cheyne on the words, "Thy word is a lamp unto my feet, and a light unto my path." Psal. 119: 105.

WHEN Israel knew not where to go,  
God made the fiery pillar glow;  
By night, by day, above the camp  
It led the way—their guiding lamp;  
Such is thy holy word to me  
In days of dark perplexity.  
When devious paths before me spread,  
And all invite my foot to tread,  
I hear thy voice behind me say—  
"Believing soul, this is the way,  
Walk thou in it." O gentle Dove,  
How much thy holy law I love—  
My lamp and light  
In the dark night!

When Paul amid the seas seemed lost,  
By Adrian billows wildly tossed,  
When neither sun nor star appeared,  
And every wave its white head reared  
Above the ship, beside his bed  
An angel stood, and "FEAR NOT" said:  
Such is thy holy word to me  
When tossed upon affliction's sea:  
When floods come in unto my soul,  
And the deep waters o'er me roll,  
With angel voice thy word draws near,  
And says, "'Tis I, why shouldst thou  
fear?"

Through troubles great my saints must  
go

Into their rest, where neither woe  
Nor sin can come; where every tear  
From off the cheek shall disappear,  
Wiped by God's hand." O gentle Dove,  
Thy holy law how much I love—  
My lamp and light  
In the dark night!

When holy Stephen dauntless stood  
Before the Jews, who sought his blood,  
With angel face he looked on high,  
And wondering, through the parted sky,  
Saw Jesus risen from his throne  
To claim the martyr as his own.  
Angelic peace that sight bestowed,  
With holy joy his bosom glowed.  
And while the murderous stones they  
hurled,

His heaven-rapt soul sought yonder world  
Of rest. "My spirit, Saviour, keep,"  
He cried, he kneeled, he fell asleep.  
Such be thy holy word to me  
In hour of life's extremity!  
Although no more the murdering hand  
Is raised within our peaceful land—  
The Church has rest, and I may ne'er  
Be called the martyr's crown to wear:  
Yet still, in whatsoever form  
Death comes to me, in midnight storm,  
Whelming my bark, or in my nest,  
Gently dismissing me to rest,

Oh, grant me in thy word to see  
A risen Saviour beckoning me.  
No evil then my heart shall fear  
In the dark valley. Thou art near!  
My trembling soul and thou, my God,  
Alone are there; thy staff and rod  
Shall comfort me. O gentle Dove,  
How much thy holy law I love—  
My lamp and light  
In the dark night!

## MAMMON IN THE HOUSE OF GOD.

If the Son of Man should come again  
in our day to his earthly temples, how,  
think ye, would he come? Would he  
not again stand as an angry and accus-  
ing God? Might he not truly say, I  
gave my life freely to the whole world.  
Why then, are my poor shut out of my  
presence? I left the messages of con-  
solation and the great gift of life eter-  
nal for *all* as a free gift, without money  
and without price. Why, then, do ye  
make merchandise of the free riches of  
salvation?

There is no greater stain on the  
Christianity of this century than the  
sale of places in God's house. The very  
heathen silently but powerfully accuse  
us. Beggars and princes in Romish ca-  
thedrals, in countries far inferior to this  
in knowledge and civilization, kneel be-  
fore God on the same equality. It has  
been reserved for us to divide our Fath-  
er's house into slips, and then sell them  
by auction to the richest men.

Nay, in many of our churches it is  
impossible for a poor man to worship.  
It would take every cent he could earn  
to pay his pew-rent, and buy the fash-  
ionable clothing which is the "wedding  
garment" of these spiritual feasts. Be-  
sides, there are the paid singers and  
players on instruments, to which he  
would be expected to contribute. It  
would, as a general rule, be just as rea-  
sonable for a poor man to keep a car-  
riage and a pair of horses as to become  
a regular member of an up-town, fash-  
ionable church.

Nor is the difficulty confined to those  
legitimately called poor. There is a  
large class, composed of doctors, law-  
yers, writers, etc., etc., whose business



they suppose, demands a certain style and appearance which their income but barely allows. I do not say but what it is wrong that economy should begin at the house of God; *but it does*. Such men cannot do without a respectable residence, appropriate attire, a horse and buggy, and the current literature of the day; but they can do (or they think they can) without spiritual rent, food, or clothing. Said a very eminent surgeon to me three weeks ago, "It costs like every thing to be religious,—a most expensive item. First, there is pew-rent, (which is more, madam, than you pay for your house rent.) That rent implies any number of silk dresses, and new bonnets, and *et ceteras*; and after all what is church-going but the fashionable Sunday dissipation?" And my heart knows that even worse than this is true; for have I not learned, by a long and painful experience, that those who are not rich enough to buy seats in God's house must wait, like beggars, until the owners (?) of the house have been seated?

