

THE EARNEST CHRISTIAN AND GOLDEN RULE.

VOL. XXVI.

NOVEMBER, 1873.

No. 5.

ATTRIBUTES OF HOLINESS.

BY REV. B. T. ROBERTS.

IMPARTIALITY.—God is no respecter of persons. This does not mean that He regards the righteous and the wicked with the same degree of favor. But it does mean that He loves a poor man who is truly pious, just as much as He does a millionaire or a king who serves Him no better. In the ranks of an army, in time of war, are men from every position in life; but there are for all the same duties and the same dangers.—The road to preferment is open to all alike. What is true, in theory at least, in the army, is true in fact in the Church of Jesus Christ. The same spirit of obedience and self-renunciation is required of all. *So whosoever of you he be, that forsaketh not all that he hath, he cannot be my disciple*, was not spoken to those only who have not much to forsake. It applies with equal force to the prince as to the pauper.

In proportion as we become holy we become partakers of the mind that was in Christ. A holy person will not claim, and *will not accept*, any privilege in the house of God which is conceded to him on account of his wealth, but is denied to his poor but equally deserving brother. To him there is a depth of meaning in the words of our Saviour; *How can*

ye believe which receive honor one of another, and seek not the honor that cometh from God only?—John v. 44. *He is a companion—an equal—of all them that fear God*,—Ps. cxix. 63, and he does not accept any honor bestowed upon him on account of superior worldly advantages he may enjoy.

Consequently a holy person will not buy or rent a seat in a house of worship. To do this would be to give his sanction to a practice which shuts the poor out of the house of God; and which introduces into the Church an aristocracy based on money.

Christ says, *The poor have the Gospel preached to them*.—Mat. xi. 5. This is the standing miracle of the Gospel.—False religions seek their votaries among the rich and powerful. The Gospel was made for the poor. It is adapted to their capacities and their wants. If the rich receive it they must come down to a level with the poor. They must lay aside their *gold and pearls and costly array* and be clothed upon with humility. In all ages the greatest triumphs of the Gospel have been won among the poor. Paul, writing to the saints at Corinth, one of the proudest cities of his times, said, *Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise;*

and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen, yea, and things which are not to bring to nought things that are.—1 Cor. i. 26-28.

John Wesley commenced his wonderful career among the poor, and his followers were mainly of this class.—Were the Churches holy, their houses of worship would be open for the poor just as freely as for the rich, and there would be one communion for all; as there is one God and Father of us all. An individual who is holy cannot consistently belong to a Church that despises the poor. But if grading a congregation according to its wealth—giving to the one who is able and willing to pay the most, the best seat, irrespective of his Christian, or even moral character, and giving the poor, seats by themselves, is not manifesting contempt for the poor, we know not how it can be manifested in the house of God. True holiness would correct all this. It honors those whom God honors. It would make trouble for those professing holiness to refuse to give their sanction to the selling of the right to hear the Gospel. But this is the nature of holiness to make trouble wherever it comes in contact with sin. Light has no communion with darkness, and where one prevails it is to the exclusion of the other.

God has no-where promised that holy men should enjoy exemption from troubles. But they are promised a final and a glorious deliverance.

If you steadfastly refuse to show respect of persons in judgment, you may bring upon yourself persecution; but in no other way can you keep clear in your soul. There is a sterling integrity

about holiness, which refuses to be swerved from righteous judgment by any apprehension of danger or expectation of reward. It chooses to *suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season.* Job says, *The cause which I knew not I searched out.* He did not accept the popular voice as his verdict. He examined carefully, weighed impartially the evidence, and gave a just decision. **THOU SHALT NOT RESPECT THE PERSON OF THE POOR, NOR HONOR THE PERSON OF THE MIGHTY: BUT IN RIGHTEOUSNESS SHALT THOU JUDGE THY NEIGHBOR.**

SYMPATHY WITH THE SORROWFUL.—Tell Mrs.—, with my affectionate regards, that I sympathize with her in her bereavement; at the same time, that I think her happy, and you also, in being privileged to know that the spirit of the departed is now made perfect in holiness, and waiting with Christ for the resurrection to glory. Oh, what a privilege is yours, my dear friends! What a consolation! Bereavement is necessarily painful; but I think I could forego with gladness the comforts of living in fellowship with even the dearest on earth, had I the blessedness of a good warrant to believe that the soul of that dearest one was with Jesus in paradise. Blessed and sweet are the tears which wet the cheek that shines with the radiance of joy like this!—*Hewitson's Remains.*

RICHES OF CHRIST.—"It is the property of infinite *depth*, rather than infinite *variety*, that suggests the expression of the unsearchable riches of Christ. I do not say that, by drinking deep into the doctrine of the atonement, you draw up novelties of truth, or are enabled thereby to give faith novelties of statement. We cannot see the thing differently or higher than it was; but we may feel it differently and feel it indefinitely higher than we did at first."—*Chalmers.*

WALKING WITH GOD.

BY REV. O. M. OWEN.

"O for a closer walk with God!"

Blessed thought! It is possible for fallen man to walk with God. How often is this verse sung, and yet how few comprehend its meaning? Who understands what it is to walk with God?—We may walk *before*, *after*, and *contrary* to God,—but who knows by experience what it is to walk *with* Him. Enoch and Noah walked *with* God. Their *mark* of distinction was, not learning, talent, wealth, but walking with the great I Am. People sing this verse lustily in meeting, but think before you sing it again; you must *walk with God* before you can have a *closer* walk with him. Reader, are you and the Lord *agreed*? "How can two walk together except they be agreed?" Seldom do we see two enemies walking the streets together, and we are enemies to God until we give our hearts unreservedly to him, until we make a complete surrender, and follow Christ. "If you love me, keep my commandments." Walking with God implies *nearness* to him. It is impossible to walk with any one and be distant from him. Professed Christian, do not fancy yourself near Jesus, with a heart full of sin and unbelief. Remember He knoweth the proud *afar off*. Do you have any communion with God? Do you talk with him, and he with you? Some profess to have converse with departed spirits: but let me hold communion with the Great Spirit of the Living God. He is not dumb, He *can* and *does* speak to his children. He talks with us on the way. What a holy communion is that, when

"Heaven comes down our souls to greet,
And Glory crowns the mercy seat."

Better far than the intercourse with the nobility of earth. "If we walk in the light, we have fellowship one with the other, and the blood of Jesus Christ his Son cleanseth us from all sin." Have you held sweet communion with God during the last twenty-four hours? Is it not nearer twenty-four years since

some of those who may read this have been *happy* in the Lord?

Upon whom do you rely? We do not choose, as our companions, those in whom we have no confidence. The saint loves God; for he has confidence in him,—his reliance is in Christ.—"*Mighty to save!*" To walk with God is to *rely* upon him, and him alone. Alas! too many rely and trust in other things more than in Jesus. "*A closer walk with God.*" This is the *great need* of the church. We ought to be so absorbed in the work of salvation, that the devil cannot get on the threshold of the church, much less find his way into the pulpit or pew. We need to get out of self into Christ. We must have perseverance if we would live near the Lord. Think of it! Enoch walked with him three hundred years, with all its trials, in an age of superstition, before the dawn of the Gospel day, when men looked through types and ceremonies to a coming Jesus. Some have hard work to walk from one camp-meeting to another. Three hundred years! Surely we ought to walk with God thirty or forty years. Our only safety as Christians depends upon our *living near the Fountain Head*. Any other position is unsafe. It is not safe to walk the streets with some people, especially after dark. It is *always* safe and *only* safe to live near Jesus. Here a man is secure. He has the promise, "I will be a Father unto you, and ye shall be my sons and daughters." It is unsafe to deviate from the path of holiness,—to *compromise* with the world. It means something to *learn to walk*. Multitudes of professed Christians never do. "Feet have they, but they walk not." Do you belong to this class? If so, remember you must learn to *walk* here if you ever expect to tread the golden pavements of the celestial city. What a glorious prospect to every child of grace. Who can describe the treasures he will find at his journey's end? "Enoch walked with God and he was not, for God took him." And He will take us at the end of our pilgrimage. God sent a chariot of fire to carry the old saint home. I

fancy I see him journeying along, his form bent, his head whitened with the winters of three hundred years. God looks down from his throne and sees the traveller, staff in hand, still on his journey. He sent a chariot to meet him, and Enoch rode over death's waves, into Heaven. You and I will probably have to walk through Jordan's waves. No chariot will come to carry us home, but Jesus will. He says, "They shall walk with me in white, for they are worthy." We shall reach the city in a little while if we hold on our way rejoicing. Lord help us to walk close with him! We might comment on the remainder of the verse. There is too much comprehended in it for one short article.

"A calm and heavenly frame." Have you got this? Alas! too many, instead of possessing a calm and heavenly frame, have a *disquieted, disturbed, mulish* frame. *Holiness* makes every one meek and lowly in heart.

"A light to shine upon the road,
That leads me to the Lamb."

A light! Glory be to God for light!—The pillar of fire is still in the heavens. But I doubt if this light shines upon a road. It should have been written *path*. Roads are to ride on,—Christians do not ride; they walk. *Paths* are for walking, and it is impossible for you, if loaded with self and worldliness, to get into the path to glory. You must unload first; get your feet shod and prepare for a march, not ride. Now let us sing,

"O for a closer walk with God,
A calm and Heavenly frame;
A light to shine upon the path,
That leads me to the Lamb."

Amen.

ANSWER TO PRAYER.

Whatever opinions men entertain respecting Tyndall's prayer test, in every Christian community, there may be found instances in which the appropriate conditions are met, and the prayer of faith is heard and answered. During the past summer our Charles City Tabernacle

has been in constant use in the north-western charges of Upper Iowa. The wonderful series of meetings culminated in the camp-meeting at Nashua. On my return from my brief vacation, I paused there and can report from eye and ear witnesses a most remarkable illustration.

Rev. L. S. Boyce, a Methodist minister of some twenty years service in Indiana, had been suddenly superannuated by what physicians called paralysis of the vocal organs. He had been examined by eminent physicians in Chicago and elsewhere and pronounced incurable. For several months he had not been able to preach, or to speak above a low whisper. Indeed, even whispering was difficult, and articulation indistinct. Having been an earnest and successful laborer it was no small trial to him to be thus silenced. Being a devout man, he attended this Nashua Camp meeting hoping for special grace to suffer if need be, as a Christian.

When requests for prayer were in order, he, too, had a special request to present, so he penciled the request that if, in the order of a gracious providence, this embargo on his voice must continue, that a special blessing might be imparted so that he could really glorify God as much by his silence as by the living voice. Several minutes in silent prayer followed this request. The hearers bent propitiously, the people felt that verily God was giving gracious audience to the petitions of these scores of devout souls bowed before him. Suddenly the Holy Spirit filled his soul, he turned to whisper, as aforetime, to a brother near him, when he felt conscious of physical relief, as he found himself speaking with his full voice, saying: "Surely this prayer is heard; praise God, I am wonderfully blest." Then to another and another; and now with joyful lips and a full voice, like Zachariah of old, he proclaimed to the awe-inspired company the wonderful works of God. This occurred some two months ago, and his good voice has continued ever since. He spoke in our conference love-feast, and has now gone to his field of labor with renewed health and zeal.—G. W. Brindell.

CHRISTIAN ACTIVITY.

BY HATTIE A. WARNER.

"Ye are not your own, for ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's."—1 Cor. vi. 19, 20.

Then what right have we, as Christians, to remain inactive? If each faculty of our compound being is owned by a superior Intelligence, has not He the undisputed right to all the service those faculties are capable of rendering?

We admit we have no right to employ our powers in doing what is positively sinful; we may not consume our time and energies in attending places of amusement, or preparing useless outward adorning; but our whole duty is not comprehended in the words, "Cease to do evil,"—we must also "learn to do well."

