

THE EARNEST CHRISTIAN AND GOLDEN RULE.

VOL. XXVI.

OCTOBER, 1873.

No. 4.

ATTRIBUTES OF HOLINESS.

BY REV. B. T. ROBERTS.

HONESTY. Honesty is that disposition which prompts us to give to every one his due. It makes us thoughtful of the rights of others. Its influence is felt in all the relations of life. It makes us more anxious to give to others their rights, than we are to insist upon our own. We would infinitely prefer to be the victims of injustice, than to be unjust. A holy person would a thousand times rather suffer wrong, than do wrong. He watches carefully lest others be the losers through his fault. He never takes advantage of the ignorance of another. In buying, he does not decry an article in order to obtain it for less than it is worth: in selling, he does not conceal defects in order to obtain more for a thing than its real value. He freely gives all the information necessary to form a correct judgment in the matter. Even the heathen standard of honesty did not allow one man to take advantage of the ignorance of another. Cicero proposes a case as follows. He says, "Antisthenes brings a ship-load of grain to Rhodes, at a time of great scarcity. The Rhodians flock about him to buy. He knows that five other ships, laden with grain, will be there to-morrow. Ought he to tell the Rhodians this, be-

fore he sells his own grain? Undoubtedly he ought, otherwise he makes a gain of their ignorance, and so is no better than a thief or a robber." You may say, "Business is business, and religion is religion," but that does not relieve the matter. The Bible demands honesty in business. A holy man regulates and controls his business according to the principles of justice. Yet many who profess the holy religion of Jesus purposely take advantage of the ignorance of others, and so "are no better than thieves and robbers."

One takes advantage of the necessities of others. Some labor must be done, or service performed. The want is urgent. Yet he who takes advantage of this necessity and extorts an unreasonable price for the service rendered, acts precisely upon the principle of the highwayman who takes advantage of the traveller's helpless condition and demands his money or his life. When we undertake to assist another, though there be no stipulation as to the compensation to be received, our obligations to God will not allow us to be unreasonable in our requirements. We must do as we would be done by.

Holiness implies honesty between employers and the employed. If I sell my time and skill to another; to fail in rendering him the service for which I am paid, is, as really an act of dishon-

esty, as to rob his till, or steal his goods. So the apostle commands those who are working for others to do it, *in singleness of heart, as unto Christ; not with eyeservice as men please; but as the servants of Christ, doing the will of God from the heart: with good will doing service, as to the Lord and not to men; knowing that whatsoever good thing any man doeth, the same shall he receive from the Lord.*

The employers are to give to them their due, not taking advantage of their wants and getting their service for less than its value; nor paying them in that which they do not want. An eminent minister hired a young man to work for him through the season. When they settled, the minister gave him his note. This was satisfactory at the time. But circumstances soon after rendered it necessary for the young man to return to his friends quite a distance away. The minister, as the expression is, *shaved his own note.* As far as honesty is concerned he might as well have stolen from him that amount.

In the family relations, in the every day occurrences of life, there is need for the constant exercise of this principle. We must *follow holiness, without which no man can see the Lord*, not only in the Church, but in the family, in the treatment of companion, and children, and dependents, in the work-shop and on the farm, behind the counter and in the office, in meeting obligations and in making bargains, in the streets and on the cars, and in all our intercourse with our fellow-men.

Money never stays with me: it would burn me if it did. I throw it out of my hands as soon as possible, lest it should find its way into my heart.—J. Wesley.

WILLIAM PENN'S ADVICE TO HIS CHILDREN.

Betake yourselves to some honest, industrious course of life, and that not of sordid covetousness, but for example. Avoid idleness.

Help the poor and needy, and let the Lord have a voluntary share of your income, for the good of the poor, both in our society and others, for we are both his creatures, remembering that, "he that giveth to the poor lendeth to the Lord."

Love not money nor the world, use them only and they will serve you—but if you love them you will serve them, which will debase your spirits, as well as offend the Lord.

Be humble, gentle in your conversation, of few words. I charge you, be always patient when you speak, hearing out before you attempt to answer, and then speaking as though you would persuade, not impose.

Affront none—but forgive. In making friends, consider well first, and when you are fixed be true, not wavering by reports, nor deserting in afflictions.

Watch against anger; neither speak nor act in it. It makes a man a beast.

Avoid flatterers, they are thieves in disguise.

Be temperate in all things—plain in apparel. Let your virtues be your ornament.

Let your furniture be simple and cheap.

Be no busy bodies—meddle not with other folks' matters.

In your families, remember Abraham, Moses and Joshua, their integrity to the Lord, and do as you have them for example.

Let the fear and the service of the living God be encouraged in your houses, and that plainness, sobriety and moderation in all things as becometh God's chosen people.

Yea, I counsel you and your children, that you love and serve the Lord God, with an upright heart, that he may bless you and yours, from generation to generation.

REV. HENRY VENN.

Accompanied by two clerical friends, Thomason and Flavel, the most interesting and profitable visit I ever paid to any individual, was to the Rev. Henry Venn, incumbent of Yelling, in Huntingdonshire. On learning that one of us was from Strophshire, he said, with much energy, "You once had in your county a luminary—a luminary did I say? nay, a sun! I have known all the great men for the last fifty years. I knew Watts, and I knew Doddridge, and Hervey, and Whitefield, and Wesley, but I never knew one like Mr. Fletcher, for holiness and zeal. I was once under the same roof with him for six weeks, and, during that time, I never heard him speak a word that was not proper to be spoken, and which had not a tendency to minister grace to the hearer. He was, at that time, suffering under a hectic fever, which he had brought on by his intense labors in preaching the Gospel, but you never would have known his illness from himself. When asked respecting his health, he would reply that he was pretty well, but never uttered a complaint." He had scarcely finished this animated eulogism on Mr. Fletcher, when he added, "Gentlemen, there are three rules, which, if a person duly observe, he can never perish; and which, if he neglect, I see not how he can be saved. The first is, Be diligent in reading the Holy Scriptures; the second is, Never omit secret and earnest prayer; and the third is, Never keep company with wicked and abandoned characters." He then entered at large into conversation with us, on a variety of subjects, and with a vivacity, spirituality, and energy, which I had never before witnessed. In the course of it, one of us asked whether Mr. Fletcher had not carried his zeal in the discharge of his ministerial office to an extent that had seriously injured his health. He answered, that this was really the case; but what then? He was carried on by an impulse which he was unable to resist. He was like the spendthrift, expending his substance in

prodigal excess. You tell him that he is wasting his property, destroying his health, and bringing his dependents to poverty. He replies, he knows all this, but he must go on, and risk all consequences. So with Mr. Fletcher. He was carried on by a zeal which he clearly saw must lead to the ruin of his health; but its course was irresistible, and it led him on to premature death.

The name of Mr. Wesley was afterwards mentioned, and this occasioned Mr. Venn to say, "I am well acquainted with ecclesiastical history, but I believe, for *labor*, Mr. Wesley has been unequalled since the days of the apostle Paul. He was the most exact and methodical in his transaction of business of any one I have ever known. He would fix the day, and even the hour, when he would be at any given place, even for weeks beforehand, and he never failed to fulfill his engagement. On his arrival he would find a mass of letters, every one of which he answered in his own hand. His letters were short and business-like, and often related to subjects of great importance, and sometimes occasioned letters of further inquiry. These also, he would reply to, but scarcely ever would notice a rejoinder. In this way he dispatched business of immense extent, and he husbanded his time with the greatest care and decision. He had a stated time for his meals, for sleep, and for everything; and he suffered nothing to encroach upon his rules. Upon one occasion, when several ministers were assembled, and beds were scarce, it fell to my lot," said Mr. Venn, "to be the associate of Mr. Wesley, and, as I could not myself sleep, I was determined to watch the movements of my companion. We retired to rest at a given hour. After a short act of devotion, Mr. Wesley adjusted his alarm, went to bed, spoke not a word, and was soon asleep. He never awoke till four o'clock, and as that was his appointed time of rising, I thought, for once, at least, Mr. Wesley would be caught 'napping.' But the alarm immediately gave the warning. Mr. Wesley instantly started up, threw off the bed-

clothes, and, in the shortest time imaginable, put on his clothes, offered up a short prayer, hastened down stairs, took a rapid turn in the garden, entered into a private room, and was no more seen, till, at the appointed hour, he was summoned to breakfast; so that," as Mr. Venn facetiously added, "Mr. Wesley did not get up like other men."

HIS EARLY RELIGIOUS VIEWS.

He told us that when a Fellow of Queen's College, Cambridge, he had, by no means, a correct view, either of evangelical doctrines, or the duties of the Christian ministry; and that the first thing which made a deep impression on his mind, was a text delivered in the pulpit of St. Mary's, without any regard to the sermon which followed it. The passage was, "What is a man profited if he should gain the whole world, and lose his own soul; or what shall a man give in exchange for his soul?" This led him to serious reflection, and terminated in his conversion. During two years from this period, he was entirely unacquainted with any one like-minded with himself, and was often attacked by his associates for his peculiarities and precision of conduct. He happened to fall in with "Law's Call," which he read with much attention, and which furnished him with abundant arguments to repel the cavils of his friends, though he found it insufficient to direct him in the way of salvation by Jesus Christ. I do not exactly recollect by what means he attained this important information. Be this as it may, he said, as just observed, that it was two years before he fell into the company of any from whom he had reason to expect to see the true Christian exemplified, and the doctrines of the Gospel practically illustrated.

ESTIMATE OF THE MINISTERIAL OFFICE.

He said that the station of the Christian minister was not only honorable, but most enviable; that in the discharge of our duties we must, indeed, expect trials and difficulties, and some adversaries; but that these would be more

than compensated by the good which, with God's blessing, we might hope to effect, and the affectionate regard of those who received benefit from our labors; that no attachments are so strong and lasting, as those that were formed on Christian principles, and that we might calculate on the most disinterested support under all our discouragements from those who, through our instrumentality, had received the truth as it is in Jesus.

THE STUDY OF THE HOLY SCRIPTURES.

The plan he had adopted for many years, was to mark all the weighty and important texts of Scripture, such as had reference to faith and practice, and to read them many times over, to the others' once. The Scriptures, he said, were like the members of the human body, all of them necessary, and tending to constitute the symmetry and beauty of the whole; yet some were more in use than others, and some more honorable than the rest. For a minister, those passages should be chosen which speak of the institution of the ministerial office, the manner in which the holiest and best men discharged their duties, and the qualifications, dispositions, and conduct which were necessary for the faithful execution of it. St. Paul's Epistles to Timothy and Titus, ought to be read over and over again; and he thought it would be a good plan to transcribe those parts of them which were more immediately applicable to our own circumstances. While speaking on this subject he was exceedingly animated. He did not know how to leave off. The Word of God was his delight. He seemed to have such an opinion of its excellencies as I had never seen in any one before. He said that "the sixth of St. John had been food for his soul for half a year together." He could truly say, "the flesh of Christ was meat indeed, and his blood drink indeed." It was as marrow and fatness to him.

REMARKS ON PRAYER.

His observations on the nature of

prayer were truly excellent. He recommended, above all things, making the Word of God the matter and ground of our petitions. When pleading with God on the ground of his own promises, our souls would be animated with a full assurance of an answer, and we should use such arguments as could not but prevail with God. He loved simplicity and deep humiliation in prayer, and to plead our relationship to God as a Father. He illustrated this part of the conversation by an anecdote. He met with two professing Christians, (I think he said they were ministers,) one of whom was requested to engage in prayer. He made a fine prayer, but there was little of child-like simplicity in it. The other, when prayer was finished, inquired whether he had felt any of the affections which arise from addressing God as a *Father*, in the spirit of filial adoption. He said, with some hesitation, "He hoped he did feel a little of them." After which the other went to prayer, and began in some such way, as this: "O, thou God of mercy, have pity upon an old sinner, grown grey-headed in sin." Mr. Venn said this touched his heart upon the right string. It was indeed to him an experimental and delightful prayer.

CHRISTIAN CONVERSATION AND PRAYER.