Yet in God's house, if any where in this world, the rich and the poor ought to meet together. "How hardly shall they that have riches enter into the kingdom of God!" These are the Master's words, not mine. Oh! pastors of fashionable churches, beware, lest by encouraging a spiritual upper ten-dom, you yourselves come into condemnation.

Let the men who have made money, have all it can legitimately buy them. But money cannot buy *private* churches, nor *special* means of grace, nor *reserved seats* in the kingdom of heaven.—Money may build a church, furnish it magnificently, and let out the seats therein to the most unexceptionable parties. It may ordain a minister, and offer prayers and sing the most artistic praises. But it cannot buy the presence, and the blessing of God.

The message of the gospel is free as the air or the blessed sunshine. The churches in which that message is delivered should be free as is the shadow of a wayside tree, or the refreshing of a wayside brook.—*Christian at Work.*

## COST OF TOBACCO!

It is well for the common peace that the enormous tax paid for this article is self imposed. If its victims were compelled to use it, and pay for it, the world would be filled with rebellion forthwith.

Many a young man in fashionable life pays more for this than for his board-bill. Many a mechanic will die, and leave his family without a cent, who pays more for this than the cost of a Life Assurance of two thousand dollars.

Reader, you pay for example, six cents a day for cigars. Continuing this forty years, with interest, amounts to \$3,372.22. Or you pay twelve cents a day,—this amounts to \$6,746.44.

Says Professor Fowler: "A young man from — wished to purchase books on physiology and health, but said that he was not really able. I asked him about his habits—if he chewed. No. Do you smoke? Yes. How much? He said that formerly he smoked fourteen cigars a day, at about two cents for each, which made over eighty dollars per year, but that his health was so much deranged that he had reduced his allowance to seven. I told him this cost him forty dollars per year, which he expended not only uselessly, but in those things that tended to shorten his life as well as to destroy his usefulness while he lived."

Says Dr. Alcott: "I have known many a poor family that consumed, in smoking and chewing, at least twenty-five cents a week. This, in forty years, would amount to \$520; or, if placed at compound interest, from year to year, to more than \$2,100."

An editor of a public journal observes: "When we consider the universality of the use of tobacco, and the fact that some men spend \$10, \$60, or \$100 yearly for cigars,—if this town uses twenty per cent. less than the average, \$9,000 is devoted to the weed yearly: about twice what we raise by tax for Schools; about enough to build the High School house, about which we tobacco-chewers have quarrelled so

much; enough to buy a twenty-five cent delaine dress for each adult female in town, a pair of boots for each lad, and a five-dollar bonnet for each lass in town; to pay the salary of all our ministers, and cover all our contributions for benevolent purposes."

The city of New York, according to the authority of McGregor, consumes ten thousand dollars a day on cigars, and but about eight thousand five hundred dollars on bread.—*Trask.*

### FIRST BELIEVE.

WHOSOEVER therefore thou art who desirest to be forgiven, and reconciled to the favor of God, do not say in thy heart, "I must *first* do this. I must *first* conquer every sin, break off every evil word and work, and do all good to all men; or I must *first* go to church, receive the Lord's Supper, hear more sermons, and say more prayers." Alas! my brother, thou art clean gone out of the way. Thou art still ignorant of the righteousness of God, and art seeking "to establish thine own righteousness" as the ground of reconciliation. Knowest thou not that thou canst do nothing but sin till thou art reconciled to God? Wherefore, then, dost thou say, I must do this and that *first*, and then I shall believe? Nay, but—FIRST BELIEVE.

Believe in the Lord Jesus Christ, the propitiation for my sins. Let this good foundation first be laid, and then thou shalt do all things well.

Neither say in thy heart, "I cannot be accepted yet, because I am not *good enough*." Who is good enough, who ever was—to merit acceptance at God's hands? Was ever any child of Adam *good enough* for this?—or will any be, till the consummation of all things? And as for thee, thou art not good at all—there dwelleth in thee no good thing; and thou never wilt be, till thou believe in Jesus. Rather thou wilt find thyself worse and worse.