When we consider the vastness and importance of the enterprise in which we are engaged: that, through the united efforts of Christians, is the light of the Gospel to be spread abroad, until the lingering mists of sin's night shall melt away before the brightening glory of the millennial dawn; when we consider that to us, individually, is given—or will be given, if we follow the teachings of the Holy Spirit—just that portion of the work that we are best qualified to perform, should not our souls be nerved to greater diligence? Or, if we are in doubt concerning the work assigned us, should not our hearts sink lower before God, while we repeat with steadfast earnestness the prayer, "Lord, what wilt thou have me to do?" until a satisfactory answer is given, and power is imparted to rise in manhood's, yea and womanhood's, might,—enlightened and controlled by the Divine Spirit, to do, endure, and be, what is the will of God in Christ Jesus concerning us?

Many exclaim: "My abilities are small; in this great conflict I am unable to wield the 'sword of the Spirit;'" I will watch with interest while the strong ones battle for the right; but surely, God does not require my service,

—my feeble efforts will not be missed." Alas for thee, O human heart, that art thus beguiled with the sophistry of Satan! Read for thy instruction the parable of the talents—Matt. xxv. 14–30—and know thou surely that when thy Lord shall come, not only shall thy talent be required, but that thou mightst have gained by its improvement.

Others, of acknowledged ability and intellectual attainments, are "halting between two opinions." To these, the enticing World offers her laurel wreaths, or points to hordes of glittering wealth, round which her cringing minions bow, and whispers in their ears, "All these are thine; only fall down and worship me." Oh, deathless spirit! were mine the power of an archangel, I would paint for you the greatness of the cause now pending. Group the hollow vanities of earth, its pleasures, riches, honors—all its store of costly things and beautiful; but add thereto the burdened conscience, the insatiate fire of unrestrained ambition, the ceaseless toiling for the ever unattainable, and at the last, the quenchless fire where thou and thy life-work shall perish; while the dread consciousness of utter failure in all thou wert designed to do on earth, and the souls thou mightst have saved, forever lost, as weights hung on thy heart, shall sink thee deeper in the pit of woe:—say, looks the picture pleasing to thine eye? Oh, spirit, bought with blood, no longer tarry! Lay thy God-given powers upon His altar who justly claims them all. There is no wisdom, wealth, or honor, worth obtaining, but comes from God. When thou art baptized with His Spirit, thrust in thy sickle and thou shalt reap souls, and win immortal life.

There are others, sisters in Christ, who have received the call to labor "much in the Lord." Once we could not receive this saying; but now we believe, after what our eyes have seen, and our ears have heard, and the Holy One hath enlightened our understanding. Many have been the obstacles in the way of such, which God is removing in His own best time. Surely, the "pil-

lar of a cloud" moves onward; the Red Sea is already in the rear, and the song of triumph is shaping to the lips of the prophetess Miriam.

And you who would fain thrust in the sickle and labor, but are prevented through physical infirmities; come to the great Physician. In these days of whitened harvest fields, when Christ's cause suffers sorely for want of faithful laborers, will He deny the consecrated soul anything that will enable him to labor effectively therein? "If ye shall ask anything in my name, I will do it."—John xiv 14. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."—Mark xi. 24. "Ye shall ask what ye will and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit."—John xv. 7, 8.

It is not ours to say how one or another shall labor; but the voice of the Spirit is unerring, and will lead us into all truth. And surely, work, Christian work, lieth all around us,—work for the heart, and hand, for lip, and pen, and the willing and the obedient shall not fail to render effective service to the Lord of the harvest, and thereby will his garner be stored with incorruptible grain. Amen.

HEART SEARCHING.

Be exact and impartial in searching your heart, to find out your state. Trifle not in this great work of self-examination. Be not afraid to know the worst of yourselves. Make a thorough and critical heart-anatomy. Try whether "Jesus Christ be in you." As the goldsmith brings his gold to the balance, so do you weigh yourselves in the balance of the sanctuary. Judge not of your state by the common opinion of others concerning you, but by Scripture characters. Bring your virtues to the touchstone, pierce them through, to try whether they are genuine graces or moral endowments. See whether your treasure be that "gold that is tried in the fire." O how many are deceived with imaginary felicities and empty flourishes!

Take heed with being put off with gifts instead of grace; with conviction instead of conversion; with outward reformation instead of saving sanctification. This is the undoing of thousands. Why will you not use as much diligence for your souls as you do for your bodies or estates? If your body be in a dangerous disease, or your estate at hazard in an intricate suit, you will run and ride, and make friends, and pay money, to know what shall become of them, or to secure them; and are not your souls worth more than your bodies or your estates? Press yourselves with such serious questions as these:—"Heart, how is it with thee? Are thy graces of the right stamp? Whither art thou going?" And be sure you get distinct and positive answers. Let not thy treacherous heart dally with thee. Be not put off with general hopes and groundless conjectures. A man is easily induced to believe what he would have to be true. But rest not there; try further; make it out how it comes to be so; detect and answer every flaw in thy spiritual state. Yet after all suspect thine own heart, call in aid from heaven; desire the Lord to search thee; and be willing to be sifted and to be searched to the bottom. David is so intent upon this, and so afraid of a mistake, that he uses these emphatic words, when praying for the divine inquisition: "Examine, O Lord, and prove me, try my reins and my heart." So the Christian should desire to be tried and purged, that grace may appear true, sincere and solid. To be without such a thorough sifting, is as much as your souls are worth. Take, therefore, the most effectual course to clear your state to yourselves, and be not put off with any answer but what will be accepted by God at the great day.

CHRISTIANITY.—"I desire that in judging of Christianity, it may be remembered that the question lies between this religion and none; for if the Christian religion be not credible, no one, with whom we have to do, will support the pretensions of any other."—*Paley*.

WESLEY ON SANCTIFICATION.

Sanctification, as a doctrine, received peculiar illustration and enforcement from Wesley, and the standard Methodist writers generally. It is the purification of the believer subsequently to regeneration. It is usually gradual; it may be instantaneous, as, like justification, it is received by faith. "When we begin to believe," Wesley said in his minutes of Conference, "then sanctification begins; and as faith increases holiness increases." But this experience, he taught, should be sought immediately; and as it is obtained by faith, it is the privilege of all believers at any time. He called it "perfection," a name which has incurred no little admidversion, but which he used as Scriptural, and as having been so used by Law, Lucas, Macarius, Fenelon, and other writers, Protestant and Papal. Clemens Alexandrinus had drawn out, in a portraiture of the perfect Christian, Paul's doctrine of Christian perfection. Wesley's statement of the doctrine, in its right analysis, agrees with the highest standards of the theological world. He differed from them only in his clearer and more urgent promulgation of the great truth; in making it an exoteric rather than an esoteric opinion; in declaring that what other theologians taught as a possibility, the rare enjoyment of some, was the privilege of all. Fletcher has given us a remarkable essay on the doctrine, proving it to be Scriptural and in accordance with the theological teachings of the Anglican Church. Wesley wrote an elaborate treatise upon it. He taught not absolute or Adamic, but Christian perfection. Perfect Christians "are not," he says, "free from ignorance, no, nor from mistake. We are no more to expect any man to be infallible than to be omniscient. From infirmities none are perfectly freed till their spirits return to God; neither can we expect, till then, to be wholly freed from temptation; for 'the servant is not above his Master.' But neither in this sense is there any absolute perfection on earth. There is no perfection of de-

grees, none which does not admit of a continual increase."

To one of his correspondents he says: "The proposition which I hold is this: 'Any person may be cleansed from all sinful tempers, and yet need the atoning blood.' For what? For 'negligences and ignorances;' for both words and actions, (as well as omissions,) which are, in a sense, transgressions of the perfect law. And I believe no one is clear of these till he lays down this corruptible body." Perfection, as defined by Wesley, is not then perfection, according to the absolute moral law; it is what he, following the Scriptures, calls it, *Christian perfection*; perfection according to the new moral economy introduced by the atonement, in which, the heart, being sanctified, fulfils the law by love, (Rom. xiii. 8, 10,) and its involuntary imperfections are provided for, by that economy, without the imputation of guilt, as in the case of infancy and all irresponsible persons.

The only question, then, can be, is it possible for good men so to love God that all their conduct, inward and outward, shall be swayed by love? that even their involuntary defects shall be swayed by it? Is there such a thing as the inspired writer calls the "perfect love" which "casteth out fear?" (1 John iv. 18.) Wesley believed that there is; that it is the privilege of all saints; and that it is to be received by faith.

In a letter to one of his female correspondents he says: "I want you to be *all love*. This is the perfection I believe and teach; and this perfection is consistent with a thousand nervous disorders, which that high-strained perfection is not. Indeed my judgement is, that (in this case particularly,) to overdo is to undo; and that to set perfection too high, is the most effectual way of driving it out of the world." When he thus explained his opinion to Bishop Gibson, the prelate replied: "Why, Mr. Wesley, if this is what you mean by perfection, who can be against it?" "Man," he says, "in his present state, can no more attain Adamic than angelic perfection. The perfection of which

man is capable, while he dwells in a corruptible body, is the complying with that kind command: 'My son, give me thy heart!' It is the loving the Lord his God with all his heart, and with all his soul, and with all his mind." Such was his much misrepresented doctrine of Christian perfection.

The faith which he taught as the condition of justification, regeneration, and sanctification, he has defined with much particularity. "Taking the word in a more particular sense, faith is a Divine evidence and conviction, not only that 'God was in Christ, reconciling the world unto himself;' but also that *Christ loved me, and gave himself for me*. It is by faith (whether we term it the *essence*, or rather a *property* thereof) that we *receive Christ*, that we receive him in all his offices, as prophet, priest, and king. It is by this that he is 'made of God unto us wisdom, and righteousness, and sanctification, and redemption.'"—Again he says: "It is not an opinion, nor any number of opinions put together, be they ever so true. A string of opinions is no more Christian faith, than a string of beads is Christian holiness. The faith by which the promise is attained, is represented by Christianity as a power wrought by the Almighty in an immortal spirit, inhabiting a house of clay, to see through that veil into the world of spirits, into things invisible and eternal; a power to discern those things which, with eyes of flesh and blood, no man hath seen, or can see; either by reason of their nature, which (though they surround us on every side) is not perceivable by these gross senses; or by reason of their distance, as being yet afar off in the bosom of eternity. It is the eye of the new-born soul, whereby every true believer 'seeth Him who is invisible.' It is the ear of the soul, whereby the sinner 'hears the voice of the Son of God and lives;' the palate of the soul, (if the expression may be allowed) whereby a believer 'tastes the good word of God and the powers of the world to come;' the feeling of the soul, whereby, 'through the power of the Highest overshadowing him,' he per-

ceives the presence of Him in whom he lives, and moves, and has his being, and feels the love of God shed abroad in his heart. It is the internal evidence of Christianity, a perpetual revelation, equally strong, equally new, through all the centuries which have elapsed since the incarnation, and passing now even as it has done from the beginning, directly from God into the believing soul. 'It is nigh thee, in thy mouth, and in thy heart, if thou believest in the Lord Jesus Christ.' *This, then, is the record, this is the evidence, emphatically so called, that God hath given unto us eternal life, and this life is in his Son.*—Why, then, have not all men this faith? Because no man is able to work it in himself; it is the work of Omnipotence. It requires no less power thus to quicken a dead soul, than to raise a body that lies in the grave. May not your own experience teach you this? Can you give yourself this faith? Is it in your power to see, or hear, or taste, or feel God? to raise in yourself any perception of God, or of an invisible world? to open any intercourse between yourself and the world of spirits? to discern either them or Him that created them? to burst the veil that is on your heart, and let in the light of eternity? You know it is not. You not only do not, but cannot (by your own strength) thus believe. The more you labor so to do, the more you will be convinced it is the gift of God. No merit, no goodness in man, precedes the forgiving love of God. His pardoning mercy supposes nothing in us but a sense of mere sin and misery; and to all who see and feel, and own their wants, and their utter inability to remove them, God freely gives faith, for the sake of Him 'in whom he is always well pleased.' Whoever thou art, O man, who hast the sentence of death in thyself, unto thee said the Lord, not, 'Do this, perfectly obey all my commands, and live;' but, 'Believe in the Lord Jesus Christ, and thou shalt be saved.'"—*History of Methodism.*

Wherever there is the hand of a true man there is the wing of an angel.

"THE LORD THINKETH FOR ME."

