

THE EARNEST CHRISTIAN AND GOLDEN RULE.

VOL. XXVI.

DECEMBER, 1873.

No. 6.

ATTRIBUTES OF HOLINESS.

BY REV. B. T. ROBERTS.

LOVE.—There can be no such thing as Christian holiness without supreme love to God. This is its very substance. It may be summed up in this. A being possessed of the proper intelligence, and actuated at all times by supreme love to God, would never be wanting in any duty. Every obligation would be fulfilled. THE GREAT COMMANDMENT is, *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.*—Matt. xxii. 37. A failure here involves failure everywhere. Who is pleased with professions of love when convinced that the affection is wanting? So Christ assures us that acts of devotion are unutterably loathsome unless they spring from love. *So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.*—Rev. iii. 16.

Love to God does not differ in its nature from love to our fellows. The more pure are our conceptions of the object of our affections, the more exalted is the sentiment. God is infinite in all the wonderful attributes of His nature; and hence, love to Him is the most exalted and ennobling affection of which the human mind is capable. It includes delight in Him, desire to enjoy

His presence and His approbation, and a determination to do His will. *For this is the love of God, that we keep His commandments.*—1 Jno. v. 3.

It is manifested by a desire to please Him. Anything which we feel satisfied will be pleasing to God, we are anxious to do, although it may imply pain-taking and self-denial. David's men loved him; and when he expressed a longing for water from a well which was within the lines of the enemy, and carefully guarded, they sallied forth, and sword in hand, obtained it at the risk of their lives. So one who truly loves God, will rejoice at any intimation of his ability to perform any service acceptable to Him. Many of the martyrs went rejoicing to the stake, because an opportunity was given them to demonstrate to the world that the love of God is stronger than the love of life. He who chooses a religious service because, instead of its being attended with any serious interference with his love of ease, and of worldly pleasures, and of worldly popularity, it will add to his reputation among men, is utterly wanting in the very first element of a holy character. Unless our first aim is to please God, we need inquire no farther. There is a fundamental lack. She who puts on apparel to please men rather than God, should make no pretensions whatever to sanctity. There

can be none. To profess it is absurd.

He who truly loves God will honestly and carefully endeavor to ascertain His will. *O how I love thy law! it is my meditation all the day.*—Ps. cxix. 97. And again, *Thy word have I hid in mine heart, that I might not sin against thee. I have rejoiced in the way of thy testimonies, as much as in all riches. I will meditate in thy precepts, and have respect unto thy ways.*—Ps. cxix. 11, 14, 15. This is the language of one who loves God. He studies the Bible—not as a literary critic, but with a sincere desire to know the will of God concerning him. There was never a saint who did not love the word of God. The knowledge that a holy person desires above all other, is a knowledge of God's will. So he studies the sacred writings—not to establish a doctrine or prove a disputed point; but to really find out what God requires of him. He would not pervert it, nor make it bend to his carnal wishes; but he searches it that he may know what God commands and what He forbids. He tests his experience and his life by the word; and does not make the word bend to his convenience or his prejudices. But let one lose the love of God out of his heart, and the relish for the Bible is gone. It is generally neglected. If read, as it may be when the light becomes darkness, it is that its meaning may be perverted so as to form an excuse for an unholy life. There are many now, as in the Apostle's day, who handle the word of God deceitfully.

A holy person has his ear open to the voice of God in the soul. There is a still, small voice, that one who loves God does not fail to hear. He who formed the ear can speak to the ear. In many things respecting which the

word of God is silent, or speaks only in general terms, we need specific directions by the Holy Spirit. *As many as are led by the Spirit of God they are the sons of God.* If we love God, we delight to hear Him speak to us. Even if reproof is given, we rejoice to hear it. We are glad to listen even to the warnings that our Heavenly Father gives. But his voice of approbation compensates a thousand times for any hardships we may have undergone, or any sacrifices we may have made. In whatever way God speaks, or whatever may be the import of His message, He always finds in those who love Him attentive listeners. They are so thankful for the condescension showed that they listen with the utmost reverence and attention. In their hearts they say, *Speak, Lord, for thy servant heareth.*

The truly devout also take delight in ascertaining the will of God as shown in the physical laws by which our bodies and other material substances are governed. A lover of God is likely to be a lover of nature.

If we love God we have a high relish for that preaching and that reading which most plainly discloses, and most strongly enforces the will of God. We try those who say they are apostles. It was to embodied spirits,—to preachers and teachers of the Gospel—that the Apostle refers when he says, *Beloved, believe not every spirit, but try the spirits whether they are of God:* for he assigns as a reason, *because many false prophets are gone out into the world.*—1 John, iv. 1. We shall hear and support preachers—not because they are talented or eloquent—but because they speak the word of God faithfully. This will be to us of prime importance. No amount of polished oratory will be accepted as a

substitute for fidelity to God. A holy person cannot give encouragement to compromisers and trimmers. He cannot bid them God-speed who bring another Gospel. He does not help false prophets—no matter how smoothly they may prophesy—no matter though they may belong to his own denomination—by giving them his presence and his money. This, again, will make trouble. But holiness, in a sinful world, has always been a troublesome thing. It is so because it is holiness.