Whilst speaking on the subject of prayer, he observed, that "the interviews of professing Christians were in general very unprofitable. The reason was, that we seldom pray that the conversation may be overruled by the Spirit of God; that some weighty and important ideas may be called forth, which may minister grace to those present. He said he had lived in the culpable neglect of this duty for twenty-six years after his conversion, but that he now never either received or paid a visit without prayer, and hence they generally tended to edification. He mentioned the happiness he found in maintaining a constant intercourse with God, by prayer. He was thus enabled to put unabated confidence in the never failing goodness and providence of his Heav-

only Father. "This," said he, "supports me at all times, and affords me all I could desire, in every emergency. Was it not for the sensible presence of God, I should be the most miserable creature living. For two years I have never been without pain, and have no appetite. I eat, merely to sustain nature; and if it were not for religion, I should be most wretched. But as it is, God never leaves me, his grace continually supports me, and I know not what it is to have a distressing hour."

HIS CATHOLIC SPIRIT.

It is well known that Mr. Venn held the peculiar doctrines which are usually termed Calvinistic, and that Mr. Fletcher, of Madeley, maintained, in various publications, those which are denominated Arminian. This, at one time, called forth some severe remarks from Mr. Venn, on the principles, and even conduct, of Mr. Fletcher. Mr. Venn was on one occasion speaking very highly of the character and eminent piety of Mr. Fletcher, to the late Mr. Robinson, of Leicester, from whom I had the anecdote. The latter expressed some surprise at hearing this, and he said, "Why, brother Venn, I think I recollect hearing you once speaking very differently of Mr. Fletcher." "Yes," rejoined Mr. Venn, "but then I did not know him. I have since lived under the same roof with him, and know him well; and, sir, I never knew one like him." And then, with an animation peculiar to himself, he broke forth into the highest praise of this pre-eminently pious and devoted man of God.

CLERICAL MEETINGS.

On one occasion Mr. Robinson met Mr. Venn at a clerical meeting. The business was not transacted in so profitable a way as might have been desired, and it was but too evident that some had assembled with the rest, who had made no preparation for it. This grieved Mr. Venn, and before the breaking up of the meeting, he addressed his clerical friends most solemnly, on the thoughtlessness and levity which had been but

too evident, during their various sittings, and enlarged on the evils of such a spirit and conduct. He then charged every one of them to come to the next meeting in a very different frame of mind; to be very earnest in prayer, that God would be with them on the next occasion, and that they would duly meditate upon the subjects which would then come under their consideration, so that they might reasonably expect the presence and blessing of God when they next assembled. The result of this admonition was extraordinary. They met together with their minds deeply impressed with the importance of what they were about to engage in, and the Spirit from on high was poured out abundantly upon them; and so great was the effect upon them all, that, to use the expression of Mr. Robinson, adopted from St. Paul, "whether in the body, or out of the body," they could scarcely tell.

HIS EXALTED CHARACTER.

Mr. Venn appeared to us all as a being of a superior order,—eminently a man of God. His elevated piety, his lofty conceptions of the grandeur of the Christian religion, and the extent of its ultimate triumphs; his unbounded confidence in God; his exalted views of the importance and dignity of the Christian ministry; his ardent feelings and animated countenance; his glowing eloquence and affectionate address; his extensive acquaintance with the wisest and best men of the last generation, and his inexhaustible store of anecdote, filled us with admiration, and left an impression which, for many months after the interview, was as fresh and vivid as at the time it was produced.

HIS TRIUMPHANT DEATH.

"I visited him," said Mr. Robinson, "when he was confined by the illness which terminated in his death. I said something to him in my poor way, which I thought adapted to the situation, which did not, however, seem to interest him; and he said, 'Brother Bean has been with me, and said; Say ye to the right-

eous, that it shall be well with him. But, sir, that is lean comfort. Here is the passage that I build on—'Who hath spoiled principalities and powers, and made a show of them openly, therein triumphing over them.' " "While we," says Mr. Robinson, "were talking to him of his safety, he was contemplating a triumph. And it was in this exalted state of mind that an 'entrance was ministered unto him abundantly into the everlasting kingdom.' The concluding scene of his life was thus reported to me. For some days before his death, he had lost the power of speech, and seemed to take but little notice of what was passing around him. It happened, however, that his medical attendant, on feeling his pulse, said to his surrounding friends, 'He is dying.' The sound caught his ear, and awakened such a joyous feeling, apparent on his countenance, that the wheel of life, which was on the point of stopping, immediately resumed its motion, and continued to move on for a day or two longer."

THOUGHTS AT EVENING.

BY E. H. SHERMAN.

I was once taken up in spirit, and saw the beautiful arrangement of the saints upon the sea of glass, and the glory that followed. First, the saints of the antediluvian age were placed in order upon the sea of glass before the throne of God, with Adam, our great federal head, standing on the right.—Second, those of the patriarchal age. Third, those of the Levitical age.—Fourth, those of the Christian age were arranged in beautiful order, each successive generation in its proper place. Now the number is complete, the order perfect, and all in uniform, with white robes and palms of victory.

All is silent. There is an innumerable company which no man can number. A thrill of unmingled joy pervades every heart.

Hark! simultaneously they strike their golden harps; sweet sounds vibrate through the ethereal vault of heaven.

The song begins,—the song of victory and of triumph; sweet melody of unnumbered millions resound through the arches of heaven, and joy and glory pervade the whole.

Again all is silent. Every eye is turned to the throne of the Almighty. With wonder and admiration their voices they raised in acclamations of joy, saying: "Great and marvellous are thy works, Lord God Almighty! Just and true are thy ways, thou King of saints! Who shall not fear thee, O Lord, and glorify thy name! for thou only art holy. All nations shall come and worship before thee, for thy judgments are made manifest." And again their shouts of triumph filled all heaven, and a bright cloud of glory pervaded the whole.

My soul was filled with transports of joy and delight, and I praised God for what I had seen and heard. And I said, I thank thee, O Father, Lord of heaven and earth. Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. Truly, thought I, Great and marvellous are thy works. Glory hal lelujah to God and the Lamb forever and ever! Amen.

The foregoing is but a feeble presentation of what I saw. The glory, and beauty, and grandeur of the scene, is indescribable. It is joy unspeakable and full of glory. The sufferings of seven years are not worthy to be compared with the glory which has been revealed to me.

SCHOOLS.—In 1753, Wesley wrote in his journal about the Kingswood school, which had been established then five years: "Surely the importance of this design is apparent, even from the difficulties that attend it. I have spent more money, and time, and care on this, than almost any design I ever had, and still it exercises all the patience I have. But it is worth all the labor."

What can you get by bad company? If you are truly good, they will either taunt you or despise you.

BELIEVING WITH THE HEART.

Bishop Colenso's late attack upon the authenticity of the Pentateuch has brought out, among other strong expressions of dissent from the weak assault upon the Word of God, the following autobiographical sketch, in which the experience of many an educated believer is more or less accurately mirrored. It appears as a letter in the *London Record*.

I remember when I first began to read the Bible (and I thought I was sincerely seeking the truth,) I was miserable because I could not believe; I dared not reject any statement I found there; but I could not fully believe it was true. The Bishop of Natal just expresses what I felt; and the fact that we took exactly the same university honors (in different years, of course,) makes me sympathize with him peculiarly. My own history was just this: I had read and studied deeply in mathematics; had mastered every fresh subject I entered upon with ease and delight; and had become accustomed (as every exact mathematician must do) to investigate and discover fundamental differences between things which seem to the uninitiated one and the same; had seen my way into the physical astronomy and the higher parts of Newton's immortal '*Principia*,' and been frequently lost in admiration of his genius, till St. Mary's clock warned me that midnight was passed three hours ago. I had, in fact (as we say,) made myself master of dynamics, and become more and more a believer in the unlimited capacity of my own mind! These self-conceited ideas were only flattered and fostered by eminent success in the Senate House, and by subsequently obtaining a Fellowship at Trinity, and enjoying very considerable popularity as a mathematical lecturer.

"It would have spared me many an hour of misery in after days had I really felt what I so often said, viz., that the deeper a man went in science, the humbler he ought to be; and the more cautious in pronouncing an independent

opinion on a subject he had not investigated, or could not thoroughly sift. But though all this was true, I had yet to learn that all this humility in spiritual things is never found in a natural man.

"I took orders and began to preach, and then, like the bishop among the Zulus, I found out the grand deficit in my theology. I had not the Spirit's teaching myself, and how could I, without it speak 'in demonstration of the Spirit and of power?'"

"In vain did I read Chalmers, Paley, Butler, Gaussen, etc., and determined that, as I had mastered all the other subjects I had grappled with, so I would the Bible, and that I would make myself a believer. I found a poor, ignorant old woman in my parish more than a match for me in divine things. I was distressed to find that she was often happy in the evident mercy of the Lord to her, and that she found prayer answered, and that all this was proved sincere by her blameless and harmless walk among the neighbors; whilst I, with all my science and investigation, was barren and unprofitable and miserable—an unbeliever in heart, and yet not daring to avow it, partly from the fear of man, but more from a certain inward conviction that all my skeptical difficulties would be crushed and leaped over by the experience of the most illiterate Christian.

"I was perfectly ashamed to feel in my mind like Voltaire, Volney, or Tom Payne. I could claim no originality in my views, and I found they were no comfort, but a constant source of misery to me.

"May we not compare this kind of state to that which God speaks of, Jeremiah xlix: 'Thy terriblehness hath deceived thee, and the pride of thine heart!' And observe what follows: 'Hear the counsel of the Lord. Surely the least of the flock shall draw them out.'

It may now be asked, how I came ever to view Divine truth differently. I desire to ascribe all praise to Him to whom all power belongeth: I desire to put my own mouth in the dust, and be ashamed, and never open my mouth

any more, because of my former unbelief. I cannot describe all I passed through, but I desire with humility and gratitude to say, I was willing in the day of Christ's power. He sweetly melted down my proud heart with his love; he shut my mouth forever from cavilling at any difficulties in the written Word; and one of the first things in which the great change appeared was, that whereas before-time preaching had been misery, now it became my delight to be able to say, without a host of sceptical or infidel doubts rushing into my mind: 'Thus saith the Lord.' Oh, I am quite certain no natural man can see the things of God; and I am equally certain he cannot make himself do so. 'It was the Lord that exalted Moses and Aaron,' said Samuel; and 'By the grace of God I am what I am,' said St. Paul; and so, in a modified, humble sense, I can truly say.

"It used to be a terrible stumbling block to me to find so many learned men, so many acute men, so many scientific men, infidels. It is not so now; I see that God has said, 'Not many wise men after the flesh, not many mighty, not many noble;' I see as plainly as it is possible for me to see anything that no natural man can receive the things of the Spirit of God. Hence I expect to find men of this stamp of intellect coming out boldly with their avowal of unbelief in the written Word of God. The only answer I can give to them is, 'God has in mercy taught me better;' and never do I sing those beautiful words in the well known hymn, but I feel my eyes filling with tears of gratitude to the God of all compassion;—

"Jesus sought me when a stranger
Wandering from the fold of God."

"So it was with me; so it must be with any one of them if ever they are to know the truth in its power, or to receive the love of the truth that they may be saved.

I feel very much for the young of this generation, remembering the conflicts I passed through in consequence

of the errors of men of ability. I hope the Lord will graciously impress on many hearts the serious truth of these words, 'Not by might, nor by power, but by thy Spirit;' and 'The wisdom of this world is foolishness with God.' My own way of explaining it to myself and others, when required to do so, is by saying, 'it is not the mind, but the affections, which receive true religion.' 'Knowledge puffeth up, but charity edifieth.'" I remain, my dear sir,

Your obedient servant,
A FORMER FEL. OF TRIN. COL., CAMBRIDGE.

STUDY TO BE QUIET.

Paul bid the Thessalonians to "study to be quiet." They needed the instruction in Greece eighteen hundred years ago; we need it to-day. The world is full of tumult. Quiet is not idleness. "Study to be quiet, and to do your own business, and to work with your own hands." Quiet is not indifference.—Quiet is not sloth. Quiet is the work of a soul trusting in God,—in no hurry while eternity is before it, and in no doubt since God rules the universe.—God is quiet in His workings. Mighty as are His vast machineries in nature, all move quietly in the fullness of His everlasting power. His Spirit is quiet as a "still small voice," though its working is as wide as the world. The heavens are quiet while they declare His glory. Comets, meteors, wandering stars, rush and stagger in their courses, but the great orbs that light the steady flow of ages roll in quiet on their way. The waves fret; the rocks are quiet. The dry leaves rustle; the great mountains are serene. Little brooks babble; rivers roll silently and calmly on. Earth will be quiet when God's will is done in it as it is in Heaven. "First pure, and then peaceable." The world is polluted and can have no rest. Christians have purified their souls by obeying the truth through the Spirit. Hence they can be at peace; can have the "peace of God that passeth understanding," to keep their hearts and minds through Christ Jesus.