But is there any need of being worse in order to be accepted? Art thou not *bad enough* already? Indeed thou art,

and that God knoweth, and thou thyself canst not deny it. Then delay not. All things are now ready. "Arise and wash away thy sins." The fountain is open; now is the time to wash thee white in the blood of the Lamb. Now he shall "purge" thee as "with hyssop," and thou shalt "be clean;" "be whiter than snow." Do not say, "But I am not *contrite enough*; I am not *sensible enough* of my sins." I know it; I would to God thou wert more *sensible* of them, more *contrite*, a thousand fold, than thou art. But do not stay for this. It may be God will make thee so, *not before thou believest, but by believing.* It may be thou wilt not weep much till thou lovest much because thou hast had much forgiven. In the mean time look unto Jesus—behold how he loveth thee. What could he have done more for thee which he hath not done?

"O Lamb of God, was ever pain,  
Was ever love like thine?"

Look steadily upon him till he looks on thee, and breaks thy hard heart; then shall thy "head" be "waters," and thine "eyes fountains of tears."

Nor yet do thou say, "I must *do* something more *before* I come to Christ."

How long wilt thou forget that whatsoever thou doest, or whatsoever thou hast, before thy sins are forgiven thee, it avails nothing with God toward the procuring of thy forgiveness; yea, and that it must all be cast behind thy back, trampled under thy foot, made no account of, or thou wilt never find favor in God's sight; because until then thou canst not ask it as a mere sinner, guilty, lost, undone, having nothing to plea, nothing to offer to God, but only the merits of His well-beloved Son, "who loved thee, and gave himself for thee!"

Whosoever thou art, O man, who hast the sentence of death in thyself, who feelest thyself a condemned sinner, and hast the wrath of God abiding on thee, unto thee saith the Lord, not, "Do this, perfectly obey all my commands, and live;"—but, "BELIEVE ON THE LORD JESUS CHRIST, AND THOU SHALT BE SAVED."—*Wesley.*

## EDITORIAL.

## FALSE HOLINESS.

It is a false holiness, which is built upon a false assumption. *Sanctify them through thy truth.*—Jno. xvii. 17. It is a false assumption which takes it for granted that those who maintain a respectable standing in a respectable Church are therefore justified. Some of them are. Many are not. *By their fruits ye shall know them.* Some love the world. They do not attempt to conceal it. *If any man love the world, the love of the Father is not in him.*—1 Jno. ii. 15. They seek the friendship of the world. For this purpose they enter into voluntary, associations of a purely worldly character. They give these the preference over the Church of Christ. They are found at the Lodge more frequently than at the prayer-meeting. *Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God.*—Jas. iv. 4.

People of this class need pardon first. They are under condemnation—and should be led to see it—for they walk not after the Spirit, but after the flesh. If they have ever been in the way of life they have erred from the truth. They must be converted.—Jas. v. 19. To encourage them to think that they are in a state of salvation, is to encourage them to believe a lie. To build a structure of holiness on this foundation is doing a work that in all probability will not stand. Those who are honest, finding that they have not received the blessing which they thought they did receive, will be quite likely to conclude that all is delusion. Those who are not honest will gladly take up with the delusion, and may hold on to it till they die, to their eternal undoing.

Live holiness! Talk holiness! Preach holiness! If souls who are under condemnation are truly awakened by the Spirit, they will, even though they go forward for holiness, soon begin to pray for pardon. Encourage them to go on with this prayer until it is answered: Do not try to persuade them that they are better

off than the Spirit shows them that they are. Let them go to the bottom, and confess all that God shows them they ought to confess. Let them seek until the Spirit answers to the blood, and tells them they are born of God. Having obtained pardon for sin, and victory over sin, they will be in a condition to go forward and seek *true holiness*. They will not feel like closing their eyes to the light, and making popular usage a substitute for the word of God. The fullest consecration which the Spirit demands will be cheerfully made. They will not consecrate up to the point of popularity and stop there—nor up to the point of loyalty to the Church and stop there. Where the Holy Ghost leads they will cheerfully follow. They will not close their eyes to popular sins, under the pretense that they do not understand them—they will not hesitate to espouse the right because they stand alone.

It is a false holiness which takes the courage all out of a man and makes him the supple tool of the artful and the designing. The religious instincts of a soul truly saved of God are a safer guide for him than the logic of others. He wants to know what God would have him know. He wants to stand where God would have him stand.

That we are in danger of taking up with a false holiness, is clearly implied in many passages of the Scriptures. The Apostle's expression *True holiness*, implies that there is a false. The numerous exhortations against being deceived, also imply this.