Few men have known how to make nature minister to faith, and thanksgiving, and joy, better than Luther. Once, on a journey, says one of his biographers, while he was passing a fine, rich grain-field, he broke out into a kind of rapturous thanksgiving to God, saying, "Oh, how good Thou art to us, unthankful and evil!" When seated at his table one day, he noticed the keen and eager looks with which his children were eyeing a dish of sliced peaches on the table, and said, "See now, I pray you, the assurance of hope set forth in the longing looks of those dear children!" Seeing one of his boys ordering about a powerful dog, and handling him as dogs will let nobody but boys handle them, Luther said, "That boy shows forth the law of God in his words and actions. God gave to man dominion over the creatures, and see him exercise it over an animal ten times as strong as himself. And how patiently the dog bears his little orders and buffetings!"

But the most beautiful incident of the kind related of this great-minded and simple-hearted man, (at least so it seems to us,) is the following. Looking out of his window, one summer evening, he saw, on a tree at hand, a little bird making his brief and easy disposition for a night's rest. "Look," said he, "how that little fellow preaches faith to us all! He takes hold of his twig tucks his head under his wing, and goes to sleep, *leaving God to think for him!*"

It was, indeed, a beautiful, most beautiful thought. And how happy, beyond all riches and greatness, is the mind which receives such impressions from nature, which can see and hear the great God in so little a thing as a bird going to roost on the twig of a tree! How wonderful and blessed that talisman which can thus turn the material into the spiritual, the earthly into the heavenly, the little into the great, the sublime, the divine! "I have meat to eat," said the Saviour, "that ye know not of." And he who has this "mind

that was in Christ" can say, "I have teachers, preachers, counsellors, books, companions, that ye know not of." To such a mind the world is a great library, every leaf of which is fraught with delight and wisdom; a boundless vista of pictures, every glance of which reveals some matchless touch of the Divine Artist,—of Him who paints as man never painted.

It was a beautiful thought of Luther's. But it was not an original one. Some three thousand years before his time, a suffering soul had found comfort in the thought, "The Lord thinketh for me." "I am poor and needy, but the Lord thinketh upon me; (Psal. xl. 17) or, as it may be rendered, "for me;" especially when the word is compared with the sense in Psal. cxxiv. 1; lvi. 11; cxviii. 6, and Isaiah vi. 8, where, as in other instances, the Hebrew means "for, in behalf of." The word translated "thinketh" signifies also "to contrive, devise, plan, invent, to weave a curious texture, to compose a song or strain of music." "The Lord contrives, ponders, plans for me." The infinite Mind, the Almighty Hand, is at work "for me." The condescending goodness of God, the security of the believer, the certainty that "all things shall work together for good;" that through life's dark warp of "many sorrows" Divine skill will draw such bright threads of love and wisdom as to make the whole pattern at last an object for angels to gaze at, "an eternal excellency," a display forever of "the manifold wisdom of God,"—all this is included and assured in that "the Lord thinketh for me." All tormenting care, all doubt of a happy issue, vanish when faith can say, "The Lord thinketh for me!"

—♦♦♦—
Stand upon the edge of the world, ready to take wing,—having your feet on earth, your eyes and heart in heaven.
—Wesley.

—♦♦♦—
Let the fire be always burning brightly and ardently on your own altar, wherever it may blaze or blink besides.

SPIRITUAL INCREASE.

The Christian life would be a more attractive thing if the lives of Christians were less dull. We are all impressed by signal manifestations of vital power; and the higher the kind of power, the deeper and grander the impression. I suppose one prolific source of religious indifference is that those who appear to the world as the representatives of religion have but a meagre and timid apprehension of the principle of *perpetual growth* inherent in the Christian faith. It is not that they are insincere, in belief or feeling, but that they take the Christian privilege for a much less glorious thing than it is, and misconceive its mightiest law. They exhibit it as negative, when it really is positive; as attained and compassed by a single experience of conversion, whereas that is only the outset of an unceasing progress; and as a condition of stationary security, instead of a constant production of holy uses and manifold forms of good.—“Herein is my Father glorified, that ye bear much fruit;” and if the Father is thus glorified, so also is his cause, his kingdom, and his personal service. Were the Church as alive in its membership as it is in its living Head,—were it a body of thoroughly aroused, intensely earnest forward-pressing men—men on whom the signet of their consecrated calling were visibly stamped, men having their conversation, in a true sense, in heaven, and all the more serviceable in this world because always acting as having a commission and an errand for the other, never counting themselves to have apprehended, but always reaching on,—then who would calculate the energy of its movement? Would it not irresistibly sweep into its majestic lines multitudes now unconcerned? This engaging and inspiring influence on unbelievers of a spiritual life, ever cumulative and ever advancing, might well be presented oftener than it is as a practical argument for greater Christian activity, and as a motive for missionary zeal. Indifference begets indifference,—yielding after its kind. I will give you

the credit of presuming that possibly your own lack of interest may be partly owing to a prevalent, but depressing, idea that the act of accepting Christ's invitation, and putting on his badge, exhausts the stress of his demands, and as good as finishes the business of becoming a Christian.

The error inflicts, in fact, a double damage. On the one hand, with some minds, it creates a sense of unreality, repelling, rather than animating, any generous aspiration. In other quarters, it produces a wrong estimate of the requirements for taking a clear Christian position. Never present to yourself the act of conversion, I beg you, as a leap out of the field of action, or a release from the necessity of exertion, but exactly the contrary. We are not awakened to lie down, or conformed to stand still. Accustom yourself to regard this great change in a more stimulating light. Take it as just getting into a position to receive ever-renewed gifts from God, and to do nobler labors for Him. Look at it as an equipment for a service of charity and prayers yet scarcely begun; the clearing up of confused relations with eternity; the joyous acceptance of a heritage where the blessedness will lie in boundless opportunities of disinterested work, with love for the motive, and endless supplies of strength from the Beloved for the reward, and the communion of pure souls, ever ascending into loftier holiness, because ever “growing up in all things into Him,” for the refreshment. Will “indifference” to a calling, a career, a destiny like that be possible?

You can be troubled by no serious doubt that this is the real nature of the Christian life, as to its beginning and course, when you turn from the one-sided schemes of scholastic and sentimental system-makers to the strong Scriptures of truth. To quote their solid array of explicit and literal statements, standing all along the pages of the New Testament, affirming the law of spiritual increase and spiritual fruitage, and binding it upon each disciple, would but very imperfectly exhibit the

strength of the doctrine. It is incorporated into the whole evangelic structure, it is interwoven into the texture of the New Economy, in its implications, allusions, personal biographies, sacramental significations, and all its practical helps. Beginning and progress, birth and growth, believing and living, are never for an instant confounded with each other. The steps never interfere. The order is never disturbed. "As ye have, therefore, received Christ Jesus the Lord, so walk ye in Him," might be taken as the solemn superscription of every epistle.—*Steps to a Living Faith.*

REPENTANCE.

[Translated from the German of Luther.]

"Where sin abounded, grace did much more abound."

Almighty God! I call to thee,
By shame and anguish shaken;
Incline thy gracious ear to me,
And leave me not forsaken;
For who, that feels the power within
Of past remorse and present sin,
Can stand, O Lord, before thee!

On thee alone my stay I place,
All human help rejecting,
Relying on thy sovereign grace—
Thy sovereign aid expecting;
I rest upon thy sacred word,
That thou'lt repulse me not, O Lord,
Who to thy mercy fleeth.

And though I travail all the night,
And travail all the morrow,
My trust is in Jehovah's might—
My triumph in my sorrow;
Forgetting not that thou of old
Didst Israel, though weak, uphold—
When weakest, thou most loving.

For though my sinfulness is great,
Redeeming grace is greater!
And though all hell should lie in wait,
Supreme is my Creator;
For he my king and shepherd is,
And when most helpless most I'm his,
My strength and my Redeemer!

A CROSS FOR EVERY ONE.

BY AUSTIN Q. HAGERMAN.

Every one has his cross. This is evident from the words of Jesus, "If any man will come after me let him deny himself and take up his cross and follow me." The cross is essentially the same to all, in that it involves crucifixion to the world. But there are tender places in every man's nature where the nails pierce with keenest pain.—"Each heart knoweth its own bitterness." Each nature knows the cost of its dearest sacrifice. To some this is one thing, to some another. To the covetous, it is giving; to the man of appetite, it is abstinence; to the hasty, it is patient forbearance; to the admirers of earth's finery and rich apparel, it is neatness and simplicity in dress; to the ambitious, it is the renunciation of magnificent worldly plans.

An incident may illustrate this principle. Two members of the same church, one rich and able to speak as well as the average, but not perhaps with as much eloquence as he could desire.—The other was poorer and a painful stammerer. The former was once saying it was a cross for him to speak. The stammering brother arose and brokenly said, "I think it is my cross to speak, but it is his cross to give."

Taking up the cross means a full consecration of all our possessions and powers to Him who gave Himself for us. We need not multiply crosses to ourselves, one is sufficient. And we need not bear it with shame and confusion of face. Paul exulted, and said; "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." May the Holy Spirit help us, every one, to take up our cross daily and follow Jesus.

Let us who profess to be Christians, bear with those who do not. We should recollect that we have the light, and that as God was good to us, we ought to be good to others.

WORLDLY ENJOYMENTS IN THE CHURCH.

BY REV. ISAAC M. SEE.

Christians do not need amusements at all. This world has nothing for them.

Objection: "Then surely we must come to psalm-singing!"

We are ready for just such a slur. It has been the devil's lever these ages. He only wants to get a little word under some assemblies here on earth, where they often break up, and they scatter to the winds. "Psalm-singers!" quoth Satan. "Ah, saintly cant!" saith he. "Poor fanatics!" And souls that have not grace enough for God's work, groan as if they had been trampled upon by horses.

God wants people who are strong enough to bear all sorts of names—only standing in their lot, psalm-singing, or anything else to which He calls them, by which they can best serve Him.

When they become independent in Jesus, the word "cant," and all hard names, will have as much effect on them as buzzing flies.

"Cant!" Who speaks it in our Father's house, concerning those who are alive for God? Not one of His obedient children.

"Is any merry?" Has a spirit of enjoyment come upon any, how shall he express the joy? Let us ask, What sort of joy is it? Is it the joy of a lower nature? Let him push it back. "Old things are passed away." Is it the joy of jokes, and of nonsense?—Away with it. They have no place in the house of God, whose temple we are.

Oh! if he be joyful, "*let him sing psalms.*"

RELIGIOUS ENJOYMENT! Let him enjoy himself in a strictly religious way. For any other way is the sure road to that old and worn-out "wretched man" experience, which has too long been upheld by a Laodicean church. Psalm-singing does not therefore stand for "cant." Hear me. At the cross of Jesus, where we find our life, there can be no true thought of living but what

is thoroughly religious. As you live there, there is only one description of the life. "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God."

If we are religious, our amusements must certainly be Christly. That means, in the worldly sense, *no amusement at all.*

Objection: "Oh, then, we are to sit still and fold our hands."

Shame upon the objector! "Sit still"! amid hungry crowds! amid the boisterous murderers of Christ, who need our prayers as Jesus gave them His. "Sit still"! with pictures before us of the sufferings of Christ and the glory that should follow. "Sit still"! when there is actually not enough time to gather in this great harvest of souls, unless the Holy Ghost come to bless our efforts by bringing in hundreds at once. Sit still in the face of the fact, that, to get an endowment of power, the early Christians spent ten days in a prayer-meeting?

Oh, you poor, beggared Christian! can you thus stand up for a cool, selfish thing of personal, worldly enjoyment, and call it religion?

Alas! Have you spoken to your companions warmly this week about their souls? Nay? and yet wish us to meet on your own ground? You are wounding Jesus in the house of His friends.

It will not do so to live. The lesson of this subject is *life*. Short here,—long by-and-by. If you need the enjoyments of the world so much now, what shall you do in eternity? A lady in this vicinity died a short time since very suddenly. As her approaching decease was brought before her, she was filled with consternation. She said she could not go yet—she was not ready.

But her time had come, and go she must. She had been a *very respectable* member of the church, but she did not believe in carrying things too far; she had said that some people were altogether too religious. But when she came to die, she would have been glad

if she had been psalm-singing all her life-time.