WELCOME CHRIST.

BY HANNAH PELTON.

"Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—Rev. iii. 20.

Every person is in possession of that of which they have the control for present as well as future happiness. It is their emotional life or spirit. This inner life, or *will*, is represented in the verse above as a house of which you are sole possessor, and over which you have entire command. This Friend that knocks for admittance, is one which, to receive as your guest, will bring upon you the greatest honors; for He is King of Kings and Lord of Lords.—The earth and heavens are the works of his hands. Not only will you be honored, but happiness unspeakable will enter with him. In your dwelling now, is *sin*. Invite in this Heavenly Guest, and permit Him to have rule over your own self, and you will find all about yourself so greatly changed.

Sin cannot enter heaven. This is why He stands at the door and knocks. He wants to give you that which you must have to enter heaven, and that is a new heart—an evidence of sins forgiven. Why our Saviour should condescend to so humble a waiting, we can never comprehend here; it is love far above that exhibited by mortal man.

Yes, He has waited until his locks are wet with the dews of the morning. Why are you so indifferent and heedless—so loath to do so simple an act? Were it some earthly friend, that might prove false in an hour, how quickly would you obey the summons, and how willingly do you offer to him your best hospitality! But this Saviour will never prove false.

Listen! again He calls. Do you say you do not feel like giving him admittance? I beg of you to recall the thought, so much the more ought you to bestir yourself. You consider not the great honor this Friend confers on you by wishing to be your guest. He has a feast for you, which will prove all

earthly pleasures not worthy of your notice. Do you say, "I have friends with me that would not enjoy His society; therefore I cannot bid Him 'come in,' but intend to at some future time"? Oh, if possible recall those worse than foolish words! What are *earthly friends*? They cannot go over the dark river of death with you. Unless you give yourself to this Saviour, you will have to go alone. "Intend to at some future time"? This is just what thousands have said—and they really meant what they did say—but that future time never came, and they will regret and weep an eternity that they were so foolish.

Is it possible that you say for an excuse, "I cannot see but that I am as good, in fact more moral, than many that profess that they have admitted Him as their guest"? Remember, it is one thing to *profess*, and quite another to *possess*. If there are those that act the part of hypocrites, and disgrace the religion of Christ, it is no reason that you should consider yourself *safe*. You would say at once, were you to see a person run and throw himself off a precipice, and another do the same thing, because he thought it no worse for him to do the act than for the other, although he knew it would end in death,—you would say, he acted like an insane person. But such an one would act no more insane than thousands do, who follow the way of sin and uphold themselves in it, because some who wear the cloak of Christianity are before them in the way.

This is a miserable excuse, and at the Judgment-day will avail you nothing. How much wiser to resolve that you, for one, will do what God has commanded! To neglect to admit your Saviour, is dangerous. Now is all the time you have,—to-morrow may be too late. God says, "My Spirit shall not always strive with man." He also says, "Grieve not the Holy Spirit."

The time may come when, grieved, He will leave you—never to return.—Oh, the darkness and dismay, as you open the door to find Him gone! In

vain will you look out into the fearful¹ blackness, but no answer now. Oh, hasten and be wise, time is so short! How swiftly and surely the years go by! We hear the earth fall on the coffins of neighbors, friends, loved ones. Your time will come. Are you ready? It needs great preparation, and takes all the time you can possibly get here on earth, to be prepared to enter one of those mansions above.

As long as you are unsaved, you are in great peril. Do not banish from your mind serious thoughts,—do not longer look at the imperfections of others; but hasten to obtain eternal life, while you have reason and health.—Live a decided Christian, and you will die one. A heavenly host will welcome you when you leave this cold, chilling earth, and an eternity of happiness awaits you.

THE DOUBT OF A LADY.

Brother Pomeroy, do you think it is hurtful for me to read the Ledger and such kind of papers?

My friend, that depends much on your moral condition. They say crows can eat carrion and thrive on it, while it would kill some birds. Some ministers are not hurt by going to horse racing, theaters, various shows, and becoming free masons, etc., while others say their conscience, the word and Spirit of God, require them to abandon all such associations. It's the pure spirits who get hurt with badness. And if I am to judge of your moral state by the folly hanging on your apparel, I doubt if a dozen Ledgers would hurt you. It is probable that you are unhurt by such things.—*Pomeroy.*

THE GRAVE.—It buries every error, covers every defect, extinguishes every resentment. From its peaceful bosom spring none but fond regrets and tender recollections. Who can look down upon the grave of an enemy, and not feel a compunctious throb that ever he should have warred with the poor handful of earth that lies mouldering before him?

SUFFERING WITH CHRIST.

We have many who love us, many who share our hours of joy, many to whom we tell our past enjoyments or future hopes; but those to whom we open the sorrows of our hearts, the inward agonies of the soul, are few, sometimes limited to one; often there is not even one. There must be a very peculiar and unusual knitting of that heart to ours, a deep conviction that our griefs will be sympathized with, an assurance that they will also deeply penetrate that soul, before we can open out the secrets of our inward life. And when these recesses of our existence have been laid bare to any human being, he will thenceforth have a sacred nearness to us, infinitely beyond any mere fellowship in joys, hopes, or labors. We feel then the wonderful bond woven by a sorrow suffered by one, and experienced over again, through sympathy, by the other. It will take much to alienate those who have thus suffered together, easy as it may be to separate those who have only enjoyed or labored together. The sacred bond of a common grief binds closer than aught else in life.

We rise continually from human lessons to divine. "I have not called you servants, but *friends*," our Lord says to those who now keep his commandments, as well as to those who surrounded his suffering pathway on earth. He has his friends to whom he unfolds that which he is about to do; he has friends who share with him the righteousness, the peace, and the joy in the Holy Ghost which belong to the kingdom; he has his friends whom he sends forth endowed with the mighty power of the Spirit to win souls to himself; he has friends whose ear he wakeneth morning by morning to hear his voice, so that with the tongue of the learned they may speak a word in season to him that is weary, teaching and building them up in their most holy faith.

Yet there is a higher privilege than even these gifts and callings,—a privilege which few understand, and still fewer are willing to accept. It is that

of fellowship in the *sufferings* of Christ. When the greatest of Christ's messengers was called, of him it was at once said, "Behold I will show him how great things he must *suffer* for my name's sake;" and he had afterwards to say, "The sufferings of Christ abound in me." Paul trod in the footsteps of Jesus. Christ suffered, and so also did Paul. Jesus wept over Jerusalem, and so also did Paul over those within the church who were enemies to the crucifying power of the cross. Jesus was "grieved for the hardness of their hearts," and Paul travailed in birth again till Christ should be formed in the Judaizing Galatians. Of Jesus the Jews said, "Away with him! away with him! Crucify him!" and of Paul they said, "Away with such a fellow from the earth: it is not fit that he should live!"

Many aspire to communion with Christ in rest of soul, but few to *fellowship* with him in the yet more sacred mystery of suffering. Many seek the joys of salvation; but few take that place of deeper intimacy with Jesus in which, while fully settled as to their own souls in divine rest and peace, they rejoice in their sufferings for others, and fill up that which is behind of the afflictions of Christ in their flesh for his body's sake, which is the church.

In the history of the ages few have recognized clearly the privileges of the dispensation in which they were placed. The wilderness was preferred to the promised land. Israel, under the immediate rule of God, sought a king. John the Baptist, "a prophet, and more than a prophet," although by the Spirit he had proclaimed Jesus the Messiah of Israel and the sacrifice for the world, yet afterwards failed to understand the humiliation which must precede the glory, so that he sent his disciples to inquire if Jesus were indeed the Christ. Neither the devout Jews, nor the apostles themselves, understood until Pentecost that the Jewish dispensation of law was to be replaced by grace. The Galatians, even after beginning in the Spirit, returned to legal bondage, as

have most Christians at some stage in their experience. The Corinthians, little understanding the relation of the world to the Church, would reign as kings; while he who most nearly followed his divine Master suffered hunger, thirst, and every privation.

And it is so even now. Forgetting that the Heir has been cast out, and evil-entreated, and that he will soon come again, professing Christians are found associated with or found seeking the glory of this world; as Paul himself, poor, yet making many rich, wrote to the Corinthians, "Now are ye full, now are ye rich: ye have reigned as kings without us." This applies not so much to the outward circumstances of Christians, which in the providence of God may vary greatly, but to the inner character of their lives; for a rich man may be poor in spirit, while the poor man may be unduly exalted.

What, then, is it to suffer with Christ, as the peculiar joy of intimate fellowship, to which we are in this dispensation invited?—a privilege of which it is said, "*If so be that we suffer with him, that we may be also glorified together.*" It surely is not to receive the ordained consequences of our own follies or sins. This is common to mankind; for it is not to unconverted sinners alone that the words apply, "He that soweth to the flesh shall of the flesh reap corruption." It is not the usual sorrows of humanity; for, from the inevitable sufferings of this life, Christians have the sting extracted, and they suffer not more, but less than other men. It is rather:—

I. Suffering persecution for Christ's sake.

II. Sharing the sorrows of Christ over the Church adulterously united to the world.

III. Fellowship in the grief of Christ over those who reject his salvation.

SUFFERING PERSECUTION.

It is sometimes said by professing Christians, "I do not suffer persecution. Has not persecution ceased to be the Christian's lot?" The answer is search-

ing, "Yea, *all* that will live godly in Jesus Christ *shall* suffer persecution." If you have not suffered persecution, are you among the apostle's *all*?" Many believers generally escape persecution, who will be found in heaven at last—saved, yet so as by fire; but it cannot be that one who has lived godly in Christ Jesus can have failed to receive his share. It is one thing to walk after a godly sort in a general way, and perhaps it will be found a very different thing to walk "*in Christ Jesus.*" Such will attract censure in their ways, alas! more often from failing professors than from the world outside. Their life is so hid with Christ, that few around them understand them. They seem alone because they are so constantly with Jesus. Prosperity does not exalt, nor sorrow depress them. Having Christ, they are well satisfied with whatever may befall them. Crucified to the world, they are no longer of it. How often, from the martyrdom of Stephen to our own day, have we seen it fulfilled that, "when reproached for the name of Christ," "the Spirit of glory and of God resteth" on them. It is a blessed thing to rejoice in being "counted worthy to suffer shame for his name," and to esteem the reproach of Christ as our greatest riches, gladly arming ourselves with the same mind that was in Christ, who suffered for us in the flesh; knowing that, just in proportion as we live in Christ here, so shall be our place in the distribution of the heavenly rewards in eternity.

SORROW FOR THE CHURCH.

Paul placed his feet in the footprints of Jesus. He felt as Jesus felt. He rejoiced as Jesus rejoiced, and wept as Jesus wept. He served the Ephesians in the Gospel "with many tears," warning "every one night and day with tears." He wrote to the Corinthians of their failures "with many tears." He tells of "enemies of the cross of Christ" among the Philippian "even weeping." This was not mere human sympathy, but a divinely-begotten sorrow. The sufferings of Christ *abounded*

in him; and these afflictions, he tells us, were effectual, in his endurance of them, for their "consolation and salvation."

One of the sweetest remembrances of my life is that of a loving disciple, whose sorrow over the condition of the Church seemed to know no bounds. Finding that for a succession of nights he slept but little, I pressed him for the cause, when with some reluctance he replied that the corruption of the Church of God so weighed upon his heart, that sleep left his eyes. Like the mourning Jeremiah, he lived weeping and interceding for the people of God. I felt then, and again years afterward, when he fell asleep in Jesus while upon his knees in prayer, that his place of "filling up that which is behind of the sufferings of Christ in his flesh, for his body's sake, which is the Church," was one of peculiar nearness to the Man of Sorrows.