Be careful then, as you prize the salvation of your soul, and do not take up with a false holiness. Buy, at any cost, the *gold tried in the fire*.

Do not countenance the promotion of false holiness. Examine carefully the character of the preaching which you support, and of the books and periodicals which you circulate. Give your endorsement to nothing that will not stand the test of the judgment day. Be decided on this point. Take your stand for a genuine work. The necessity is laid upon us.

FOR WE CAN DO NOTHING AGAINST THE TRUTH, BUT FOR THE TRUTH.



## REACHING THE MASSES.

In general religious gatherings in the cities, the question is often asked, "How shall we reach the masses?" Religious papers take it up; but the masses are still unsaved. The great majority of the people are far from being Christians.—Many living in sight of costly churches never hear the Gospel preached. They do not worship the sun or moon, or graven images. If they did there would be hope for them. The religious sentiment would be kept alive. Poor food is better than no food. Get idolaters to see that a better religion is offered them, and they are ready to embrace it. But the indifferent do not wish to hear about Christianity. They know enough about it to gratify curiosity; they do not know enough about it to excite a desire to become a possessor of its joys and hopes.

Mission churches in our large cities do not, to any considerable extent, prove successful. Some good is done. There is a wonderful vitality in the truths of the Gospel. They can hardly be proclaimed in circumstances so forbidding that no good whatever will result. But as little has been accomplished by mission churches in our large cities as the opposers of the Gospel could desire. They do not affect the masses. Those who do turn to righteousness are scarcely missed from the rank of sin. The crowd which throng the broad way that leads to death is not perceptibly lessened.

The reason of the failure is found in the badness of the principle which underlies these evangelizing operations.

What is wanted is—not more zeal and more money—but a different plan of operations. Build a costly tabernacle, endow it with ample funds—place a learned and eloquent preacher in the pulpit, and pay his salary. Then go to some aristocratic church with your family, for worship, and leave your tabernacle for the common people,—they will leave it to the preacher. He will expend his eloquence on empty benches. He who would do the people good must go among them—not as a patron—but as one of them. The Gos-

pel is a leveler. It knows no distinctions but those of goodness. There is one sun for all, and one Gospel for all. Social distinctions must not be recognized in the house of God. *The rich and poor meet together; the Lord is the Maker of them all.*—Prov. xxii. 2. When this is done the masses will be reached. When the spirit of caste is utterly obliterated from the Church, and the Spirit of God is invited in, the poor will have the Gospel preached to them. Christ had no difficulty in reaching the masses. *The common people heard him gladly.*

## THE CONFERENCES.

We have just returned from attending five Conferences of the Free Methodist Church. In all, the work is prospering,—in most of them quite rapidly.

THE MICHIGAN CONFERENCE.—One of the youngest and most energetic, took measures for the establishment of a school to be conducted in the interests of an Earnest Christianity. There is, we are gratified to learn, every prospect of success. We know of no greater work for God, or one promising more abiding results than training up the youth in the principles of Christianity as taught by Christ and the Apostles.

The Minnesota Conference was organized with fifteen preachers. We trust they will go to their work full of faith and of the Holy Ghost. They have a beautiful country, but there is much opposition, growing mainly out of bigotry and the influence of Secret Societies. The Minutes of all the Conferences will be ready in about a week, and will be sent to any address, postage paid, for twenty cents.

## ABIDING IN CHRIST.

The branches of a tree are much more showy than the roots. Their growth is more perceptible. But they never attain to independence. If they were to separate from the tree they would die. The tree might retain its vigor, but the branches would wither. It is so with the Christian. Christ is our life. He is the root. We are the branches. United to Him we live and

grow. But if we get big and set up for ourselves we die. This is the reason why so many who were once sturdy Christians have lost their vitality. They did not grow up into Christ—but they grew out of Christ. They perhaps retain the name and form of Christians, but they do not bring forth any of the fruits of the Spirit. A proud independance has taken the place of true humility. The Christian simplicity which once characterized them has given place to artificial tones and affected manners.

*As ye have therefore received Christ Jesus the Lord, so walk ye in Him.*—Col. ii. 6.

It is as necessary to abide in Christ as it is to receive Christ. The same spirit of joy and love, and true humility which characterized the young convert should, in a greater degree, characterize the mature Christian. We get out of Christ when we lose the Spirit of Christ. Then, whatever may be the position of one in the Church, he is cast forth as a branch and is withered.