To a true believer—praise Jesus—
LIFE IS A PSALM!

WESLEY'S SUMMARY OF PERFECTION.

In 1764 Mr. Wesley thus summed up the doctrine in a series of short propositions:—

1. There is such a thing as perfection; for it is again and again mentioned in scripture.

2. It is not so early as justification; for justified persons are to "go on unto perfection." (Heb. vi. 1.)

3. It is not so late as death; for St. Paul speaks of living men that were perfect. (Philip. iii. 15.)

4. It is not absolute. Absolute perfection belongs not to man, nor to angels, but to God alone.

5. It does not make a man infallible. none is infallible while he remains in the body.

6. Is it sinless? It is not worth while to contend for a term. It is "salvation from sin."

7. It is "perfect love." (1 John iv. 18.) This is the essence of it; its properties, or inseparable fruits, are, rejoicing evermore, praying without ceasing, and in everything giving thanks, etc. (1 Thess. v. 16.)

8. It is improvable. It is so far from lying in an invisible point, from being incapable of increase, that one perfected in love may grow in grace far swifter than he did before.

9. It is amissible, capable of being lost; of which we have numerous instances. But we were not thoroughly convinced of this till five or six years ago.

10. It is constantly both preceded and followed by a gradual work.

11. But is it in itself instantaneous or not? In examining this, let us go on step by step.

An instantaneous change has been wrought in some believers; none can deny this.

Since that change they enjoy perfect

love; they feel this and this alone; they "rejoice evermore, pray without ceasing, and in everything give thanks." Now this is all I mean by perfection; therefore, these are witnesses of the perfection which I preach.

"But in some, this change was not instantaneous." They did not perceive the instant when it was wrought. It is often difficult to perceive the instant when a man dies; yet there is an instant when life ceases. And when sin ceases, there must be a last moment of its existence, and the first moment of our deliverance from it.

"But if they have this love now, they will lose it." They may; but they need not. And whether they do or not, they have it now; they now experience what we teach. They now are all love; they now rejoice, pray, and praise without ceasing.

"However, sin is only suspended in them; it is not destroyed." Call it which you please.—They are all love to-day, and they take no thought for the morrow.

"But this doctrine has been much abused." So has that of justification by faith. But that is no reason for giving up either this or any other scriptural doctrine. "When you wash your child," as one speaks, "throw away the water; but do not throw away the child."

"But those who think they are saved from sin say they have no need of the merits of Christ." They say just the contrary. Their language is,—

"Every moment, Lord, I want
The merits of thy death!"

They never before had so deep, so unspeakable conviction of the need of Christ in all his offices as they have now.

Therefore, all our preachers should make a point of preaching perfection to believers, constantly, strongly, and explicitly; and all believers should mind this one thing, and continually agonize for it.

Are you not willing to be forgiven, if God may get honor by it? Plead that as the reason why you may look for pardon and salvation.

THE WALK BEFORE GOD.

I am the Almighty God; walk before me and be thou perfect.—Gen. xvii. 1.

Alas, that so few continue to walk with God! Ah! they cannot continually deny self; continually watch. For he that walks with him must have constant recollection, constant reference to the Divine presence, pleasure and will; a docile, waiting posture of soul. Oh! how close is that walk. How must the soul-listen to the "still small voice" of the Holy Spirit, attend and obey. Every word must be spoken, realizing the Divine presence. This precludes all loud, hasty, rapid utterance. All strife, and common controversy. All speaking of self, excepting in cases of necessity, and then, with real self-abasement. All confusion, hurry, perturbation. All uncharitable or censorious remarks, or the least shade of these feelings. Ah! what wonder that by poor mortals this Holy, Heavenly Dove is so often grieved, banished! We feel that God is with us. We are confident that we are in the path of duty—perhaps on the mountain-top—and go on. We forget for a moment the presence of our Heavenly Guest, when lo! He is gone. Then with submissive but great sorrow, "we seek him, but find him not." We do not feel condemnation—that we have sinned; but we mourn that our infirmities, forgetfulness, want of mental discipline, which, since all may acquire a measure of, *it is duty to have*, should have grieved our sacred Guest, and caused his departure. We cry, "Chasten me, O Lord, with judgment, not in thine anger, lest thou bring me to nothing." Yet we feel that it is to chide, not to punish; in love, not in wrath, that he withdraws himself. We go on knowing, but not feeling the Divine presence.

We do not feel that liberty to urge his return, which those less impressed with his awful majesty would do, and we would once have done. But with subdued heart, and great diligence in every duty, we wait, wait only upon God. Wait, as those who watch for the morning.

We do not feel that he is really absent, but that we are under rebuke.—That while he chastens, he forgives, and yearns over us.

Even these feelings would be extacy, to one of less experience,—would once have been so to us.

Still we sorrowing cry, O, my infirmity! my forgetfulness, my ignorance! Thus we go on, until perhaps when least expected, behold, our Beloved is here again. Present, O! present! to our inmost souls; in a manner that to be known, *must be felt*.

Then we charge our poor minds that they forget not. We charge our cares, labors, pleasures, "that they rise not up, nor disturb our Beloved until he please." The soul now lives, moves, and has its being in him. It waits to know the Divine mind and pleasure.—Sometimes, that is, that the heart should feast upon him, that strength, love, deadness to the world may grow; that "beholding as with open face the glory of the Lord, we may be changed into the same image, from glory to glory, even as by the Spirit of the Lord."

Sometimes, the spirit of supplication is poured out, and name after name is called before him, just as he permits; feeling that he reads our desires, and that we have the things our souls ask of him. Our lips move not. 'Tis

"The speechless awe that dares not move,
And all the silent heaven of love,"

until perhaps he enables us to wrestle with him in mighty prayer, and withdraws in a measure his glory, that we may do so.

But many even of the sanctified know nothing of these depths. With pure motives for the divine glory, they regret that others should speak of them. Just as the true Christian sometimes censures those who audaciously, as he thinks, call themselves sanctified. But "wisdom is justified of all her children." Whether "babes in Christ," or those "who have attained the stature of perfect men."

No wonder they have not experienced all this, and much more. For there is a class of promises they never plead,

in the faith *which takes no denial, and less earnestness and faith*, God consistently with his honor, *could not accept*. One of these promises is, "If any man love me, he will keep my words, and my father will love him; and *we will come unto him, and MAKE OUR ABODE WITH HIM.*" This, like all the precious texts of Scripture, is capable of the *highest* as well as the lowest interpretation, *and all divinely true*. But, O! how sad that there are "riches of grace," which most Christians *do not wish*—do not seek, gain and use, for the good of priceless souls and the Divine glory.

THE SHAME OF DELAY.

I am ashamed that I suffered myself so long to be deluded by the artifices of Satan and the devices of my own heart. God himself has invited me; a cloud of apostles, prophets and martyrs have exhorted me; and my conscience, animated by those sparks of grace which are latent in every breast, has urged me to enter in at the strait gate; but, notwithstanding all this, a subtle tempter, a deluding world and a deceived heart have constantly turned the balance for above these twenty years in favor of the broad way. I have passed the most lovely part of my life in the service of these tyrannical masters, and am ready to declare in the face of the universe, that all my reward has consisted in disquietude and remorse. Happy had I been, had I listened to the earliest invitations of grace, and broken their iron yoke from off my neck.—*Fletcher.*

SPIRITUALITY.—Be not contented with a little religion, with a little knowledge, with little hope, a little activity, a little holiness. Be not satisfied with anything short of deep, devoted, active spirituality, and decided and eminent holiness. Make not halfhearted and decent but doubtful Christians your pattern for imitation; but set your mark and standard high, and steadily and prayerfully endeavor to regulate your conduct by it.

CONFIDENCE IN NEED.

When out of darkness deep and dreary,
I sigh, "Awake, thou golden light!"
When tears and groans, companions weary,
Are mine through all my starless night;
When life's illusive joys depart,
What calms alone my aching heart?

When on the ocean-deeps of error
My bark to every tempest veers,
And conscience with its voice of terror
Peals through the storm-clouds on my ears,
What anchor have I in the hour
When hope itself has lost its power?

The anchor Thou!—life's dearest treasure,
Jesus, Redeemer of my soul!—
Changing to tides of peace and pleasure
The waves of anguish as they roll;
Thou Well from which the waters flow
That cleanse from sin and free from woe.

The anchor Thou!—a stay the surest,
When round me surging sorrows war;
Sun of all suns the fairest, purest;
Light of all lights the sweetest far;
Eternal Word! incarnate Son!
Among ten thousand chiefest One!

O depth of Love, that knows no sounding
By any plummet angels wield,
Would that Thy grace yet more abounding
Swept all our foemen from the field!
Would that it shone with brighter ray
Upon us in our battle-day!

Would that, no longer tempest-driven,
We better knew thy wondrous lore,
By which alone we guide to heaven
Our barks from earth's polluted shore;
By which alone in darkness we
May steer our course, from error free!

O, teach us this, Redeemer gracious;
Illumine Thou our vessel's chart,
And with Thy light so pure and precious
Inundate all the erring heart;
Light that, though sun and moon should
fade,
Will shine eternally displayed!

A man will never sustain trouble for
Jesus, till he finds rest in Jesus.

HIGH ATTAINMENTS.

John Fletcher was so devoted, and rose to such high attainments in the heavenly life, that he was often called the seraphic Fletcher. He had an unusual realization of the love of God during all his religious life; yet, as he neared his death, he said he had such a new conception of the truth that "God is love" as he could never find language to express. "God is love, love, LOVE;" and he had such an apprehension of his excellence and loveliness, that he cried out that he wanted to be able to shout it to the ends of the earth, and wanted a spirit of praise that should fill the earth. When any one came into the room, he called upon him to praise Him, and kept repeating that God is love, love, LOVE. It was enough afterward to sustain and animate him in his suffering, and he fixed upon a sign that should mean that this blessed thought filled his soul to the uttermost; and, after he was past speaking, his countenance ever and anon would light up with joy, and he would make the sign.

Payson's last days were spent in this land of Beulah. "Oh," said he, "if I had only known what I know now twenty years ago!"

A lady, in writing to a friend, says, "O my friend! my heart is so overwhelmed, I can scarcely write. I could repeat a thousand times over, 'Christ is mine;' and my soul is willing to face death, even in its most dreadful forms, to go to my Redeemer. My dear soul, you know not what you lose by your negligence. Oh! seek, strive, agonize. Were you to suffer the utmost torment of mind and body, they would be all as nothing to gain one moment of this sweetness."

John Janeway, during the latter part of his life, had remarkable views of Christ. Said he, "Oh, how glorious is this blessed Jesus! How shall I speak the thousandth part of his praises? Oh for words to set out a little of that excellency! but it is inexpressible. Oh, what kindness! Sure this is a foretaste of heaven; and, if I were never to en-

joy any more than this, it were well worth all the torments that men or devils could invent to go through, to enjoy such transcendent bliss as this. The smiles and visits of Christ make a heaven. Oh that you did but see and feel what I do! O sirs! worldly pleasures are poor, pitiful things compared with one glimpse of Jesus' love. Oh! help me to praise him: I have nothing else to do from this time through eternity. Praise, praise, PRAISE that infinite, boundless love forever! Help me, O my friends! to praise and admire him. All is too little. O ye glorious and mighty angels who are well skilled in his heavenly work of praise! admire him for ever ever. O ye redeemed ones! praise him. Eternity is none too long."—*Guide to Holiness.*

I have been for some months laboring to attain to that point, for nothing for one moment to divert me from God. The Lord has now given me this blessing. I now feel the full effect of that passage, "he dwells in God, and God in him." I live in God. Oh, what views I have in this state! Creation, redemption, full salvation, the state of the world! I grieve, but it is in God. I rejoice, but it is in God. I speak, but I find it is in God. I am tempted much, but unmoved in God. Oh, how I long for all the church to know this great salvation! and yet I can bear with the weak more than ever. I am greatly ashamed; sometimes I blush before the Lord. I can do nothing without him. I find him on my side, and he gives me most striking deliverances. I wonder that God can love me. How is it? But I can adore the Lamb of God.—*Bramwell.*

These six things doth the Lord hate; yea, seven are an abomination unto Him: A proud look, a lying tongue, and hands that shed innocent blood. A heart that deviseth wicked imaginations, feet that be swift in running to mischief. A false witness that speaketh lies, and him that soweth discord among brethren.