And do you now, my dear reader, seem to hear Jesus saying to your heart, Canst thou "drink of the cup that I drink of and be baptized with the baptism that I am baptized with?" Art thou willing to come into such a sense of the abounding iniquity around thee as to exclaim, "O, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" "O wall of the daughter of Zion, let tears run down like a river day and night!" It is from such experiences of suffering with Christ that the Christian comes forth from the closet, endued with the divine gentleness and power of Christ, to mightily stir the hearts of those who have unhappily lost their first love, and to kindle the flame of his own soul upon theirs. And it is such experiences that let us into, as it were, the very heart of Christ, to an extent impossible to fellowship in joy or labor alone.

SORROW FOR THE WORLD.

The foundations of our holy religion were laid in suffering; and they who drink most deeply into its spirit will be

found to share the sufferings of its divine Founder, not indeed in any sense of atonement, but as "all higher natures must suffer for the lower" in going into their condition in spirit, that they may lift them up.

When the covetousness of men had made the voyage to Australia almost like "the middle passage" of African slaves, there was found one devoted man, who, in order to be able to represent and remedy the fearful suffering of the emigrants, experienced it himself by a passage among them. The divinely tendered spirit will be baptized into a sense of the condition of those for whom it prays and labors, and thus it can effectually reach the heart whose state has been by sympathy its own. There are those who know what it is to agonize for and with sinful souls, in a sorrow far beyond any personal grief for losses and bereavements.

There is, then, an infinite proportion between our close following of Christ here, and our eternal position in the kingdom. Faithful service here and in the ten cities there, are one. The small end of the lever, moved by faithfulness here, sweeps the long arm in the heavens, and through the countless ages of eternity. Even the cup of cold water here, has its everlasting reward in the coming dispensations. But amid all the rewards of grace to the blood-bought children, none shall bring us so near to Jesus as fellowship in the sufferings of a rejected Saviour in a day of general future—"If so be that we suffer *with him*, that we may be also glorified together." For once that I pray for joy, I find my heart many times asking that I may be privileged to "fill up that which is behind of the sufferings of Christ in my flesh, for his body's sake, which is the church." It is to this divine fellowship in suffering, this sacred nearness to a suffering Saviour, that our Lord now invites his faithful disciples.

We do not, however, have wholly to wait for another dispensation for the rejoicing. There is a divine and deep joy in suffering when it is for Christ. In

proportion "as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." Doubtless Paul and Silas felt keenly their situation in the stocks within the inner prison; but a joy welled up in their souls, such as found vent in praises, louder doubtless than in scenes of ordinary prosperity. They were "rejoicing that they were counted worthy to suffer shame for his name." Our Lord was "despised and rejected of men, a Man of sorrows, and acquainted with grief," yet in the midst of all he "rejoiced in spirit" as he saw the deep things of God revealed to the child-like hearts around him. It is an exquisite joy to relieve the sufferings of the battle-field and hospital, and to carry the message of mercy to dying men; and yet these scenes were among the most painful of our lives. Many are the burdens and sorrows of a time of revival of God's work in the souls of men to every sensitive heart, and yet who would forego the holy joy of such scenes? It is those who share the deep sorrows of Christ, who share all the joys of his work.

"Can words tell the joy it is to be consoled by God? Are not souls whom he has touched obliged to hold their tongues, because they have no words to express the happiness it was?"

The peace of God which passeth all understanding, God's own divine, eternal peace, is "shed abroad in our hearts by the Holy Ghost," and "multiplied" in an especial manner, when our souls grasp the privilege of "filling up that which is behind of the afflictions of Christ, . . . for his body's sake, which is the church." He who takes the suffering without the "multiplied" peace, will have a heavy burden to carry; while he who first accepts Christ's unchanging soul-sabbath, will, indeed, find a yoke and many burdens; but the Lord himself is his yoke-sharer and burden-bearer. He sweetly carries us and our burdens too.—*R. Pearsall Smith.*

It is as great a mercy to be preserved in health, as to be delivered from sickness.

FAITH.

It is interesting at our altars, at times, to witness the conflict of faith against formalism. Perhaps the penitent sigh is heard, and the murmur of prayer comes from many a broken heart, though with an awkward tongue, every believing soul throbs with sympathy for the wretched ones, who groan in their distress to be set free; it is a time of great excitement, such a scene as knows no law, and such as no wise minister would control if he could. But here comes a very circumspect and respectable brother, and he is about to make a prayer, how precise—how grammatical!

See on what a broad circle he begins, but he feels that he is in another dispensation from the meeting. But O, when faith comes in, how he narrows down, wrenching the wheels out of the ruts of formalism, he makes a new track to the Throne, settling down on the soul and center of all prayer, he all but screams, "Jesus help!" Every sinner knows that God is in that man, or he would not jeopardize his reputation for intellectuality, by such a strange prayer.

But who can tell the victory of faith, in that one man; perhaps he is a minister. Studied precision and sleepy formality, have been his curse for years. But faith comes in, upsetting the old formal gearing, and his soul is free—simplified down to a happy, kingdom child.—*Pomeroy.*

The following anecdote of John Wesley will bear repeating:

The diligence of Mr. Wesley in redeeming time has often been noticed, but it is scarcely possible for those who were not intimate with him, to have a just idea of his faithfulness in this respect. In many things he was gentle and easy to be entreated; in this, decided and inexorable. One day his chaise was delayed beyond the appointed time. He had put up his papers and left the apartment. While waiting at the door, he was heard to say, by one that stood near him, "I have lost ten minutes for ever."

FEARLESS PREACHING.

BISHOP LATIMER, the martyr, once preached such a rousing evangelical sermon at court in the days of Henry VIII., that the king was offended. Latimer was summoned the next Sunday afternoon to preach again, and to retract his sermon. The command was imperative; the powers were in hostile hands; and the enmity of murderous hearts had been stirred to the very depths.

According to appointment, however, Latimer started, full of faith and of the Holy Ghost, to face this spiritual wickedness in high places. As he walked along, he held communion with the Invisible, and was imbued with a double portion of the Divine Spirit. He took on from the angel armor-bearers the whole panoply of God, as, step by step, he neared the sacred desk. He began his discourse by seeming to forget the audience, and spoke thus to himself:—

“Hugh Latimer, dost thou know to whom thou *goest* this day to preach? To the high and mighty monarch, the king’s most excellent Majesty, who can take away thy life if thou offend. Therefore, take heed how thou shalt speak: choose pleasant words this day, and avoid every thing that would in any wise displease.” Then, as if suddenly recalling himself, he repeated in most emphatic and ringing tones, thrilling the soul of all who heard his words, “Hugh! Hugh Latimer! Dost thou know from whence thou comest this day,—upon whose message thou art sent? Dost thou know Him who is present to discern the thoughts and intents of the heart? who beholdeth all thy ways? Dost thou acknowledge the Almighty God, who is able to cast both soul and body into hell forever? Therefore, look about thee well, and look within thee well, Hugh Latimer; and be sure that thou deliver this message faithfully!” Thus he began, and pressed with increasing power and courage into his sermon, and re-affirmed all he had preached before, and urged its truth with more vehemency than ever.

After the sermon was ended, there was intense curiosity and excitement to see the result of such a bold speech for Jesus. Dinner over, the king forthwith sent for Latimer; and, on meeting him, asked how he dared preach in that style in such a presence. Latimer replied calmly that duty toward God and his prince had forced him to it; and now he had discharged both his conscience and his duty in what he had spoken. His life was in his Majesty’s hands, he knew; but he could not be dishonest, either toward himself, his king, or his God. He could but do the same thing over again.

Hearing this frank avowal, the king arose from his seat, and lifting the good man from his knees, embraced him in his arms, remarking, with tears, that he blessed God for such a man in his kingdom, who dared to deal plainly with him. He honored the fearless preacher. From that hour Latimer had a new power, and a higher joy.

This is the true spirit of the Christian ministry. It is both humble and heroic. The faithful minister is never a pleaser of men. He bears his message right on by speech and life, whether he shall be applauded or hated, whether he shall rise or fall. Life and death do not enter upon any balance, or engage in any compromise, in his commission. For to him to live is Christ, and to die is gain. He knows, that, although the public eye is upon him, God’s eye is also upon him; and he swerves not a syllable from honest utterance of the whole truth. The minister who, for one moment, wavers, will soon begin to fawn and flatter. Then he is shorn of his strength. Then he becomes a mere automaton,—but part of a moving exhibition for pleasing the public eye, or a keyed reed in a sounding organ for tickling the public ear. How necessary that ministers maintain their integrity before God, angels, and men!

Let every ambassador of Jesus think less of the man to whom he *goeth*, and more of the master from whom he *cometh*, with the message of salvation. *Sunday-School Times.*

WHAT IS IT TO BE HOLY?

"If sanctified throughout," says a tempted follower of Jesus, "why is it thus with me? I am often without joy: sometimes my mind is not perfectly composed; now and then my communion with God is interrupted; again I suffer severe inward conflicts; I am frequently unconscious of anything like triumph; and, finally, I cannot always in these distresses understand my condition, but am perplexed in regard to my religious state."

Let us consider, one by one, these several particulars, and see if each of them may not consist with an entirely sanctified state.

1. Does entire sanctification imply perpetual joy?

From all we can learn by consulting the written testimony of deceased and living witnesses, and by conversation with those who bear the fruits of perfect love, this is far from being the case. Mrs. Upham says, "The prevailing state of my mind has been in no wise that of high emotions. On the contrary, there have been great calmness, placidity, and quiet of mind." This is the concurrent testimony of the pure in heart. None who profess perfect love should be shaken in mind because their state is not of high and joyful excitement.

2. "*Sometimes my mind is not perfectly composed.*"

This, also, may be true of the sanctified. The mind may become hurried through its connection with the body; that is, by nervous influences. It may also be discomposed through ignorance or misconception. In any such cases mental disquiet does not certainly infer unsanctified affections.

3. "*Now and then my communion with God is interrupted.*"

This may be a mistake in regard to fact. What is communion with God? It does not necessarily imply unceasing rapture in prayer, nor an unvarying sense of God's presence and smile, nor an equally distinct apprehension at all times of his love to us, nor an unchang-

ing degree of assurance that we are now accepted with God. Christ communed with him when he said, "Thy will be done." Fellowship with him in any sense is not essential to entire sanctification.

4. "*I suffer inward conflicts.*"

Yes; and so do all the sanctified. Can there be wrong without conflict? The Christian's state on earth is militant. He is sanctified to *prepare* him for conflict. Those who are most holy are often set in the front of battle. They are Zion's "forlorn hope." God has trained them for his "vanguard." They, above all Christians, should look for sharp conflicts. They are detailed to commence assault on Satan, and lead the sacramental host in holy onset against his legions. Of course they are marks for his arrows. All hell is aiming at their overthrow. One of these cast down is better for the cause of sin than the discomfiture of regiments of mere subalterns. Conflicts all the sanctified should have: it is peculiarly their heritage. The Lord leads them into the hottest of the battle, that in and through them his grace may be made known, and the name of the blessed Jesus glorified.

"At times," says Mrs. Upham, "I have not been exempt from severe conflicts. Heart-searching and soul-trying questions have come up before me." The sanctified have always assured us of this fact. The apostles confirm it; and Jesus himself is a witness. Without conflicts, then, we cannot even deem ourselves sanctified.

5. "*I am frequently unconscious of any thing like triumph.*"

Perhaps so. But is it strange, since this is our battle-field? The soldier first fights, and then triumphs; but, if infallibly sure of victory, he ought to maintain hope. This or that man may fall at his side; the carnage may be terrible; this or that wing of the army may now and then waver, or even begin to give way; the foe may press on exultingly, and seem to be bearing down all; yet, if assured that the tide of battle will soon turn, he should *hope*, and

bear himself courageously. But he cannot just then *triumph*. The shout of exultation is at present with the enemy. You say you do "not triumph." *Fight*; and you shall triumph by and by.