#### DEBTS.

A debt is a load which you should be slow to take upon you. Debts bring trouble and sorrow. Interest will gnaw at your earnings without ceasing. It will never rest at night. It will not observe the Sabbath. It will not stop for sickness, nor for funerals. In rainy weather or in dry, in summer and in winter it will keep on noiselessly adding to the load under which you groan.

It is a sin to run in debt without a probability of paying. You should never run in debt for any thing that will not stand good for the debt incurred, or will not contribute towards its payment. You had better wear the poorest clothes and eat the plainest food than buy food or clothes with other people's money. It is always safe to wait for these things till you have the money to pay for them. By so doing you will not only be saved from trouble, but also from pride and extravagance.—Give no occasion to any to reproach the cause of Christ because of your dishonesty. *Owe no man any thing, but to love one another.*

#### LAZY.

A lazy person can be converted just as a drunkard or a gambler may be converted. But true religion will just as surely cure a lazy person of his indolence, as it will a thief of his propensity to steal. It will give him energy and zeal. He will have something to work for, which will enlist all his energies. He will have a Divine fire glowing within him which will prompt him to be *always abounding in the work of the Lord*. If at any time he is inclined to relapse into his former, shiftless habits, the command of God will thunder in his ear, "*SIX DAYS SHALT THOU LABOR AND DO ALL THY WORK.*" Unless he backslides, he will heed the command.

If a person, able to work, is lounging around without any business, spunging his living—no matter how he talks, you need not receive him as a Christian brother. You are under no obligation to feed him. The greatest charity is to furnish him with some useful employment. The world owes no man a living who is not willing to earn it. A man might as well make the enjoyment of religion a pretence for swearing as a pretence for indolence. *This we commanded you that if any would not work neither should he eat.*

#### LITERARY NOTICES.

THE LAW OF THOUGHT.—BY REV. JOHN LEVINGTON.

This is a vigorous discussion in a plain, forcible style, of metaphysical propositions, by a writer already known to the public by his able works against Masonry. In the introduction the writer says, "Mind moves every thing; and thought moves mind. As are the thoughts such are the motions and emotions. Good and evil, both natural and moral, result from the action of the mind; the latter the direct, the former the indirect result."

It contains 98 pages and is neatly printed and bound. Published at Dayton, O., by the United Brethren, Publishing House.

FINNEY ON MASONRY.—The writer of this book, Rev. Charles G. Finney, has been well known for many years to the

American public as an able and successful defender of the Gospel in its purity.

In his younger days he was a Mason. In this book he shows conclusively, that Masonry can be known, and then shows what it is. Many of the popular Ecclesiastical bodies plead ignorance as an excuse for not taking action against the introduction or continuance of Masonry in the Church. When the means of becoming acquainted with its thoroughly Anti-Christian character are at hand, this ignorance if it really exists, is hardly less than criminal.

This is a book which should be read by every Christian. Especially should a copy of it be found in every family where there are boys or young men.

We will send a copy, postage paid, on receipt of the publisher's price, \$1.00 bound in muslin or thirty cents bound in paper.

**CONSPIRACIES AGAINST FARMERS.**—This is an address delivered by the editor of this Magazine, before the Agricultural Society of Western New York, Sept, 26th, 1872. It shows the obstacles which lie in the way of the prosperity of farmers, and hence of the whole country. It points out the detrimental working of the various combinations and rings by which most all the business of the country, except farming, is controlled. The questions of grants to railroads—the bonding system, and the system of National Banks are discussed.

It is shown that the remedy for these evils, under which the country groans, is within the reach of farmers.

Will be sent by mail postage paid, for 20 cents a copy.

100 copies sent by Express for \$10.00, the person receiving them paying the freight. Address B. T. Roberts, Rochester, N. Y.

**BACK NUMBERS.**—Send for back numbers of the E. C. to circulate as Tracts. Twenty-five copies of parts of different volumes sent for one dollar. Send us four new subscribers with the money, and order one dollar's worth as premiums.

## CORRESPONDENCE.

### DYING TESTIMONY.

\* MRS. JANE D. WYLIE died happy in the Lord, July 19th, aged 40.

Sister Wylie was converted while quite young, and lived a faithful Christian life. A few days before she died, while we were conversing on the prospects beyond this vale of tears, she lifted up her bony hands and with a radiant countenance exclaimed, "Oh how sweet to be clothed with the Righteousness of Christ." Our souls were much strengthened by beholding the calmness with which she conversed about dying. She gave directions about her funeral, commended to God her two sweet little children and bereaved husband, and died in peace.