"LET HER BEWARE."

BY MRS. H. A. CROUCH.

If we take good heed to learn what God would teach us, we shall find in every circumstance and narrative of the Bible something for our advantage.—The policy of Jacob, to increase the number and strength of his flock, if adopted in a spiritual sense by Israel to-day, would take from the world, and add to the number of Christ's elect.—Indeed, the lambs would take a stripe before they were born, which should give them a place in the fold of Israel, and mark them Christ's eternally.

I do not mean to be understood by this, that they would be Christ's in such a sense as to preclude the necessity of a new birth; but that the tendencies and dispositions of the soul would be such that they would not offer strong resistance to the Spirit of God.

"Beware, I pray thee," said the angel to Manoa's wife, "and drink not wine nor strong drink, and eat not any unclean thing, for, lo, thou shalt conceive and bear a son: and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines."

"Of all that I said unto the woman, let her beware," said the angel again to Manoa.

Why was the angel so particular to guard the woman on these points?—Surely not especially for her own sake, but for the sake of the child. A SAMSON was to be born; and God, through the angel, showed her the pattern—what manner of child it was to be.

Can mothers hold themselves guiltless who live carelessly at such a time, engendering upon their children their own sins to the third and fourth generation?

How should they guard their food, their manner of life, their dispositions of soul, that the physical, mental, and moral of their offspring may attain the highest form of development!

If we will stop to look into the matter, we will find that it is a Hannah that bears a *Samuel*; a Zacharias and Elizabeth—"both righteous before God, walking in all the commandments and ordinances of the Lord blameless"—who have a *John* for a child, a forerunner of Jesus, filled with the Holy Ghost from the womb.

It would seem that the devil, who goeth about as a roaring lion, understands well these principles; for he is sure, at such a time, to induce feelings of ill-will, fretfulness, and carking care, unless, indeed, the soul is so hid away in Christ that the wicked one can touch her not. Ah! he wants to taint the germ-life of her child. He wants to infuse a little more of his own poison into that nature, already tainted by sin, that when it shall be born into the world, it may take a stronger bent to evil, and be a more easy prey for himself. And this is why he leaves a multitude of souls, and points his fiery darts at her. Indeed, she is happy if she holds her shield of faith, that the darts may all be quenched in Jesus' blood. She is happy if she can so abandon herself to God that she shall feel Christ reigning through the whole domain of her being, while waves of heavenly sweetness, surge her soul.

I yet live, saith the Lord, ready to help thee, and to give thee greater comfort than before, if thou putteth thy trust in me, and callest devoutly upon me. All is not lost if thou feelest thyself often afflicted, or grievously tempted. I am He who will strengthen with health them that mourn, and raise up unto Divine glory those that know their own infirmity.

You may make your present condition pleasurable, if you wish. First, by submitting all sweetly to God, believing His word that "all things work together for good to them that love God." If you are poor, it is God who is the great Father, not only of us, but of our children, and who has promised to supply *all our need*. Praise His name! You would not mind being kept at home; you would not mind inconveni-

ence, some hours of pain, and last a season of humiliation and distress, if you knew it was to bring you thousands of dollars in a most honorable way.— Oh, we will not mention such a comparison! It falls so infinitely short of the great reward God gives to the lowly soul.

You shall have it, my sister. If one, or two, or all the lilies that blossom around you, should be taken from you to bloom forever in the garden of the Lord, you will think of every one, and say,

“’Tis better to have loved and lost,
Than never to have loved at all.”

And if you have to contend with cold, and dirt, and rags, *remember*,

“—— His cradle was a manger,
And His softest bed was hay.”

And that *precious word*. “He was afflicted in all their affliction, and the angel of his presence saved them,” not only shows the sympathy and care Christ bears to men and women, but having suffered as a babe, He is also touched with a feeling of their infirmities.

And if your children should sometimes quarrel, and do things contrary to your desire, if you do the very best you can to correct the evil of their natures, and bring them up in the way they should go, God will help you, and do that for them which you cannot do.— Enter into covenant with Him for your children, and they shall be saved. God will not break the covenant. He is a *covenant-keeping* God; but you, like Eli, can break it; or, like Eli, you can keep it.

Then you may have other trials. You may be surrounded by relatives or friends who do not give you privileges that rightly belong to you, or who continually misapprehend and misjudge you. He who should be more tender, and sympathize more deeply with you now than ever before, because of your hours of weakness, temptation and trial, may be wholly absorbed in other cares, or, perhaps, hardened and turned away in heart from you. How your heart goes down like lead to the bottom of the sea,

while you are ready to exclaim with the Psalmist, “All thy billows and thy waves have gone over me.” Dark, briny, tearful waves, made bitter as gall, perhaps, by the consciousness that you measured a step from him every time he took a step from you, making the chasm dark and deep between you, when you might have been one with him, he one with you, and you both *one with Christ*—the sweetest trinity on earth—if you had only taken your steps the other way; that is, one step toward him for every step he took from you.

“Knowledge through suffering entereth,” and you shall know what God can do in making you *one* again, if you will each become *one with Christ*. The brightest pearls lie at the bottom of the sea, and it matters not how many waves lie over you, or how many fathoms down you are, God can see the “ornaments of a meek and quiet spirit,” which is in His sight of *great price*.

Grass grows tallest round a stone; so do heavenly virtues flourish most, hard by some rocky circumstance of life, which we would gladly shove out of our way if we could.

One of the deep things of God is his word. No fathoming line has ever touched its bottom. No consumption of its pure, refreshing waters has ever lowered it an inch. Within it play the leviathans. Its sublime utterances are as the sound of many waters. “Deep calleth unto deep.” And in its profound bosom lie all manner of pearls and precious stones; any one of them is worth all the pebbles of earthly streams. That single pearl, “God is Love,” out-weighs the globe in value. Just compare, too, all the human books ever written, with this one book, as the subject of pulpit and private study. Upon this one book the most cultured and devout minds have been engaged for eighteen centuries. Millions of spiritual and soul saving discourses have been drawn out of it. And the Bible is as fresh and faithful as when Augustine explored it twelve hundred years ago. Men run dry; but the Bible never.—*Cuyler*.

SAVED IN CHRIST.

BY T. O. WIGHTMAN.

Holiness has been my theme for twenty-nine years; and by reading and hearing the experience of many others, I find my experience does not materially differ from theirs.

Thirty years ago last winter, God for Christ's sake pardoned my sins. It seemed to me that the world was created anew; but it was my soul that was created anew. God said, Thou art my son: this day have I begotten thee.

My joy was unspeakable and full of glory. But, like very many others, after a few months I had lost my first love. I was determined to regain it again, but did not until I attended a camp-meeting, in August, 1844, for the express purpose of regaining what I had lost. I there sought him with great earnestness, and before the meeting closed I found him the one altogether lovely.

Bless his holy name! He filled my soul unutterably full of glory and of God. He gave me a view of myself—that I was as transparent as the clearest glass. O what bliss! I loved God with all my heart for about ten months; then I got careless, and stopped going on to perfection. For about eight years, I was up and down in my enjoyments, until I became so alarmed at my living in such a lukewarm state, that I resolved I would seek God until I found him, or die at the foot of the cross. It did seem to me I should sink beneath his frowns to eternal perdition, for I had sinned against so much light and knowledge. But again God healed my backslidings, and called me his son.

Since that time, I have been enabled to hold on by faith. But I have been led through many sore trials and conflicts. But the Lord is a friend that sticketh closer than a brother. When I have trusted in him, his grace has been sufficient for me. For many years my peace has flowed as a river. My health has failed; I have no prospect of living long. I am just waiting for the

Lord to say, "It is enough: come up higher;" but I must work for the Lord while I live.

"But as he which hath called you is holy, so be ye holy in all manner of conversation. Because it is written, Be ye holy, for I am holy."—1 Peter i. 15, 16. Again, "What manner of persons ought ye to be in all holy conversation and godliness."—2 Peter iii. 11.

It is as important now as it was in the apostle's time, that all Christians should be holy in all manner of conversation and godliness. If we break the least commandment, we are guilty of all. How careful, then, ought we to live! How important our Saviour's exhortation, to "Watch and pray, lest ye enter into temptation." He also said to the impotent man that he healed, "Go and sin no more."

"Watch and pray." "Strive to enter into the strait gate." "Go work in my vineyard." "He that endureth to the end shall be saved." Peter says, "Be ye holy in all manner of conversation and godliness. Paul says, "Let us go on unto perfection."—Heb. vi. 1.

Paul was in real earnest to make a sure thing of heaven; so we must all be if we ever get to heaven. It will never pay to lose our first love, and live in a backslidden state, one, five, or ten years, for the sake of getting another blessing.

Rev. ii. 4, 5: "I have somewhat against thee, because thou hast left thy first love." "Remember, therefore, from whence thou art fallen, and repent and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, unless thou repent."

God did not promise them an extra or special blessing for their backslidings. It was only to restore them to their original purity, which purity every justified soul has from the hands of God who doeth all things well.

But one says, "There is the carnal mind in us yet." Yes, we never will be angels while on earth. Hence the exhortation, "Watch," and "Strive,"—there is something for us to do.

SANCTIFICATION.

Sanctification is much spoken of, and strongly inculcated throughout the sacred Scriptures. Its nature is there described, and its absolute necessity and great excellency pointed out in various forms of expression. "This is the will of God," says St. Paul, "even your sanctification," (1 Thes. iv. 3,) and his will, we know, is of indispensable obligation to all his creatures; to comply with it, and to be made conformable to it, is at once our duty and our happiness. "Ye are chosen to salvation through sanctification of the Spirit." (2 Thes. ii. 1.) Salvation is the end, sanctification the way; a way in which all must walk who would arrive at that desirable end. For, says the apostle, "Without holiness, *agiasmos*, or sanctification, no man shall see the Lord. Whatever a man attains, if he attain not this, he shall be shut out from heaven, and thrust into hell.

So great is the necessity and excellency of sanctification, that it is the great end God has in view in all the dispensations of his grace towards the children of men. "Christ gave himself for the church that he might sanctify and cleanse it. He suffered without the camp, that he might sanctify the people with his own blood." The Spirit of God is termed the Holy Ghost, and the Spirit of Holiness, not only because he is holy in himself, but also because it is his office to sanctify and make us holy; and God "chastens us for our profit, that we might be made partakers of his holiness."

Nearly allied to sanctification is perfection, but of more extensive signification in general. Though very frequently they are synonymous, and point out the great change and full preparation by which we are now meet to be partakers of the inheritance with the saints in light. Perhaps it means sanctification brought to a good degree of maturity; and of course the maturity of all those graces which are included in sanctification. In the following discussion this distinction may not always be kept up,

though we shall have an eye to it in general.

In treating of this subject, we shall define the meaning of the terms sanctification and perfection, and show the various degrees of perfection or the different kinds of it.

The Hebrew *kadash*, in the Old Testament, and the Greek word *agiazō*, in the New, are translated to sanctify. They both signify to separate, dedicate, devote or consecrate. The terms sanctification, or to sanctify, in the books of Moses, are applied to inanimate things, as the tabernacle, altar, laver of brass, the priests' garments, and various other things used in the Israelitish worship. So afterward, in the historical books, the temple and the various utensils in the temple service are said to be sanctified or holy. Now all that can be meant by that expression is, that they were separated from common and profane uses, and dedicated to the immediate worship and service of God. Thus the whole body of the priests were sanctified in a ceremonial manner, they were separated from common and civil employments, and consecrated to the service of God and his sanctuary. Our sanctification also implies a separation and dedication, not ceremonial and figurative, but real; a real separation from sin, and a dedication to God and the service of God.