6. "*Finally, I am often perplexed in regard to my religious state.*"

This involves the intellect rather than the affections. Entire sanctification does not imply perfect self-knowledge. If it did, we need not be told to "examine ourselves." We may wish to know too much. If we understood all, we should have no need to trust. Faith refers many things to God, with confessions of our ignorance. We may know, and *ought* to know, our general state, as that God has changed and sanctified our hearts. But we must not expect to know all the minute processes of the training work of the Spirit. Grace, as well as Providence, is mysterious in many of its stages. We may know enough of both; but we cannot know all of either. It is enough, for instance, to be assured that God cannot err,—that all his works are done in wisdom, and that ultimately he will bring forth "righteousness as the light," if we will simply *trust*, and not be afraid.—*Bishop Hamline.*

JUSTIFICATION AND SANCTIFICATION.

"Let the true Christian believer pant after holiness." Believer, you are justified, and can never be more so than you now are. That work of grace is perfected; and what is perfect cannot be improved. There are no degrees in justification. "It is finished." Blessed thought! You are "accepted in the beloved." Your sanctification is the evidence of this. But sanctification *has* degrees. You "have not attained, neither are you already perfect. Forgetting the things which are behind, reach forward to that which is before." Dwell upon the value, the blessedness of holiness, the comfort of purity, the peace of righteousness, the happiness of purity. In some respects sanctifica-

tion is a greater blessing than justification. Justification frees us from punishment; but sanctification from the sin that deserves it. Justification exempts from hell; but sanctification gives the temper of heaven. Justification gives the title to life; sanctification the life itself. Justification restores us to the favor of God; sanctification restores us to the image of God, without which even his favor would be no benefit. Justification is only the means, of which sanctification is the end; for our "conscience is purged from dead works, that we might serve the living and true God."

Justification is a relative perfection, sanctification a personal one; and personal changes are above relative ones. Justification has nothing in God to which it is like; but sanctification is his very image. Justification is the blessing of a fallen sinner; holiness, the blessing of creatures that have never sinned. Justification is the pledge of glory; sanctification, its earnest. Justification is a benefit to the individual who possesses it, being one of those secret transactions which take place within the veil of heaven, and in the chambers of the heart; but sanctification is a social blessing: the change which it involves goes on in public, and, by the power of example and influence, benefits those who witness it.

Besides all this, holiness is the end of all of God's dealings towards us in grace and providence. If he chose us from eternity; it is that we might be holy. If he calls us in time, it is to holiness. If he gave Christ to die for us, it is to purify us from all iniquity. If he pours out the Spirit, it is to sanctify us. If he gave us the Scriptures, it is that by them we might be made holy. If he chastise us by affliction, it is "that we might be partakers of his holiness." It runs through all of his designs and all his plans to carry out our sanctification.—*J. Angell James.*

If you mind nothing but the body, you will lose body and soul too; if you mind nothing but earth, you will lose earth and heaven too.

A MORE EXCELLENT WAY.

It has been loosely assumed and often asserted that play, glee, fun, hilarious sports are as truly essential to our existence as food and drink, and that to teach men to rise above the desire for such things, is to teach them to annihilate or, at least, to mutilate a part of their very nature; that a piety conformed to such teaching is superficial, one sided, fanatical, and greatly defective. But, if play and hilarious sports are as necessary to us as our food, how happens it that hundreds and thousands do, indeed, rise and live above a felt necessity for any such thing?—that they live entirely above a desire for such things, and are conscious of living a higher, healthier, holier, and altogether happier life than when they lusted after worldly pleasures and amusements? This has been the living and dying testimony of thousands of God's children. The fact is, we have a double nature—a physical, and a moral or spiritual nature. One side of our nature, so to speak, is allied to the physical universe; and another allied to the spiritual, or moral universe. Hence, we have many classes of appetites, propensities, desires terminating upon physical objects; another, and a higher class of desires, affections, and propensities terminating upon spiritual objects. These two classes of objects really exist, and we are conscious of having desires and affections terminating upon both these classes of objects. The desires, affections, and propensities of our lower nature naturally begin their development at birth. The light we receive from our physical relations to the world around us stimulates into activity the desires and propensities that terminate upon these objects. At first these desires are very few and simple, terminating on food and drink. As we grow older, our sensibility is more and more developed in its relations to the multitudinous physical objects with which we become acquainted. If unenlightened by the spirit of God at an early age, the development is altogether on the

natural or physical side of our nature. We begin with desiring to play with a rattle, then with a doll or a hammer and whip; and then we desire pictures and music and books, and physical science and art, sports, pastimes, and rise from step to step in our desires. As the higher ones are developed, the mind naturally drops out, and ceases to exercise the lower ones. The rattle and the doll are exchanged for higher amusements, and the lower are suppressed by the development of the higher, until we lose ourselves in reveling in the higher walks of science. Does any one think of this process as an annihilation or mutilation of our nature? Or do we regard it as a higher and nobler development of our nature? If a scientist loses an interest in what he regards as the insipid pleasures of youth, has his mind become unsound, is he fanatical or insane? All this may take place, and often does, under the simple light of Nature, while the darkness of night broods over our moral Nature. The conscience may hardly have asserted its existence; and, hence, the true idea of guilt and sin has hardly dawned upon the soul. The sensibility has not been aroused to feel its relations to spiritual and eternal realities. The soul is a stranger to conviction of sin; and the desire for emancipation, the hungering and thirsting after righteousness, the feeling after God, Christ, and eternal life have not been awakened. But the Spirit of God sheds his light upon the soul; we immediately become aware of a nature, or, at least, of a department of our nature of which we had not been apprised. The holy law of love comes home upon us. Our sinful indulgences can no longer satisfy or please us. Our self pleasing spirit is seen to be sinful. Self-indulgence reacts upon us and pains us. We are bowed under a sense of condemnation and lose all interest in worldly amusements. The world looks dark, the heavens frown; we even lose our appetite for necessary food; we try to pray, but our heart will not pray; we are driven to extremity; we find ourselves lost, and are about to con-

clude that it is all over with us, that we have played the fool and lost our souls. At last the troubled spirit smites upon its breast and cries: "God be merciful to me, a sinner." Whereupon the "star of Bethlehem" arises, the glory of God in the face of Jesus is seen. He is embraced in the arms of faith; self is renounced, and our whole being given to Him. His love is shed abroad in our hearts by the Holy Ghost, and now we are conscious of a new and heavenly life stirring within us. Now our Bible, our hymn-book, and our Jesus fill our thoughts and arouse the deepest and holiest activities of our souls. And now, after that we have believed, if this our first love is confirmed, enlarged, and deepened by a powerful baptism of the Holy Ghost, if the Spirit continue to descend as a dew, or come with a mighty out-pouring like a shower, just in proportion as we are visited with heavenly illuminations, and walk in the light of the Lord will our thoughts, desires, and affections and whole spiritual being be engrossed with these revelations. This is a new and higher life. Our lower desires, affections and propensities have ceased their play, and a higher and more spiritual class have been developed. We have been born again. We have come to live, as it were, in a new world. A new set of truths, realities, and facts have been revealed to us; and our moral nature is engrossed with them, and we naturally lose our interest in the pleasures, the fun, and play of this world. We have an entirely new, and higher source of enjoyment. In communion with God we lose all desire for communion with worldly minds, and can consent to associate with them only for the purpose of doing them good. We have neither annihilated nor mutilated any part of our nature. Under divine illumination the faculties of our higher nature have been unfolded, our spiritual nature has been developed; and, as an inevitable consequence, our desire for worldly sports, glee, fun, pastime, play is no longer present in consciousness. This is only a higher development, and no

annihilation or mutilation; it is only the inevitable consequence of divine illumination. That exactly this state of facts does exist, where the baptism of God's Spirit has been received, hundreds of thousands of God's children can attest. From this standpoint it is easy to see how Christians may be, and are, enabled to live above the world whilst they are in it; how, and when, it ceases to be a snare to their souls; and by what means, both the aged and the young Christians of all ages may be permanently so interested in Christ and his religion, as to be full of spiritual cheerfulness, peace, joy in the Holy Ghost, and effectually rid of the clamor of their lower propensities for fun, glee, merriment, and hilarious sports. Pleasure parties, pic-nics, pleasure excursions, theaters, balls, and all like amusements cease to be desired. I know that this has been the case with me, as well as I know my existence; and, if human testimony is to be relied upon at all, I know that the same has been true of multitudes of persons with whom I have conversed, and whose biographies have come down to us. And who cannot see that this is the inevitable result of divine illumination? It is spiritual darkness that leaves the mind in so low a state as to be hungering and thirsting after worldly pleasures and amusements. Under these illuminations the spiritual desires and affections become thoroughly aroused and fastened upon their correlated objects, divine and heavenly things, and lower and earthly aspirations fall away. This process is not peculiar to peculiar temperaments, or to peculiar employments. It is the universal effect of high and permanent divine illumination. Let ministers, then, insist upon the privilege and necessity of a powerful baptism of the Holy Ghost as a gift to be received after conversion. If the pastor himself is not enjoying this divine illumination, let him not rest till he does. Let him live it before and preach it to his church as essential to their daily walk with God. Let it be constantly impressed upon all classes that they are not emancipated, that they

are not fully alive from the dead, until they are sealed with this divine baptism. Let young converts be universally assured that they will lose their first love, and fall into a restless, legal bondage, unless they receive this baptism of the Holy Ghost, this flooding of the waters of life, this "well of water which shall spring up in them to eternal life," this "anointing that abideth, this divine light that shall permanently interest them in the Word of God, and make the Bible forever their book of books. Let all classes of God's children understand that this baptism may be renewed to meet their highest, and every possible want; then teach their faith to work, and to work by love, to do everything for the Lord, to have a single eye to his glory, not only on Sabbath days, but on all days; not only in some things, but in all things. Under a powerful divine illumination this can be easily, and effectually taught them, and this will secure their permanent satisfaction with the love of Christ. Their "peace will become as a river, and their righteousness as the waves of the sea." They will not feel the need of worldly amusements, so great and high will be their joy in the Lord. Let the pastor, his wife, the elders or deacons, with their wives, the elder members of the church, be imbued with this spirit, and live under the influence of this divine illumination, and rely upon it they will not leave the young people who are members of the congregation behind. Let the pastor teach judiciously and constantly with a divine unction; let him lay out the spiritual work of the church. Let him lead off, and the anointed ones will surely follow. If any lag behind and begin to clamor for worldly indulgences, let him understand that they are not of a heavenly mind, that they are falling, or have fallen into spiritual death. Let the whole church be formed into Bible classes, taught by the more able and spiritual members of the church, either male or female. Let the church be divided into sections or classes, and every member held responsible to attend to his particular sectional

meeting as often as it occurs. Let the church select, yearly or oftener, and ordain leaders of these sections, and let it be the duty of these leaders to know, from week to week, the spiritual state, and labors of every member of their section.

Let these leaders report to their pastor weekly the state, progress, wants, and prospects of their different sections. Let these leaders employ such members of their sections as they please, to help them in the oversight of the other members. Let their sectional meetings be free and open for prayer and remarks from every member. Let spiritual questions be freely asked and answered, and spiritual experience freely related. Let these meetings abound in prayer and praise, and Jesus ever be the central object to which all our aspirations tend. Let these leaders be changed as often as need be, the exercises varied, and any amount of new measures introduced that are necessary to keep up a lively and powerful interest among the members. Stereotype nothing, but exercise a spiritual and common-sense discretion in presenting spiritual things in every way to interest. Let these leaders see that every member has some spiritual work on hand from day to day. Let him ascertain that they are laboring with, and praying for some souls in an especial manner. Encourage them to invite inquirers to their sectional meetings from week to week, that they may be instructed and prayed for. Let the whole church be a missionary band; and let their labors, success, discouragements, triumphs, joys, sorrows be reported by the leaders to the pastor every week. This will teach him what he ought to preach. Let him come before the church and congregation in all his public ministrations with unction and power. Especially encourage the young to be free in all the meetings for prayer, conference, and social worship. Do not allow the coldness, formality, the dignity, aristocracy, or fastidiousness of the older members to create a distance between them and the younger members. Let the church be one fam-

ily, and the older members nursing fathers and mothers to the younger. Let the greatest cordiality and affection be manifested by the older toward the younger members; and let the pastor be the confidential friend, and spiritual adviser of every member of his flock. Let every member be a responsible working member, and let every church be fully equipped with its elder or elders and deacons and helpers, so that the whole church may be kept in a state of permanent interest. Let every member, on joining, be required to take his or her place; let them be pledged to give of their substance, according to their ability, for the support of religious institutions; and let it be seen that these dues are punctually paid.