JOHN OWEN.

ALANSON DOLE, of North Adams, died Oct. 5th, aged 49 years.

Brother Dole was truly a burning and a shining light from youth. He first introduced the Earnest Christian in this section. He not only agreed with it in theory, but also lived and practiced its Bible precepts. He said to the last that he thought it was next to the Bible.

His sick room was resorted to by multitudes to hear the gracious words that fell from his lips, but his heart was often sickened at the sight of many who called him brother, especially some of the sisters who, while, they talked of their consecration and self-denial as Christians, would be conformed to the world in dress and fashion as much as any who are professedly of the world.

Brother Dole professed and enjoyed the blessing of sanctification for many years, and was called a fool for making so much ado about his religion.

The Sabbath preceding his death two of the fashionable sisters came in to see him, not expecting that he would be able to talk, but the Lord did help, and such plain preaching from a dying bed we seldom hear or read of. Glory to God, it was the sharp two-edged sword which made the broad-way holy ones tremble. After they went away we praised God together for



the strength imparted for the warfare. It was heaven below to be near him while he talked of his prospects beyond. At one time we were watching him when he had a fainting spell and we thought he was dying, his eyes were set. Very soon we perceived his lips move. I put my ear down to listen, and he whispered, "Glory, Glory, in about one minute after his voice returned, and his words were, "Still I'm trusting Lord in Thee, Oh how sweet. Glory, glory, I'm saved." When leaving him at early morn, the day before he died, taking our last fare-well, says he, "Brother Owen I shall most likely be gone before you see me again, so let me tell you now that I am all ready waiting for the summons, my skies are all clear; fully saved. Hallelujah, hallelujah, hallelujah."

The last speech he made, he was evidently going, but still whispering glory, and then no more for a little while—waking up after having been still for a minute or so, he said, (to the brother that waited upon him,) with a look of surprise, "I thought I was gone, but I'm here yet," then sank away to wake no more till the first Resurrection.

JOHN OWEN.

### LOVE FEAST.

C. M. RITTENHOUSE.—I love to speak about what Jesus has done for me. I love Jesus and I love His people. God, for Christ's sake, forgave my sins in the year 1868 in the month of February. I did not know much about the love of Jesus until September, 1869, when I sought for a deeper work of grace, and found it to the satisfaction of my soul. I lived in peace with God for about a year and a-half, and then the enemy got me to yield to temptation and I lost the blessing; and then again in the year 1871, I again sought for the blessing of perfect love and again the Lord gave me relief. Glory to God for his mercy endureth forever.

To-day I feel that there is something in the way which ought not to be. I want to be cleansed from the last remains of sin, and I pray the good Lord to let me see what is in the way between Him and me.

I want all the pilgrims to pray for me that I may be found in the right road, washed in the blood of the Lamb.

A. N. BOARDMAN.—I praise God this morning for the love I feel in my soul; I find a few true pilgrims. I love the company of those that love God with all the heart. I think my soul beats in unison with all such. Glory to God. I expect to go where there is a large company of them before long.

There on that eternal shore

We'll shout and sing for ever more.

Iowa.

MARY MCCLINTIC.—Jesus saves me from all sin this morning. Praise his holy name, when he saved me he saved me soul and body, and he has kept me saved ever since. I cannot express the joy and peace that there is to be enjoyed in this highway. While I write the Lord fills my soul more and more with his love.

The Lord is working among the people of Nebraska; some souls are being saved. It is the Lord's work. We will be led by His Holy Spirit. The closer I live to Jesus the more easy it is to do His holy will. By His grace I will live low at His feet. O my blessed Jesus.

JOHN C. GRIGGS—I believe in the doctrines of the Earnest Christian. I feel the need of more of the grace of God. I was once a member of the Baptist church, but during the late war, I in part or in whole backslid, but since that I have felt the workings of the Spirit of God again, and have joined the M. E. Church; and I hope some day to be just as the Saviour would have me to be. I feel as if I was not worthy to take His name on my lips; but I know that my Saviour is worthy, and in His name I desire to present my petitions, for He says come unto me all ye ends of the earth and be saved. I very much feel the need of His saving grace. Pray for me brethren and sisters, for I very much feel the need of your earnest prayers. I hope the Lord will bless you abundantly in your efforts to do good by publishing the Earnest Christian.