The word perfection comes from the Latin *perficio*, to perfect, finish, accomplish. So Cicero calls accomplished philosophers, "*perfectos philosophos*;" and an excellent orator, "*perfectum oratorem*." Ovid says that "Chiron perfected Achilles in music," or "taught him to play upon the lute to perfection." *Phillyrides puerum, cathura perfectit Achillem*. The Hebrew word *tamin*, and the Greek *teleioo*, have the same meaning. Nor can their derivatives be rendered more literally than by the words perfect and perfection. Sometimes our translators rendered them by the words upright and sincere, or by sincerity and integrity. So the pure word of God is rendered the "sincere milk of the word." Perhaps the word

when applied to the moral character of men, conveys the idea of maturity or full growth. And viewing it in connection with sanctification, as being nearly synonymous with it, or as including more, being a stronger term used to signify a greater maturity in religion than what is embraced in sanctification, it may mean sanctification brought to maturity, or to that advancement as to be meet for heaven. It is entire sanctification.

Again, we give the name of Christian perfection to that maturity of grace and holiness, which established adult believers attain to under the Christian dispensation; and thus we distinguish maturity of grace, both from the ripeness of grace which belong to the dispensation of the Jews below us, and from the ripeness of glory which belong to the departed saints above us. Hence it appears, that by Christian perfection we mean nothing more than the maturity or ripeness of the graces which compose the character of the Christian church militant.

In other words, Christian perfection is the maturity or ripeness of the graces which compose the Christian character in a state of advancement; perfect or matured repentance, perfect or matured faith, humility, meekness, self-denial, resignation, hope, perfect or matured charity for our visible enemies, as well as for our earthly relations; and above all perfect or matured love to an invisible God, through the knowledge of our Mediator, Jesus Christ. And as this last is always accompanied by all the others, we frequently use, in imitation of St. John, the phrase perfect love, instead of perfection.

It appears both from reason and Scripture that there are different sorts of perfection, and various degrees in these different kinds. A few remarks on this point will not be out of place in order to prepare the way for what follows.

That absolute perfection belongs to God alone none will deny. All will admit that he alone is omnipotent, omniscient, eternal, infinitely good, holy, etc. Christ himself, with respect to his hu-

manity, fell far short of infinite perfection, for as man, he knew not the day of judgment; he grew in wisdom. God alone is supremely perfect; all beings are imperfect when they are compared to him; and though all his works were perfect in their places, yet, as he gave them different degrees of perfection, they who have inferior degrees of goodness may be said to be imperfect in comparison of them who are endowed with superior degrees of excellence.

Thus archangels are perfect as archangels, but imperfect in comparison of Jesus Christ, considered as man. Angels are perfect as angels, but imperfect in comparison of archangels. Enoch, Elijah, and the saints who arose with the Lord, are perfect as glorified saints; but in comparison of them departed spirits of just men made perfect are in a state of imperfection. And the most pious men who are in the body, are imperfect compared to those who are gone to heaven. And, as among men, some are richer or taller than others, so among perfect Christians, some are more perfect than others.

According to the gradation which belongs to all the works of God, and according to the doctrine of the dispensations of divine grace, the least perfect of Christians is more perfect than the Jew, or than John the Baptist; and the perfect Jew is more advanced than the Gentile who is perfect according to his light and privileges.

The standard of these different perfections is fixed in the Scriptures. The standard of a Gentile perfection is to fear God and work righteousness. The whole of the Jewish standard of perfection is thus summed up by Micha: "O Israel, what does the Lord thy God require of thee, but to do justly, to love mercy, and to walk humbly with thy God?" The standard of Christian perfection is our Lord's sermon on the Mount, and the thirteenth chapter of first Corinthians. A perfect Gentile sees God in his works and providences, but wanting a more particular manifestation of his existence and providence, he says, O where shall I find him? A perfect

Jew expects his coming as Messiah and Immanuel, and groans, O that thou wouldst rend the heavens and come down! A perfect disciple of John believes that the Messiah is come in the flesh, and prays, Baptize me with the Holy Ghost and with fire. And a perfect Christian can witness that the Spirit is given, and has shed his love abroad in his heart.

Thus it appears from both reason and Scripture that there are various sorts and degrees of perfection, and that a man may be perfect according to the dispensation of divine grace he is under upon earth, though he be not perfect according to the dispensation of divine glory which will take place after death, or after the resurrection.

Notwithstanding this reasonable and Scriptural view of the word perfect, there is scarcely any expression in holy writ which has given more offence than this. Some cannot bear it at all, and others explain away its meaning. Let us not be ashamed of the words of Christ any more than of himself; but let us retain both the word and the true meaning of it in this crooked and perverse generation.—*Dr. C. Elliot.*

BE NOT CONFORMED TO THIS WORLD.

There is great danger that you may be. There cling to our natures elements of depravity, even after our introduction into the kingdom of Christ, by which this world may draw us into affinity with itself too close for eminent spirituality. So peculiar and intimate are our relations to the world, that a too complacent disposition, a desire of pleasing, a fear of offending, a dread of ridicule, a shrinking from singularity, may influence us to a hurtful affiliation with its spirit and manners.

When I notice that a professed follower of Jesus Christ manifests a more absorbing desire for temporal than for spiritual prosperity, for the accumulation of wealth than for promoting the glory of God; is more earnest to procure for his children a coffer of gold

than a crown of life, I want affectionately to say to him—*be not conformed to this world.*

When I hear a professor of religion conversing with animation and interest about crops, markets, politics, news and fashions, and then notice that he is silent and indifferent when religious subjects are themes of conversation, I want to remind him of the exhortation of Paul—*be not conformed to this world.*

When I observe a professor of religion seeking and enjoying the society of ungodly men, more than that of the saints, more punctual and cheerful in his attendance at the social and convivial party than at the prayer meeting and the sanctuary, I should like to kindly whisper in his ear—*be not conformed to this world.*

When I behold a professor of religion panting and grasping after the plaudits and honors of earth, eager to bind about his temples the fading wreath, climbing till absorbed in his struggles, upon a crumbling pedestal of earthly fame, I want to direct his eye to the exhortation—*be not conformed to this world.*

When I see a Christian female decorated with the gaudy trappings of fashion, eager to catch the gaze and admiration of the vain and thoughtless, imitating the glitter of the dissolute, and exciting the envy of the poor, I want to thunder in her ear, so loudly as to startle and awaken her conscience—*be not conformed to this world.*

When I observe a Christian mother sending her children to the ball room and the theatre, the fashionable assembly, and the festive party, among the profligate and licentious, to perfect their education, and polish their manners, whilst I weep for her children, I want to repeat to the misguided parent the charge of Paul—*be not conformed to this world.*—*The Christian Treasury.*

Oh blessed power of God the Holy Ghost, when a poor man leaves every thing and comes to Christ for all things—when he no longer reasons, “What can I bring?” but, “What can I receive.”

BEYOND THE SABBATH.

"There was one man who moved in to our place to get *beyond* Sunday," said elder A., in reply to my request to tell me something about the early history of our township.

"Beyond Sunday!" said I, in astonishment, for, like many young persons, I was disposed to put a literal interpretation upon the statement made in my hearing.

"Yes," said the venerable old man, smiling at my simplicity. "Soon after he came into the place, his boys were seen on the Sabbath with their guns. They were asked if they did not know it was Sabbath. 'Father said,' replied one of the boys, 'that when we got here, we should be beyond Sunday. And that was one reason why he came.'"

"That, and to get rid of paying a priest-tax," added his brother.

"Men," continued elder A., are sometimes apt to feel that they get beyond Sunday, when they get into a new place. The restraints of society oftentimes have more to do in keeping men moral, than any force of principle within them. Men sometimes pride themselves upon their morality, and make it an excuse for not becoming religious, when, after all, their morality is the result of the circumstances in which they are placed. Place them in other circumstances, place them where public sentiment does not demand morality as the basis of respectability, and they exhibit the depravity of their hearts. The man who came into our place to get beyond Sunday, had lived in a distant village, in which all the people went to meeting on the Sabbath, and walked orderly during the week, and he felt constrained to conform to the general usage. But he felt it to be a great restraint, and to escape from it, he removed into the wilderness. He bought his place here without seeing it, and, I presume, without knowing that there was a minister to keep people in mind of the Sabbath."

"Does he live here now?"

"No, he has been dead many years, and his family moved out of the county."

"What did he do, when he found out there was Sunday here?"

"He kept out of the way pretty carefully. He never came to meeting, and would never be seen when I called at his house. Once or twice I saw him leave the house, when he saw me coming up the lane which led to it. After many attempts, I succeeded in having an interview with him. I was for many years the only one in the place who knew anything about clocks. I was the repairer of clocks as well as the preacher to the settlement. Some took better care of their clocks than they did of their souls. When they got out of order, I was sent for, and my directions were always followed, which was not the case where the regulating of their souls was concerned.

"Mr D.'s clock got out of order. His neighbors told him to send for me, but he was loth to do it. He worked at the clock himself till he got it into such a state that it would not go at all. He then did without time, as he said, for several weeks, and at last he sent for me to come and put his clock in order. He named a day, designing then to be absent from home. I concluded I would not go that day; as I worked for nothing, I thought I could take my own time for it. I sent him word I would come soon, and took care to go on a day and at an hour when he was sure to be at home. I went across lots, and came in upon him at the kitchen door before he had time to get out of the way. He placed the clock before me on the table, saying, 'My wife will pay the charge,' taking his hat and making for the door."

"Stay," said I, "I never charge any thing for my work, so I must have your company. I may want you to help me."

"I know nothing about a clock," was his rather surly reply.

"That may be," said I, "but you must not go away."

"I should not have sent for you, if I had supposed you worked without pay. When men work for me, I pay them."

"That is right," said I. "When a man preaches for you, I suppose you want to pay him."

"When I hire a man to preach for me, I shall pay him, and not before."

"Well, if you have a mind to come and hear me preach, I won't charge you any thing for the sermon."

"I reckon I have had preaching enough."

"That depends on what kind of a man you are. If you are perfect both in knowledge and practice, then perhaps you have heard enough."

"I have heard as much as will ever do me any good."

"That may be, but if that be the case, it must be for one of two reasons. You either have resolved that preaching shall not do you any good, or you have been given over to hardness of heart. The last supposition I am unwilling to believe, and so I conclude the former is true,—that you have made up your mind not to be benefited by preaching."

"I suppose no man has a right to forbid my pursuing that course if I choose to pursue it."

"Certainly not, but God has."

"I wish men, then, to let me alone, and leave me to settle matters with God as I choose."

I was so shocked with this evidence of the hardness of his heart, that I stopped my work and fixed my eyes upon him. I could not help weeping. I thought of Christ weeping over Jerusalem; I felt that the blessed Saviour was as willing to save the poor sinner before me, as he was to save sinners in that guilty city, and I was afraid that in this case as well as theirs, obstinacy would cause his final ruin. "Friend," said I, "I don't want your money, but I want your soul. I want you to be happy. I want to have you serve my Master.—He is a good Master. I can recommend his service."

"Well," said he, attempting to smile, "if you are satisfied with your course, I am with mine, so there is no need of our having any difference about it."

"Our having a difference is not what troubles me, but *the difference at the end.*"

"I understand; but if you will not complain about your treatment in the next world, I will not about mine."

"You believe there is another world?"

"Yes, I suppose I do. I have always been brought up to believe it, and I do not know but it is rational enough."

"Do you believe that the wicked shall be turned into hell?"

"I think it likely that there will be different states in the next world. All have not the same tastes and dispositions. It would not suit some to be where there was nothing going on but preaching and psalm-singing."

"And perhaps it may not suit you to be where the worm dieth not, and the fire is not quenched. Allow me to say, neighbor, that you seem to me to have gone further towards the line which, once passed, cannot be recrossed, than any one I ever saw. I am afraid this clock will not tell a great many hours before it reaches the one that will seal you over to hardness of heart. I shall feel sad every time I think of this clock. Every tick shortens the time of your probation."

He made no reply to my remarks, but folded his arms, and compressed his lips, as if he had made up his mind to have no more to say to me. I finished my work, and bade him farewell, hoping that the clock would keep him in mind of some of the truths I had called his attention to. I have reason to think it did, but not, I fear, to any good purpose; before long, under pretence that the noise of the clock disturbed him, he removed it into an unoccupied room. I suspect its ticking disturbed his conscience."