Let the preaching be as frequent and abundant as the pastor is able to perform; and let religious meetings be varied and multiplied to meet the full necessities of the case and keep up a constant interest. Let this course, or its equivalent, be pursued by any number of persons thoroughly baptized with the Holy Ghost, and you will witness, not a whirlwind of excitement, such as we now see in places where the church has been for years asleep, and is suddenly and powerfully awakened to their state, and the state of sinners around them; but you will see a steady and powerful development of the religious life, conversions occurring from week to week, and from day to day, Christians abounding in zeal, full of faith, love, and every good work. Christians will become well acquainted with each other, and their social intercourse will take on a spiritual type, and not be a snare to them. They will meet to plan their work, and for prayer and praise. The women will meet for every benevolent purpose, and the men to organize new enterprises for God; and they will have so sweet and divine a satisfaction in all this as not to hunger or thirst for glee, fun, hilarious sports, or pastimes. This is the scriptural, and rational remedy for a clamor after worldly amusements. Only let the Holy Spirit, with all his quickening and enlightening influences,

bathe the soul in heavenly light from day to day, and the lower and worldly aspirations of the soul will be effectually suppressed. And this, I say again, is neither annihilation nor mutilation; but simply a resurrection to a higher life. I have seen enough of pastoral life to have full faith in the practicability of the course I have marked out. Especially may we calculate with certainty, that the young, if rightly dealt with when first converted, will not only continue in their first love, but will abound in love, and joy, and hope, and every grace, more and more, instead of falling back into a clamor for worldly amusements. The fundamental error lies in failing to effectually urge them to secure the powerful and continuous baptism of the Holy Ghost. If this is neglected, they will live in so much spiritual obscurity as to lose their first love and hanker after worldly indulgences. Does any one say that in theory this is well enough, but that it is impracticable? But does not God require that Christians should not only abide in their first love, but continue to grow in every grace? Does not God hold out to all his children the baptism and ansealing of the Holy Ghost? Let no one say that what has usually been the course of the Christian life has been so of necessity. Is no better thing promised than we usually witness? Does Christ blame Christians for leaving their first love if they cannot help it? After the Day of Pentecost did Christians think back-sliding a necessity? Did the apostles ever assume or teach any such thing? Did they not assume and teach the direct opposite?

To be sure, many of the churches backslid through unbelief, as they do now; but, as God is true, there is no necessity for this. Since Oberlin was first founded there has been, almost without interruption, what in other places would be called a revival. As pastor, I have been much absent from my people, in evangelistic labors. Until the church was divided, because of its overgrown dimensions; until the place has been filled up by strangers; until new

congregations have been organized under diverse religious teachers, it can truly be said that the religious interest was almost universal and permanent. I have always had a great deal more than pastoral labor to perform; but, with all this labor, with the help of my brethren, and the powerful baptism of the Holy Ghost, the work of God has gone and still goes on, especially among the young, has never ceased. The work among our numerous students has prevailed from year to year, and among no class has there been so steady and prevailing an influence as among the young. While pastor in New York, we had no difficulty in interesting the young members of the church permanently, and I never heard the inquiry raised there: "What shall we do to interest the young members of our church in religion?" We have never realized my full ideal of what ought to be; but from the day I was converted I have experienced and seen enough to convince me of the practicability of keeping the church, and especially *young* Christians, from clamoring for worldly amusements.

But, in conclusion, let me say again, and, if possible, more emphatically, that no multiplication of meetings or means will long prevent Christians from backsliding in heart unless they secure the baptism of the Holy Ghost. Let this be insisted on, as a universal necessity and an unalterable condition of a permanent, all-pervading satisfaction with the love of Christ—a satisfaction that shall rule out of the mind all that class of desires that clamor for worldly indulgences.—*Pres. Charles G. Finney.*

Be pleased, our Father, to bless us, taking Thy measure of benefaction not from our want, still less from any desire of persuasion of ourselves; but taking it from Thine own nature, from the royalty of Thy love, from the wonderfulness of Thy generosity, and bless us in such a way as God loves to bless. O how rich are we that stand in the grace of God, not in our own work or attainment, nor in any measure of our own desert.

SHORT SERMON.

BY REV. O. M. OWEN.

"Follow me."—Luke ix. 23.

How sweet these words sound in a believer's ear! Our Lord does not treat us as the owner does his ox, but as the shepherd does his sheep. *He leads*, does not drive; hence the exclamation of the Psalmist, "*He leadeth me into green pastures*," etc. In the Highway we always find the prints of our Saviour's footsteps. Never will he lead us where he has not been. To the sinner, to the penitent, to the believer, to all the world he says "*Follow me*." To the king on his throne, to the beggar in the street, to the slave, to his master, to all this gentle command of our Saviour extends.

I. "*FOLLOW me*." Do not stand still and wonder at the great atonement—do not pause and reason whether God is able to do what he has written—do not stop at vanity fair—but *up* and on thy journey. To follow another implies *motion*—whoever follows Christ will *move*. He is a *swift* traveller. He will lead us rapidly towards Heaven. How many are standing still, who once started towards the Celestial City;—they have stopped by the way-side till their limbs have become palsied. They cannot even walk, much less run. To such Jesus says, "*Follow me*." Alas! too many are troubled with a chronic spiritual rheumatism. They can go to any place where they can see and be seen, or make a cent, but to the class and prayer room they are strangers. If we follow Christ we must keep in sight and hearing of Him. How far in advance of us is Jesus? can we see him and hear his voice? O Lord, help us to keep in sight of thee, and so near we can hear thy voice!

II. "*FOLLOW ME*." Not the world, not any one else, but "*Follow thou me*," says Christ. How prone are we to move with the multitude. One individual cannot follow another without going in the *same direction*. To follow Jesus is to move as he does—and what

is this but his own glory and the destruction of sin in the human heart? This is the goal for which every true saint is striving. "Follow me"—not smooth-tongued teachers, who lack the power of the Holy Ghost. *Me*, not *organs* or festivals, not popular opinion, not some vague impression, not some fanciful notion of a disordered brain, but *me* and the teachings of my word. "FOLLOW ME" in the midst of the storm, when the clouds are gathering around, and the thunders roar, when all is confusion, when everything seems to be crashing, then listen and thou shalt hear my voice above the roaring tempest. In the darkness of the night, when we are unable to see our way, and the wily foe lies in ambush on either side, when the hosts of hell are pressing hard, when we hear the yelps of the dogs let loose from the pit:—O how comforting that musical voice of Jesus, "follow me." When our hearts are pressed with grief, when discouragement after discouragement weighs upon us, when our brains are worn and our bodies weary, when adverse winds whistle through the rigging of our little craft, how like the song of birds in the early morn, like the chorus of the skies, like strains soft and gentle from angel lips, is that voice, "*follow me*." When persecution and affliction come, how cheering to place our hand in Christ's and walk triumphantly through the danger to Mount Zion. When Jesus is entering Jerusalem amid the hosannas of the multitude, when he visits Bethany to raise Lazarus from the dead, in times when religion is popular and the tide is in favor of holiness, then it is easy to follow Christ. But, says Jesus, follow me among my enemies, go with me to Pilate's hall, lift up a standard to the people when holiness is unpopular, even though you are opposed in your household.

Ah, who are following Jesus? who glory in nothing save in the cross of our Lord Jesus Christ? Such only can enter Heaven. When we reach the end of life, when our eyes shall close upon the things of this world, and

our ears become deaf to the voices of loved ones, when we hear the breakers roar, when the mists begin to rise from Jordan's stream and obscure our vision, how glorious it will be to hear that voice above the swelling flood, "*Follow me*." Jesus is there. He is on the other side. He has passed this way before me, the same one I have followed through the mists and fogs of earth now speaks, saying, "Fear not to follow me here also; I have navigated these waters, I have crossed this stream also; shudder not to step in for the waters are not deep enough to drown thee, and the craft I have built will bear thee safely over."

"Though to Jordan's rolling billows,

Cold and deep thou ledest me;

Thou hast crossed its waves before me,

And I still will follow thee."

Neither shall the thunders of the judgment day drown the voice of Jesus. Amidst the commotion of the resurrection, Christ's sheep will know his voice. They have followed him to the tomb, *through* the tomb, and now they shall follow him *out* of the tomb, *into* Glory. They followed Christ *instead* of the world, and now they shall follow him forever. And is it true that those who have followed sin shall still follow it? Yes, chase phantoms here, and ye shall chase them forever.

The blood-washed throng shall enter through the gates into the city. After our immortal vision gazes in wonder upon the things which are eternal, shall we then cease to hear Jesus speak? Never! He shall forever be in the fold with us,—will show us the wonders of his Father's kingdom. O what pastures will be ours in Heaven! What beautiful scenes open before us; the river of life,—the tree of life,—the streets of gold, are only a few of the objects to be viewed by the saints. To all Eternity will that command fall upon our ears, "*Follow me*." We shall never reach the end of God's kingdom, shall never find the bottom of God's treasury, shall never ascertain the limits of the riches of Christ. Higher, deeper, richer will be the things reveal-

ed to us. "O, the depth of the riches both of the wisdom and knowledge of God!" Higher and still higher, onward ever onward, following Jesus, and yet never shall we reach any summit where that voice will cease to sound in our ears: Christ shall be our shepherd to all eternity. O that all who read this may be among the number of whom it shall be said, "These are they which follow the Lamb whithersoever he goeth."

WHAT WOULD FOLLOW?

If all the members of the various Churches were fully consecrated to Christ, and baptized with the Holy Ghost, What would follow?

The first thing that would follow would be a sufficient supply of laborers in all the departments of Christian work. Churches, Sunday-schools, ragged-schools, tract societies, home mission organisations, would no longer be crippled in their labor. Christians, instead of waiting to be asked, would look anxiously round for something to do. They would not work by fits and starts, "everything by turns, but nothing long;" nor would they talk so much about sacrifices; but would be impelled to work by a quenchless passion, and would find their chief joy in living to Him who died for them. Young men of gifts and intelligence, contemplating the wants of the world, and hearing in their hearts the Divine appeal, "Whom shall I send, and who will go for us?" would cry, each for himself, "Here am I, send me!"

The next thing that would follow would be an increase of liberality. Bazaars, soirees, tea-meetings, concerts, lectures, demonstrations, corner-stone ceremonies, and all the other artificial and sensational modes of extracting Christ's money from the pockets of His people, would cease to be necessary. The Church would no longer be under temptation to appeal to unworthy motives. The precious time that is now consumed in working this complex financial machinery would be devoted to nobler ends. Every Christian,

whether rich or poor, would regard himself as God's steward, holding all that he possessed in trust for God. He might or might not devote a fixed proportion of his income to the cause of Christ, but if he did, he would take care that it was a sufficient proportion, and would look not so much at the sum he had given, as at the sum that was left.

The third result that would follow would be the conversion of many sinners to Christ. The holy lives of the Lord's people would stop the mouths of gainsayers. The ungodly world, which looks not to books of theology, or even to the Bible, to know what Christianity is, but to the lives of its professors, would be convinced that it is real and Divine. And what prayers would ascend to heaven! How earnest! How strong in faith! How mighty to bring down "showers of blessing!" The Word, preached by men so Christ-like, in the pulpit, or the workshop, or by the wayside, would be a word of power. The Holy Ghost would fall on them that heard it. They would be pricked in their heart, would cry, "Men and brethren, what shall we do?"

Dr. Boardman tells of a man who had been forty years a member of the Church, and a Christian, too; but who, during that long period, had never saved a soul. At last, convinced that his life was bringing no glory to God, and no blessing to men, he made an entire consecration, and received a full salvation. And what followed? At eighty years of age he began life anew, visited every house in his village, prayed with every family, and in a little while great numbers were converted to Christ. Two years afterwards he removed to another village, and, tottering old man of eighty-two though he was, he did the same work, and with similar results, though he did not live to see them. Forty years a barren fig-tree in the vineyard, cumbering the ground, and after eighty bearing a rich fruitage! Are there not thousands in the Church as useless as he had been, but who, if "filled with the Spirit," would be fitted for even greater work than he accomplished?