"Was he ever converted?"

"I am afraid not. He always treated me very civilly, and used occasionally to send me presents, and once in a while would be seen at meeting; but so far as I know, he never became a changed man. One of his sons married a young lady, who brought him to meeting with her. He was afterwards converted in a revival, and became a very good member of the Church. The other son became a drunkard, and died many years before his father. Mr. D. died when I was away. When the doctor gave him over, some one asked if I

should be sent for. He made no objection, but expressed no anxiety about himself. From all I could learn, he died in a state of stupidity."

"Is it not strange that so wicked a man should die in peace?"

"I did not say he died in peace.—Dying in stupidity is a very different thing from dying in peace. The Psalmist speaks of the wicked who had no bands in their death. That fact will not deliver them from the just judgment of God. After his death, the whole family removed from the place.

GOD'S WILL.

BY MRS. L. L. WARREN.

"The Lord gave, and the Lord hath taken away:
blessed be the name of the Lord."

'Tis morn; and through a cloudless sky,

In grandeur moves the orb of day;

An angel band is hovering nigh,

To call our lovely child away.

The parting kiss is printed now;

The farewell look at last is given;

And death's cold damps are on her brow—

She's nearing fast the rest of heaven.

Sweet child,—the struggle now is o'er;

Death hath so soon the conquest won!

Thou'lt greet us here on earth no more—

Thy Father claims again His own.

Oh! bitter anguish such as this,

I had hoped never would be mine;

Yet l the chastening rod will kiss,

And own the hand that smites Divine.

Rest, lovely form, in death's cold bed,

Until that bright, glad morn we see;

All is secure, since Christ hath said,

"Let little ones come unto me."

And when life's cares and griefs are o'er,

If we in love do all God's will,

We then shall clasp our dear once more,

As our own little Emma still.

Bay City.

The loss of a Christian's head hastens the reception of his crown.

THE WOODEN CROSS.

Some have thought the altar to mean the cross on which the body of Christ was crucified when he gave himself an offering for sin; but they are greatly deceived, for he also himself was the altar through which he offered himself; and this is one of the treasures of wisdom which are hid in him, and of which the world and antichrist are utterly ignorant.

The altar is always greater than the gift, and since the gift was the body and soul of Christ—for so saith the Scripture, "He gave himself for our sins"—the altar must be something else than a sorry bit of wood, or than the accursed tree.

Wherefore I will say to such, as one wiser than Solomon said to the Jews when they superstitiously magnified the gift, in counting it more honorable than the altar, "Ye fools and blind; for whether is greater, the gift, or the altar that sanctifieth the gift?"

If the altar be greater than the gift, and yet the gift so great a thing as the very humanity of Christ, can it—I will now direct my speech to the greatest fool—can that greater thing be the cross? Was the cross, the wooden cross, the cursed tree that some worship, greater than the gift, to wit, the sacrifice which Christ offered, when he gave himself for our sins? O idolatry! O blasphemy!

But what then was the altar?

The divine nature of Christ, that eternal Spirit, by and in the assistance of which "he offered himself without spot to God." "He through the eternal Spirit offered himself."

And it must be this, because, as was said, the altar is greater than the gift; but there is nothing but Christ's divine nature greater than his human. To be sure, a sorry bit of wood, a tree, the stock of a tree, is not.

It must be this, because the Scripture says plainly, the altar sanctifies the gift, that is, puts worth and virtue into it. But what is the tree, or the godhead of Christ, that put virtue and efficacy into this sacrifice that he offered to God for

us? If thou canst but count thy fingers, judge.

Let the tree then be the tree, the sacrifice the sacrifice, and the altar the altar; and let men have a care how, in their worship, they make altars upon which, as they pretend, they offer the body of Christ; and let them leave off foolishly to dote upon wood and the works of their hands.—*Bunyan*.

MARY CARPENTER.

BY M. F. D.

Is she dead? Long weeks she languished,
Wasted by disease and pain;
Vain the prayers of hearts that loved her,
Human art and skill were vain.

Is she dead? The church-bell's tolling,
Called unto the house of prayer,
Friends to look their last upon her,
Lying cold and pulseless there.

And the man of God said sadly,
"Earth to earth, and dust to dust;"
But with brighter prospect, pointed
To the rising of the just.

Is she dead? They've borne her marble,
Cold and senseless to the tomb,—
Laid it down beneath the lilies,
There to rest in silent gloom.

Is she dead? Ah, no, nor sleeping,
In that green and narrow bed,
Where they've laid the worn-out casket,
With summer flowers above its head.

But she heard her Master calling,
"Well done, good and faithful one:
Come up higher, where is waiting
What your faith and love have won."

And the raptured spirit gladly
Left its earthly house of clay,
And on wings of faith uprising,
Sought the realms of endless day.

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

SEARCH THE SCRIPTURES.

BY MISS EMMA J. SELLEW.

Bibles are published in such great numbers, and are so extensively circulated, that it seems as if no one could offer a reasonable excuse for not possessing one. There is no book of its size that can be bought at so low a price, and in many cities and villages they are distributed gratis to those who are not able to purchase them. But in almost every house, except those of the extreme poor, may be found the Word of God.

The Bible is rightly called *The Book*, the book of books or the best book. It has ever been acknowledged that it is the most wonderful book that was ever written. This is admitted even by infidels. Those who deny the divinity of Christ allow that he was the greatest Philosopher the world has ever known; and that the New Testament is a most glowing and interesting record of his life and deeds, with those of his immediate followers.

The Bible has been the almost constant study of the brightest intellects that ever shone upon the world. The wise men of every age and of every belief have deemed it worthy of their diligent perusal and profound study. Surely there is no book like it. Not only is it written in a style peculiar to itself, embracing the different kinds of composition and abounding in striking figures of speech, but the sentiments expressed, and the ideas brought forward, differ essentially from those of any other publication. Always fresh and new, it pleases while it instructs, and the desire to read it increases in proportion to the knowledge of its contents. The sacred volume in its variety of style seems suited to the tastes of all. The poetical books of the Old Testament must please those who are lovers of good poetry, while the Proverbs, beside their measure of verse, are rich in wise maxims and practical suggestions, and point out to all the path of rectitude.

In all literature there are no books so sublime in conception, so elegant in expression and so filled with poetical imagery as the prophetic books of the Old Testament. Thus, with all the books of the Old and New Testament, each in its own style surpasses. The Bible for its literary merits alone offers inducements to all to study it. Yet there are reasons which should have much greater weight with us. The Bible is the word of God. Through the sacred volume He speaks to us as truly as if our eyes beheld him and our ears heard his voice. He there shows us what He, as our Creator and preserver requires of us, and our relation to the King of kings is made manifest therein. In this book we find recorded the life and precepts of the Son of God; whom we are to take as our perfect pattern in all things, and who, by his words and deeds, set an example that all should endeavor to follow. Here we learn of the sufferings which the Saviour of the world endured for sinners,—of his ignominious death on the cross, and of his resurrection and glorious ascension, and we are thus enabled to realize, to a degree, the worth of immortal souls, and the love of God toward mankind. Were it not for the Bible we would be as blind men, groping in the dark in our endeavors to find the road that leads to God and heaven which is now made so plain that, "Wayfaring men though fools, need not err therein." It is true that the essential principles of Christianity are laid down so plainly and explicitly that none need fail to meet the conditions of salvation if they but *read* the word, but there are many glittering truths and precious lessons which are quite obscure and in order to find them one must carefully search for them.

Notwithstanding the fact, that a Bible is easily procured, that, as a literary production it surpasses all others, and that it is the only book of divine inspiration, few, comparatively, even read the Bible, and much less is the number of those who *study* it. In many families a beautifully bound Bible lies on the parlor center table, as a mere

ornament, while in the home of some the only Bible is a large old-fashioned one, which once belonged to the great-grandfather, and is now preserved as a relic. Its pages are scarcely ever opened to the light, but it lies almost forgotten and entirely neglected. Of those who make a practice of reading the Scriptures daily, doubtless not one in a hundred really search them. Some who appreciate the fact of its being "God's word, let the cares of this life, and the daily duties that devolve upon them, so fully occupy their time that but little, if any, is left for this important duty and pleasure. Most of our knowledge of God is derived from this book, and, as we continue to read it, this knowledge increases. Every Christian finds that prayer and the reading of the Scripture are the surest means of growth in grace, and every one who loves God must love the revelation of his will.—In conclusion we give the direct command in the Word; "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me."

UNKNOWN CURRENTS.

Among the many instructive lessons which a mind so disposed may learn at sea, that of self-examination is an impressive one. A soul on the voyage of life must know its motives, and its besetting sins and dangers. There are so many under-currents, of which, if a man be ignorant, let his sails and his helm be as they may, he will go to destruction. It is not enough that the ship's course be set right, and her helm kept steady. Sailing from Cuba, we thought we had gained on our course, one day, about sixty miles, but at the next observation found we had lost thirty.

It was an unknown current.

The ship had really been going forward with the wind, but going back likewise with the current. Under certain circumstances, unless such a current were taken into consideration in setting a ship's course, she would be wrecked, with ever so fair a wind.

So with the heart and its motives.

A man's course may seem to be set right, with a fair wind towards heaven, but what is the under-current, what is its direction? Which way is his inward existence moving? And how far may the needle in his compass be turned out of its course, by the concealed loadstone of self-interest?—*Cheever.*

CONTACT WITH JESUS.

"They took knowledge of them, that they had been with Jesus."—Acts iv. 13.

When friends return from the seaside after spending a holiday, how often may you detect, even before you are told, that they have been recruiting wasted energies in some healthful summer resort. There is a healthy glow on the cheek, and a new vigor thrown into life, by which you take knowledge of them.

It has sometimes occurred that you have met a friend after some temporary separation, and his manner, matter of conversation, style of action, have all been so different from his previous habits, that before the secret came out you have taken knowledge of him that in some blessed religious work he has had a mighty quickening.

Peter and John "had been with Jesus." What a recruiting of spiritual health! what a bracing up of spiritual powers! what a quickening for bold testimony did they receive! They came forth spiritual giants. With Jesus! Where is that? In heaven? In Jerusalem? In the house of prayer? O, it is anywhere that a simple, child-like disciple is found! We need not go into heaven, or into the grave! Christ is here, everywhere, *if we have hearts to appreciate His presence.* We know the presence of others by sight, we know the presence of flowers by smell; but we know the presence of Jesus by the spiritual instinct of a loving heart.—We may be with Him always. The heart of love feels His presence when the eyes of earthly men apprehend no special object of vision. With Him in the home—with Him in the street—with Him in business—with Him always.

The persecuting Jews saw that those two faithful men had been with Jesus; but they did not see another glorious truth—Jesus was ever there with his disciples, and sustained them throughout their tribulation.

"They took knowledge of them, that they had been with Jesus." Not only did they see that those two men were disciples of the Great Teacher, but in the unparalleled boldness of Peter and John, in the grace of their deportment, and wisdom of their utterances, they saw that these men had drunk into the spirit of their Master, and were reproducing again those heavenly virtues which in Him had excited their amazement.—*King's Highway.*

THE MOUNTAIN GORGE.

BY ADELAIDE STOUT.

A brooding, dark-winged terror,
Hung o'er my soul the while
I passed, at grey of morning,
A narrow, rock defile.

I journeyed swiftly onward,
Toward the distant west;
O'er the sharp peaks at even,
Soft, fleecy clouds found rest.

I gazed upon the picture,
That on my rapt eyes grew,
And from its varied beauty
My soul sweet teachings drew.

Oh, heart! the griefs of morning,
That, wedge-like, frowned on high,
Shall grow more faintly outlined
Upon the evening sky.

And if a soft, dark tracing
Of past griefs should remain,
Touched by the bow of sunset,
It may not waken pain;

For surely, life's sweet gloaming
Will dart its purple glow,
Until the shifting glory
Crowns every peak of snow.

What dignity it is to be a son of God.

EDITORIAL.

IN HOPE.

Do not think that you cannot do good only as you get sinners converted to God. This is to be the ultimate aim of our endeavors, but it is not always accomplished at once. The finest wheat raised is always sown in the fall. It springs up speedily, and looks beautiful and full of promise. Then comes the long, cold winter, and the field on which so much labor has been bestowed, and from which so much is expected, covered with snow, looks like all the other fields. One who knows nothing about farming, would be ready to say, "Your labor is lost. No plant can possibly survive such terrible freezing; and if it could, the great body of snow must smother every vestige of vitality." Its appearance in the spring would seem to make the prediction good. The leaf is frost-bitten and withered, and, except to an experienced eye, there is scarcely any sign of life. But the root remains, and the sunshine and the showers cause the stalks to spring up; the field is soon clothed with a beautiful green, and an abundant harvest often follows.

In like manner, we must sow the seeds of truth in hope. A child properly instructed in the religion of Christ, will soon give abundant evidence that the truth has taken effect. He loves to talk about the Bible, loves to pray, and eagerly inquires what will please and what will displease the Lord. The field looks promising. As he grows older, he begins to feel ashamed of any manifestations of his religious tendencies. Then follows a period of love of worldly pleasures—restraint becomes irksome, and the expression is often made, "I cannot see what harm there is in this." It looks as if all labor was lost. This is the winter season.

The realities of life begin to come on; the cup of sorrow is held to the lips; the shower of grace begins to fall, and gradually there are encouraging signs, a growing of spiritual life. The beginnings may be feeble enough—the growth almost im-

perceptible; but after awhile, there will be indications of an abundant harvest.

Ye godly mothers, never despair of the salvation of those for whom you have borne travail and sorrow—for whom you have wept and prayed. God answers prayer. He has a thousand ways to reach hearts that we little think of. When the prospect is most forbidding, look up, and with the eye of faith you may discern the cloud not bigger than a man's hand. The showers will come in their season—hard hearts will be melted, and souls will be saved. So labor on in hope.

EFFECTING REFORMS.

There are some persons *who love righteousness and hate iniquity*, who think it their duty to stay in ecclesiastical organizations which openly tolerate sin, for the purpose of effecting a reform. They have no intention to compromise. They do not wish to give their sanction to sin. They see plainly that Masonic religion is directly opposed to Christ's religion. They protest against it: but pay their money to support Masonic preachers. They believe it is wrong to sell the right to occupy a seat where the Gospel is preached; yet they pay pew-rents every year. They say that pride is fast rooting vitality out of the Church; yet their influence is given where pride abounds. They act on the principle that, *to reform an evil you must stay with the evil to be reformed.*

But when was a reform ever effected in this way? When was a temperance reformation ever effected by men who still hung around bar-rooms and saloons?—When was an apostate church ever reformed by men who maintained a good standing within its pale? We should learn from example. The Roman Catholic Church was reformed through the influence of Luther; but it was not until a rival denomination was organized. A great reform was effected in the English Church by the labors of Wesley; but it was through labors bestowed outside of the Church.

In every nation, he that feareth God and worketh righteousness is accepted of Him.—A soul determined to gain Heaven may

gain Heaven wherever his lot may be cast. God will find every grain of wheat at last, no matter how great may be the pile of chaff in which it is concealed. But we cannot afford to spend our lives in drawing water in a sieve;—to waste our energies in doing work which those over us are careful to see undone. Let us do something for God that will remain when we are gone.

Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built there-upon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.—1 Cor. ii. 13-15.

IN TRUST.

The failure which introduced the financial panic which has swept through the land, was occasioned by the cashier of a New York bank using the funds entrusted to his care, in speculations for his personal benefit. He doubtless felt the utmost confidence that his ventures would be successful, and that he would be able to replace the money used. But his calculations failed, and he was hurled at one blow from affluence to penury,—from a luxurious home, to the life of a fugitive, a criminal and an outcast. The probability is, that he intended no wrong. But he acted upon a wrong principle. *He used money entrusted to his care for a specific purpose as though it was his own.* This, in itself, is wrong. It is not rendered right even by a supposed certainty of being able duly to replace it. In human affairs, there is always uncertainty. Unexpected contingencies arise. What we feel sure of to-day, may become an impossibility to-morrow. A man of good reputation as a business man and a Christian, was entrusted with funds to buy a home for the widow of a friend. A purchase was made which was satisfactory in every respect. There was a mortgage on the place of a thousand dollars, which could remain. He had

money in his possession belonging to the widow to pay it. But instead of doing so, he used the money in his business, and assumed the mortgage. By giving the strongest assurances to the widow that he would attend to both interest and principal, he obtained her reluctant consent. He kept up the interest for some years, and then failed. The mortgage was unpaid, and the poor woman left to struggle with it as best she might.

But suppose there is an absolute certainty of our being able to replace money entrusted to us to pay for others. Still we have no right to use it ourselves. It was not lent to us. That was not the intention of the person who placed it in our care. We knew he had no such intention. If it was our intention to borrow the money, and repay it at our convenience by discharging the trust reposed in us, we should have obtained his consent at the time. If we accepted a trust which we did not intend to fulfil, we were guilty of both dishonesty and duplicity.

Preachers oftentimes embarrass themselves by using money handed them to pay for periodicals. They appear to have money, and so do not get that help from the society which they would if their real condition was apparent. Time flies swiftly—credit is not duly given—the door to temptation is opened, and the troubled subscriber begins to think that preacher or publisher, or perhaps both, are dishonest.

It is best to be particular in these matters. If money is handed you in trust by others, use it for the purpose specified.—Make a conscience of this point, and you will feel better in your soul, and will escape many a snare of the devil.

CONFERENCES.

We have just returned from attending the annual sessions of five of the Free Methodist Conferences. We found in all, the work in a prosperous, healthy, growing condition. In this age of compromise, when the difference between the Church and the world is so small as to be nearly

imperceptible, the wonder is that any church can maintain a denominational existence, which insists that its members shall not stand connected with any secret societies, that they shall dress plain, not indulge in the use of tobacco, allow no seats in their houses of worship to be rented or sold, nor permit any appeals to be made to pride or the love of pleasure to raise funds for the promotion of the cause of Christ. But this Church not only stands, but it is spreading quite as rapidly as is consistent with a healthy growth. And what is quite remarkable, it makes most progress where its peculiar principles are insisted upon with the greatest tenacity, and the work promoted is most radical and thorough.

Steps were taken for the formation of two new Conferences. A preacher, the Rev. G. W. Humphrey, and his family, were sent to California for the purpose of planting churches on the Pacific coast.

On all sides the fields are white unto the harvest. The masses are practically excluded from the costly churches, and there is a great want in all this country for those who will preach the Gospel to the poor in its purity and power.

RELIABLE.

God is reliable. He never disappoints expectations that He creates. Every promise that He has made is sure—more to be depended upon than the rising of the sun, or the succession of the seasons. St. James says, that *with him there is no variableness, neither shadow of turning.*

Men are uncertain; their solemn vows are often disregarded, their firmest resolutions are like a rope of sand; but God is in one mind, and never changes. The foundations of the earth shall be dissolved, the elements shall melt with fervid heat, but He abides the same forever. His every word shall be fulfilled, and His promise shall stand firmer than the pillars of Heaven.

Just in proportion as a fallen man becomes a *partaker of the Divine nature*, does he, too, become reliable. In an emergency he can be depended upon for all that is to

be expected from a human being. His word is worth all it calls for. This is equally true in secular and in religious matters. One restored to the image of God is, in all business matters, thoroughly honest, and faithful to his engagements. If he is carrying on business himself, he meets his promises at the stipulated time, and you do not have to pay for his work twice—once in running for it, and again in money. If he is in another's employ, he makes his employer's interests his own, and works just as faithfully in his absence as in his presence. Even worldly men soon learn to place confidence in one who bears in his whole life the image of the heavenly. Such a man meets his religious duties with fidelity and promptness. He sustains the social means of grace, and is always ready to help the distressed, to reprove the wicked, and to pray for the penitent.

DEDICATION.

At Greigsville, Livingston Co., N. Y., we dedicated a Free Church to the worship of God on Saturday, the 25th ult. It is a plain, neat, convenient edifice, every way comfortable, and sufficiently large to meet the wants of the community. The presence of the Lord was manifested from the commencement to the close of the services. The people had a mind to give—about \$650 were contributed, and the society placed, financially, in easy circumstances. A revival spirit prevailed, and they are expecting to see the salvation of souls.

NEW SUBSCRIBERS.

Now is the time to procure new subscribers for this magazine. To those who commence now, we will send the November and December numbers FREE while the supply lasts. So do not wait. Send on as many new names as you can. We promise to give you unadulterated, Gospel truth. Send it to your friends. For a very small sum, you can thus preach the Gospel to a family for a year. We want our subscription list greatly enlarged for another year. Will you help us in this matter?

CORRESPONDENCE.

LOVE FEAST.

W. W. HULET.—I love the Love Feast, both in the *Earnest Christian* and in the public meeting. I love to hear and read how the Lord is dealing with his people, and I love to tell what God has done and is doing for me. Glory to God! He has brought me to this—praise his name! I “love the Lord with all my might, mind and strength, and my neighbor as myself.” Jesus saves soul and body. I love to meet the pilgrims, and call them my nearest and dearest relation, brothers and sisters. I feel full of the love of God to-night.—“Praise the Lord, O my soul. Glory hallelujah!” Amen—praise God! He fills my cup full, yes and running over, so that I have to lay down my pen and shout, *Glory to God!* Amen—Jesus, let the blessings come. The Lord fills me so full of His love, that I do not care what the world says about me; only give me Jesus, and I am satisfied. Well, blessed be God, the farther I run in the narrow way, the better I love it and the pilgrims too. Praise God! I was at the F. M. camp-meeting near Nora Springs, that commenced on the 3d of July, and the Lord blessed me wonderfully. I do not feel a bit discouraged; I feel that I am growing in grace day by day. I love Jesus more and more, and He does me—praise God! I am owned and accepted by him; what a glorious thought! How it cheers my soul to think of having the favor of an Almighty Being, able to make my enemies my footstool. But—glory to God!—I want to see them saved. I ask the prayers of all who read this and have faith in God. Remember me as working for God by Jesus’ help. I have enlisted for life, and death is the penalty for deserters. I love Jesus so well, and He does me, that I do not want to desert.—Glory to God! I am going through in the narrow way. It is a sure thing, because Jesus has promised me His help, and I praise Him for it. My last words now, and I trust will ever be, *Glory to God!*

Mason City, Iowa.

WM. BLAGDEN.—My testimony is, that Jesus saves me, just now, from all sin.—Glory to God for free and full salvation! It turns our feet from going down the broad road of misery, and sets us going for the blessed Jesus, my Lord and my God. I feel the blood just now as I write. The Lord let great light shine on my soul at the Coopersville camp-meeting, and by His grace I will walk in it. Though the way be rough, I will serve Him. I find that the great waves of glory do not roll over much ground. I do love Jesus—glory to the Lamb!

Stebbinsville, Mich.

CHARLES RIDELL.—Dear brethren and sisters: As my wife and I have added a few names to Bro. Roberts’ good and faithful pamphlet, I therefore deem it meet to ask all who are acquainted with us and our name, to continue the *Earnest Christian* for the coming year. Have we not gathered good and rich fruit from its pages? Truly we have. Oh, do let us aid so good a cause. As for me, I need money away out here as well as other people. But let us see God’s cause prosper first. The *Earnest Christian* bears just the message we need out in the far west. Well does the farmer rejoice as he looks upon his fields waving with golden grain. But alas! this will not suffice. Let us see the *Earnest Christian* visit each one of us again, and God will more than bless its pages. Glory to God! let us move on.

Grand Island, Neb.

WILLIAM HALE.—I love the cause of Christ; it has done much for me. It has kept me from many a danger. To-day I stand as a witness for Jesus. The cross of Christ I’ll cherish. I shall hold up the blood-stained banner while I live, God being my helper.

Albany, N. Y.

E. SHAW.—I feel salvation in my soul this morning—glory to God! He saves and keeps me with an everlasting salvation. Praise His holy name!

Tarr Farm, Pa.