And the last thing that would follow, before the final consumation, would be the *millenium*. Nor would it be long in coming. Some one has calculated that if each Christian were to bring one soul to Christ every twelve months, the entire population of the world would be converted in about ten years. And is this too much to expect from a child of God? Is it more than the Master expects?

It is to be feared we are only half awake: ministers, office-bearers, members, all of us, with here and there an exception, half awake to our responsibilities and the requirements of Christ. We have received the Spirit of peace, but not the Spirit of power. We have a religion which brings comfort to our own hearts, but there has not yet fallen upon us that which fell upon the hundred and twenty disciples at Pentecost. Our lips have not been touched with a live coal taken from off the altar. That which we need is not something to be grown into in the course of years, souls perishing by myriads in the meantime. It is a GIFT which God is waiting to bestow even now upon those who are willing to accept it on His own terms. He confers it, not on the ambitious, who desire success that they may add to their own fame; not upon the idle, who would desire the Holy Spirit to do their work; not upon sensation-lovers, who desire times of revival because of the pleasurable excitement they bring; not upon the self-indulgent, who would be glad to have the gift if they might take it up and lay it down again at pleasure, using it on special occasions, and spending the intervals in the gratification of their own desires; but upon those who are ready to give up ease, comfort, reputation, life, *all*, for Christ.

Who, amongst the readers of these pages, is willing to receive this precious gift? Who will be baptised with the Holy Ghost? Who, having read thus far, will *now* present himself before God in a spirit of entire surrender, and patient, child-like faith; claiming in the name of Jesus the purchased, promised blessing; resolving nevermore to rest

until, like that company of the primitive Church, he is "filled with the Holy Ghost," and thus enabled, as they were, to "speak the word with boldness?"

"Lord, we believe to us and ours
The apostolic promise given;
We wait the Pentecostal powers,
The Holy Ghost sent down from heaven."

John Brash, in King's Highway.

RECEIVING REPROOF.

What is more important than that the Christian blessed with perfect love have a high sense of honor in reference to social, relative, and domestic unity. What a pity that some who profess this grace, are not so lovely as some who do not. One would think that perfect love, perfect forgetfulness of self, would speak out through every action. This is the case with some to the praise of the "riches of grace." But alas! with others there is the same self-seeking and self-justification apparently. They are not "like a lamb, dumb before the shears, answering not a word." Threatening when persecuted. Desiring only to be offered up upon the sacrifice and service of the faith of God's dear children. By searching it will be found that the "holy" in every age, have felt no liberty to justify themselves, even when accused falsely. But, on the contrary, quietly to submit themselves to Him who judgeth righteously.

Remember, oh, remember! that when Jesus suffered, he threatened not—opened not his mouth. And, oh, "be followers of Him as dear children." O, try when most tempted to answer, when most unjustly threatened, to be silent, and see how safe it is to wait till he vindicate you. O, look back. When did you gain anything in comfort or real usefulness by self-vindication? But, ah! have you lost? Both in influence and power to benefit. Has not one explanation only prepared the way for many more? And have you not perceived a sensible diminution of the divine presence, while so employed? On the contrary, when you have opened not your mouth in self-justification, have

not you immediately felt the divine approbation? Or, perhaps, entering your closet, going to tell Jesus, have not you received a special baptism, and, going forth, have you not been made conscious that you were an example of purity and love, read and known of all? And have you not seen that afterward, you were cared for more tenderly? O! command this tongue unto silence when unjustly accused. And, when justly, make every possible concession. When buffeted for your faults, (not sins,) take it patiently. There is no way of safety but to court the candid speaking of those around us respecting our faults. The writer has been in the habit of asking her little children whether they thought mother showed that she had more or less grace. The answer has been truthful, and often admonitory.

Once she had been on the mountain top much engaged in public duties. Her heart triumphing in the work of God and in the Rock of salvation, she very joyfully said, "Do you think, children, ma has more religion than she had six weeks ago? Silence reigned. She was amazed. At last, she drew from the little darlings that she had shown less love, quietness, self-denial, and holy sweetness of spirit. Now those little dears performed a service for her that no one else could have done. Even little children can, and do distinguish between love and joy, and form a just estimate of the greater value and necessity of the former. *Every real increase of grace will bring greater grace to our homes.* David returned from public worship, "to bless his household."

THE "CONSECRATED COBBLER."

When William Carey went to India, many a wise man would have said to him, "You may just as well walk up to the Himalaya mountains, and order them to be removed and cast into the sea." I would have said, "That is perfectly true; this Hindooism is as vast and solid as those mountains; but we

have faith—not much; yet we have faith as a grain of mustard-seed;" and William Carey said, "I will go up to the mountain." Lonely and weak he walked up toward that mountain, which in the eye of man, seemed verily one of the summits of human things, far above all power to touch or shake it, and with his own feeble voice he began saying, "Be thou removed! be thou removed!" And the world looked on and laughed.

A celebrated clergyman, looking down from his high place in the Edinburgh Review, was much amused with the spectacle of that poor man down in Bengal, thinking in his simple heart that he was going to disturb Hindooism; and from his high place he cast down a scalding word, which he meant to fall just as of old boiling lead was used to fall upon a poor man from the height of a tower. He called him a "*consecrated cobbler.*" All the wise world laughed, and said he was treated as he ought to be treated. However, he went on saying to the mountain, "Be thou removed! be thou removed!" and one joined him, and another joined him; the voice grew stronger; it was repeated in more languages than one: "Be thou removed, and be thou cast into the depths of the sea!" and now there is a large company who are uttering that one word, "Be thou removed!"

I ask the living representatives of the very men who first smiled at this folly, "What say ye now?" "Well!" they answer, "you have not got it into the sea yet." That is true; but do you say that the mountain, during the last forty years, has not moved? No man can say that it is in the same position as it was when William Carey first went up to it. It is moving fast; and I call upon you to swell that voice, the voice of God's Church, which seems to say, "Be thou removed, be thou removed, and be thou cast into the depths of the sea!" Cast into those depths it will be; and a day will come when the nations of a regenerated East will write in letters of gold upon the first page of their Christian history, the name of the "consecrated cobbler."—*W. Arthur.*

MY EXPERIENCE.

BY LOUISA PARKER.

To-day I can say I am saved from all my sins. For twelve years, I lived what is called a consistent member of the M. E. Church. I did not profess to live free from sin, but thought I was doing all that God required of me.

Three years ago, we moved to a neighborhood where the Free Methodists held a protracted meeting. I attended. There the Lord convicted me. He showed me my proud heart. While listening to Bro. Mathew's preaching one evening, I tried to pull the flowers from my bonnet in meeting, but could not without injuring my bonnet. But I took them off as soon as I got home.

The next duty I saw was to erect a family altar, which I did with the help of the Lord. I had lived up to this time without family prayer. I kept on going to the Free Methodist meetings, hearing them preach, till I became convinced they were a people of God, and desiring to go with them, I called for a letter. I got it; but my husband and children were so much opposed to my joining them, I kept my letter about three months, praying to the Lord to let me stay where I was, promising to do every known duty. But the answer was, "Come out from among them, and be ye separate." I am glad I obeyed the Lord while His Spirit was striving with me. Had I not, I believe I would have been lost forever.

One year ago, I attended the Fairfield camp-meeting. It was there the Lord saved me fully. Glory to God for salvation! It is so free! When we will consent to be the Lord's, how willing he is to receive us! I am so glad I have got out from among the proud; "for behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble. But unto you that fear my name, shall the Sun of Righteousness arise with healing in his wing."

Oh, glory to Jesus that I enjoy a free salvation!

MY EXPERIENCE.

BY MRS. MARY J. FISHER.

I was converted October, 1860. I joined the M. E. Church. I enjoyed salvation, and endeavored to walk in the light of the Lord as He let it shine. Praise the Lord. I soon found that the way to heaven is narrow, and I believe too narrow to allow one to follow the fashions of the world. Christians cannot talk and act and dress like the world. "Come out from among them, and be ye separate, saith the Lord." I told the class one day, I did not think people could go to heaven wearing gold, and flowers, and all such things. The minister made very light of it. I found but very little help in the Church; but my trust was in the Lord. Bless His name! He is able to keep all those that put their trust in Him.

In the year 1870, the Lord sent Bro. Edwards to hold a four-days' meeting in our place. I thank God for sending him. A Free Methodist class was formed. I joined the class, for I believe they are a people that are trying to serve the Lord. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." I rejoice, while I write, for salvation that we can feel all through our souls,—for salvation free and full. I have trials and temptations, but I believe they teach me the worth of salvation. I meet with opposition and persecution, too. Praise the Lord! "He that will live godly in Christ Jesus, shall suffer persecution." I believe that all things shall work together for good to them that love the Lord. Christian, do not be afraid to work for Jesus. Do not be afraid to speak for Jesus. We can find plenty of professors of religion, but it is hard to find those that will stand for Jesus. They act as if they did not know him. I love to meet with those that will talk about Jesus and salvation. It makes no difference to me what church they belong to; if they are Christians, they are my sisters and my brothers. The Bible says, "They that feared the

Lord spake often one to another; and the Lord harkened and heard it, and a book of remembrance was written before him for them that feared the Lord and thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked—between him that serveth God and him that serveth him not."

DELIGHTING IN GOD.

We find the Psalmist frequently speaking of delighting in God: "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever." And again we have the like strains; "How amiable are thy tabernacles, O Lord God of hosts! my soul longeth, yea, even fainteth for the courts of the Lord: blessed are they that dwell in thy house."

And what was this house more to him than another house, save that here he reckoned upon enjoying the Divine presence? So that here was a heart so naturalized to his presence, as to effect an abode in it, and that he might lead his life with God, and dwell with him all his days; he could not be content with giving a visit now and then.

And why should this temper of spirit, in the clearer light of the gospel, be looked upon as an unattainable thing?

A lazy despondency, and a mean conceit, that it is modest not to aim so high, starves religion, and stifles all truly noble and generous desires.

Let this, then, be the thing designed with you, and constantly pursue and drive the design, that you may get into this disposition of spirit toward God.

His Spirit will not be restrained, if it be duly sought, and dutifully complied with and obeyed; if you carefully reserve yourself for him, as one whom he hath set apart for himself.

You will be as the things you converse most with; they will leave their stamp and impress upon you; wandering after

vanity, you will become vain; minding earthly things, you will become earthly; accordingly, being much taken up with spiritual things, you will bear their image, and become spiritual.—*Rev. J. Howe.*

TRUST GOD.

The following is a translation of a German hymn, known as George Newmark's Hymn.

Leave God to order all thy ways,
And hope in Him, whate'er betide;
Thou'lt find Him, in the evil days,
An all-sufficient strength and guide.
Who trusts in God's unchanging love,
Builds on a rock that naught can move.

What can these anxious cares avail—
These never-ceasing moans and sighs?
What can it help us to bewail
Each painful moment as it flies?
Our cross and trials do but press
The heavier for our bitterness.

Only your restless heart keep still,
And walk in cheerful hope, content
To take whate'er His gracious will,
His all-discerning love hath sent;
Nor doubt our inmost wants are known
To Him who chose us for His own.

He knows when joyful hours are best;
He sends them when He sees it meet;
When thou hast borne the fiery test,
And now art freed from all deceit,
He comes to thee all unaware,
And makes thee own His loving care.

Who, in the heat of pain and strife,
Think God hath cast thee off unheard;
Nor that the man whose prosperous life
Thou enviest, is of Him preferred:
Time passeth, and much change doth bring,
And sets a bound to everything.

All are alike before His face;
'Tis easy to our God most high
To make the rich man poor and base—
To give the poor man wealth and joy:
These wonders still of Him are wrought,
Who setteth up, and brings to naught.

Sing, pray, and swerve not from His ways,
But do thine own part faithfully:
Trust His rich promises of grace,
So shall they be fulfilled in thee:
God never yet forsook at need,
The soul that trusted Him indeed.

Oh that all men would praise the
Lord for his goodness and for his
wonderful works to the children of
men!

EDITORIAL.

DRESS PLAIN.

1. BECAUSE GOD COMMANDS IT. *In like manner, also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but which becometh women professing godliness with good works.*—1 Tim. ii. 9, 10.

Notice what God forbids and what He commands in this passage.

I. He forbids women to adorn themselves,

1. *With braided hair.* The word used in the original signifies, locks of hair braided or curled,—ornamental curls.—This refers even to natural hair. Of course the use of false hair is much more severely condemned. Its use implies both pride and deceit.

2. *With gold.* This prohibition is general. It includes everything made of gold, as pins, rings, watches, chains and spectacles. Notice. It is not *taking pride* in these things that is forbidden; but *the putting of them on* at all. Theft is forbidden; no matter for what purpose a thing is stolen; so God forbids you to adorn yourself *with gold*,—no matter what the motive. To put on the counterfeit of gold involves both disobedience and hypocrisy. God's command is disregarded, and an effort is made to deceive men at the same time.

3. *With pearls.* This prohibits the putting of them on. They must not be worn by a Christian. The prohibition holds good against all precious stones worn for ornament, and against their counterfeits.

4. *With costly array.* Many are satisfied with dressing plain, but costly. The money which others expend in ornaments, they expend in the purchase of the finest and highest-priced goods which the market affords. This is precisely what this passage forbids. If you have means to spare, instead of using them in this way, employ them in doing good. Anything laid out for dress, or for trimmings, more than is necessary for utility and comfort, is a violation of this passage of Scripture.

II. God commands, in this passage, women to adorn themselves, *in modest apparel; but not with it.* Some religious teachers assume that this passage allows women to adorn themselves with dress, only it must be modest. It does no such thing. Their adornments should be their works of faith and their labors of love. Whoever would obey God must adorn herself *in modest apparel, WITH GOOD WORKS.*—These are to be her ornaments. To secure these, she must be saving, both of her time and money. No one who dresses after the extravagant style of the age, can have the time or the means to devote to good works which she could have by dressing plain.

This is a plain exposition of a plain command of God. With sufficient ingenuity, you can explain it away,—so you can any other requirement of God.

2. *YOUR WELFARE DEMANDS IT.* If single, extravagance in dress will expose you to great peril. If not ruined for life, as thousands are from this very cause, you may lay the foundation for lasting wretchedness. A man that marries you because of attractions which dress can heighten, will be certain to neglect you, when, thro' time and care, those attractions fade.—There are attractions of the mind and soul which properly cultivated, strengthen with the lapse of time. There are men who have sense enough to appreciate these.—With such only can you be truly happy.

If married, extravagance may bring upon you, and your husband, ruin and disgrace. Leaks are always dangerous. No fortune is so ample that extravagance cannot scatter. Said a Justice of the Peace, at one of our camp-meetings, "In our town, within a year past, six families have been broken up through the extravagance of the wives."

3. *IF YOU WOULD GAIN HEAVEN, DRESS PLAIN.* "Do you think I shall lose my soul for wearing this plain ring?" You will lose your soul for disobeying God.—And if you cannot obey him in so trifling a matter, when the temptation to disobedience is so small, how can you obey in the face of temptations a thousand times stronger? There is no hope that a vessel

will outride a storm which cannot float in still water.

The duty enjoined does not rest upon a single passage. There are many other passages of Scripture to the same effect.

Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.—1 Pet. iii. 3. See also Isa. iii. 16-26. Again,

And be not conformed to the world; but be ye transformed by the renewing of your mind.—Rom. xii. 12.

You who profess to be Christians, and yet utterly disregard these plain commands of God, let me warn you, lovingly but plainly, that you do it at your peril. You may say it is a small matter. So was the first act of disobedience, which

“ Brought death into the world,
And all our woe.”

But how can you call a command, the violation of which is ruining so many, for time and eternity, a small command?—How can you pass lightly over that upon which the Infinite God has laid great stress? Who has authorized you to set aside God's revealed word? O, submit to God at once! Come out from the fashionable world and be separate. Put off the badges of servitude to fashion, and put on the garment of salvation.

Whosoever shall keep the whole law and yet offend in one point, he is guilty of all.

WEIGH YOUR WORDS.

Words are weighty. Their influence on human affairs is beyond computation.—Friends are made and friends are lost through the power of words. Armies never take the field until words have first been marshalled in hostile array. The strife of tongues brought on every bloody battle that was ever fought.

Words not only affect our destiny in this world, but in the world to come. *By thy words shalt thou be justified, and by thy words shalt thou be condemned.* They not only show what our dispositions are—they

help to make them. Talk friendly, and you will begin to feel friendly. Angry words will bring on angry feelings. As soon as the language of penitential confession drops from the lips, how soon the hard heart melts in tenderness, like wax before the fire! *With the mouth confession is made unto salvation.*—Rom. x. 10.

The sin against the Holy Ghost, which *has never forgiveness*, consists, not in doing, or in feeling, but in speaking. *Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.*—Mat. xii. 32.—No matter what the thoughts may be, this soul-destroying sin is not committed until the thought finds embodiment in words. The will never fully consents to blasphemous thoughts until they are given expression.

Words are the weapons mainly used by the wicked, especially in these days, to persecute the saints. A limit which they may not pass is set to their actions against the people of God. They cannot send them to prison nor to the stake. But they can talk against them. *They whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words: that they may shoot in secret at the perfect: suddenly do they shoot at him and fear not.*—Ps. lxiv. 3, 4.

Then scrutinize your words. Do not shoot at random. Be careful what you say, to whom you say it, and how you say it. If you have formed the habit of talking without thinking, begin at once to correct it. It is exceedingly hurtful and dangerous. Weigh your words. Take time to deliberate. Ask the Lord what He would have you say. Before you indulge in jesting, be sure that it will not grieve the Spirit, and weaken you and hinder others. Many an awakened sinner has been turned back by the untimely joking of some professing Christian.

Before you say anything that has a tendency to cripple the influence of a fellow Christian, be sure that God requires you to say it. *Speak evil of no man.* Never take up a reproach against your neighbor.

Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath.

DIED OF RICHES.

A young man of good abilities and sound constitution, was left about twenty-five thousand dollars by the death of his father. He began a career of self-indulgence, and in a few years succeeded in spending his money and ruining his health. The sudden death of an unmarried sister left him another twenty-five thousand. Practice makes perfect, and this sum was spent sooner than the other. Another twenty-five thousand speedily followed in the same way. About this time, his mother died, and twenty-five thousand dollars more, the balance of his father's estate, came into his possession. Though under the influence of spiritous liquors most of the time, he seemed to realize in part his condition, and said with a sigh, "O, dear, have I got to go through this too?" But before he had spent it all, death closed his career. He died of dissipation, in what should have been the prime of manhood. *Delirium tremens* did its awful work, and his end was simply horrible.

Why will not parents learn from observation, as well as from the word of God? Who cannot see that the chances of a young man for leading a useful and happy life, are greatly lessened by being brought up with the impression that he is

"Nati fruges consumere,"

born to live upon the fruits of the labors of others? If he lives in expectation of a fortune to be spent, he will naturally acquire the habits of a spendthrift. Restless in his desires, sated in his appetites, he will seek the poor gratification which stimulating drinks and sensual pleasures afford. A curse to his friends, a pest to society, the world will be the worse for his life.

Give your children a good education; train them up to habits of industry and economy; throw around them the influence of a godly example; instruct them in the ways of the Lord; let them grow up in an atmosphere of piety and Christian humility; when they start out for themselves give them a little assistance, and their chances will be a hundred-fold better even

in this life, than if they felt that there was no necessity for exertion on their part. *It is good for a man that he bear the yoke in his youth.*

A SOFT ANSWER.

Dispositions are catching. Anger is contagious. It is a great achievement to be able always to answer, in a mild and quiet manner, one who addresses you in a passion. He who does it conquers. The hottest fire goes out where fuel is not added. You can never obtain a spark by striking a flint against wool. But bring flint and steel together, and the fire will fly. When you come in contact with one in anger, be doubly on your guard. Be gentle in word and look, in tone and manner. If he throws red-hot balls, receive them in fortifications as soft as the yielding sand, so that a splinter can be thrown and not a dent can be made. You will thus, not only hold your ground, but you will disarm your adversary. He will become ashamed of himself, and retire in self-condemnation.

No matter how irritable you are by nature, grace can remedy the defect. God can give you a peace that passeth all understanding. It will be a matter of astonishment to others how you can remain so calm when there is so much to move you.

A soft answer turneth away wrath, but grievous words stir up anger.

CORRESPONDENCE.

CAMP-MEETING.

SALEM, JEWELL CO., KANSAS.—Our first camp-meeting commenced the 3d of September. About 3 o'clock, four of us met on the ground, had a prayer-meeting, and Jesus was with us, and continued with us in Spirit and power through the meeting. The second day we put up our tents, and our numbers were greatly increased; had a good attendance until Tuesday morning, when we broke up in the usual order.

Bro. Whiting, from Nebraska, was with us; also Bro. Sherwood, from Clay Center, a hundred miles east of us. Their labors, in connection with those of Bro. Washburn

and Bro. Bird, a United brethren preacher, with the blessings of God proved successful in bringing many souls into the light. About thirteen were brought out clear in justification, and the most of them were sanctified. Several were renewed in the Holy Ghost, and sinners were awakened. To the glory of God the work is still going on. All praise be to Jesus who giveth us the victory!

E. BABCOCK.

DYING TESTIMONY.

My dear wife, DIEDERIECKA, departed this life June 2d last. Her last illness was of short duration, though an invalid for the last three years.

She experienced the regenerating grace of God in 1842, and was true to her God and her Bible to the last, and sweetly fell asleep in Jesus—praise His name!

GEO. GRAFING.

LOVE FEAST.

C. M. RITTENHOUSE.—I still enjoy religion, and the kind that keeps me every day. It is every-day religion, and Sunday too. Bless the Lord! I am nearer the kingdom now than ever before. I feel the Lord is precious to me this morning, as I write.—The Lord is leading the way, and I am following on by faith. It will not be long before he will say, "It is enough; come, ye blessed of my Father, enter into the joys of the Lord. O, praise the name of the Lord for His goodness and loving kindness.

Illinois.

MRS. ANNIE WOOD.—I praise God for what I feel to-day. I am firm on the Rock of Ages. Jesus is mine, and I am His,—glory be to His holy name! He has taken my feet from the miry clay, and has placed them on the rock. Praise God for ever! I can say to-day that I love Jesus with all my heart. I love to do His holy will. I have not been long in this glorious cause, but God for Christ's sake forgave me my sins last winter, and I have been walking the highway of holiness ever since. I can say that the way grows brighter every day.

I want the pilgrims to pray for me, that I may hold out faithful to the end.

Minnesota.

GEORGE WALKER.—Bless God, nineteen months ago I attended revival meetings in the M. E. Church. Every word that was said I thought was meant for me. All that ever I had done came up in my mind, and that was a great deal. I was a sinner of the deepest dye. After the third night I went to the foot of the cross, pleading for mercy; but I was contending with the devil for three days. But bless the Lord, I found peace in believing in the Lord Jesus Christ. Since then, there has been a great work of grace wrought in my soul. I bless the Lord for the gospel truths that I find in the *Earnest Christian*. I am trying to serve my Master. I am not as faithful as I ought to be; but when I read the promises that God gives, explained through the *Earnest Christian*, it makes me often go to Jesus and tell Him all my troubles. Praise His holy name forever! Aid me in your prayers, that I may be ever faithful, and at last meet one and all in the New Jerusalem. Praise the Lord.

MRS. LYDIA COLE.—I praise the Lord this morning for a free and full salvation. I know that I am washed clean and white in the blood of the Lamb. I have been walking the highway of holiness for ten months, and the way grows bright every day. I am afflicted in body, but praise the Lord, He sticketh closer than a brother; and when He says, "It is enough—come up higher," I can say, Welcome, blessed Jesus, I will gladly go with thee.

Minnesota.

MRS. MARY RESSLER.—I praise God for what I feel to-day. He saves me from all sin, and I praise Him for a free and full salvation that saves to the uttermost.—Death used to be a terror to me; but I praise God He has taken away the sting of death. I have been walking the highway of holiness for eight months, and I find it is a glorious way. I want all of the pilgrims to ever hold me up to a throne of grace.