Again, if we love God we shall manifest it by unquestioning obedience to all His commands. There can be no real love to God without the spirit of obedience. Our Saviour makes obedience the test of love. *He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him.* This is clear and conclusive. Professions of love to God, when attended by manifest disobedience to His commands, show how easy it is to be deceived.—Christ cannot be mistaken; but the most intelligent among us may be very much out of the way; especially in the opinion which we entertain of our own state of grace. We are safe only as we measure ourselves by the standard which God gives. And He repeatedly gives obedience as the test of love.

We must have respect to all of His commands. It will not do for us to make choice of those which it is fashionable to obey, and disregard those that are commonly disregarded. Such a course would prove that we are the slaves of fashion, instead of being the servants of God. This was what brought upon the Pharisees the severest denunciations the Saviour ever uttered.

Finally, he who loves God has a spirit of devotion. He loves the worship of God, secret, social and public. The saints have always been a praying people. They talk a great deal to God. If they cannot use the enticing words of man's wisdom, they can plead before the throne with *groanings that cannot be uttered*, and their prayers avail. They know that they have the things they ask for. They love the mercy-seat.—Those who have been mighty on earth for God, were mighty in prayer. David was a valiant warrior; but his fiercest battles were fought out in his closet. Elijah was too strong for his king, had power over the elements, and openly conquered death, because he was all-prevalent in prayer.

Prayer answered turns to praise.—Hence one who loves God delights in His praises. With the Psalmist he says, *I will bless the Lord at all times; His praise shall continually be in my mouth.*—Ps. xxxiv. 1. See how full the Psalms are of the praises of God. In the New Testament, we are commanded to *rejoice in the Lord always*. Now if we love God, we shall delight to do this. We would as soon think of hiring others to eat our necessary food for us, as to hire them to praise God for us while our own tongues are silent. A holy people will never employ others to worship God for them! Never!—Acts of worship performed by the ungodly or indifferent, even though they be done decently and in order, and paid for by the church, are but open mockery and not worship. Mere sound, though it be pleasant to the ear, is not worship. *God is a Spirit: and they that worship Him must worship Him in spirit and in truth.*

FOLLOWING THE LAMB.

BY REV. T. S. LA DUE.

"These are they which follow the Lamb whithersoever he goeth."—Rev. xiv. 4. The Lamb, then, leads, and does not drive. Forced service has no virtue. The Lord by his terrors may alarm and thus persuade men, but even He cannot force allegiance; for the very essence of loyal service is love, and no one can be driven to love. Divine service is voluntary. If Immanuel is your King, not swaying the "rod of iron," but holding out the golden sceptre, it is because you elect Him. And Oh, the nobility of this prerogative of moral suffrage! Oh, the might and grandeur of this free-will, this arbiter of eternal destiny, lifting the soul up to heaven, or thrusting it down to hell!

The Lamb leads, He says, "come unto me;" and, "if any man will come after me, let him deny himself, and take up his cross and follow me;" and to those who obey, He will at last say, "Come, ye blessed, inherit the everlasting kingdom," "ye have followed me through time, now follow me through the gates of pearl, into the eternal city, and up to my Throne." And to those who will not follow Him in time, He will cease to say "come," and will say, "Go, depart from me ye cursed, ye would not follow the Lamb, but Satan, and now ye may continue to follow him, even down to his own place."

Satan would drive Christ's flock, or impel and push, and then, whether they yield, or not, crush and torment them. Satan drives through banks of fog, where all is confusion and distress; the Lamb leads along the path which shineth more and more. The Lamb, or Spirit, is grieved by refusal to follow Him, and the conscience-smitten soul feels grieved and melted, rather than tormented.

They that follow the Lamb whithersoever he goeth, have perfect conviction that they are impotent to lead themselves. This inability is plainly taught. "Lean not to thine own understanding,

but trust in the Lord," or follow the Lamb "with all thine heart."

"The natural man receiveth not the things of the Spirit of God, neither can he know them." "I thank thee, Oh Father, Lord of heaven and earth, because thou hast hid these things from the wise and the prudent."

How weak-minded to plan our own ways! We are to obey, not give orders, to follow, not lead our Lord. "It is not in man that walketh to direct his steps."

They that follow the Lamb whithersoever he goeth, have perfect confidence that He is able and willing to lead. He says, "I will never leave thee, nor forsake thee." "Lo I am with thee always." If He were on earth in the flesh, we would love, like Mary, to sit at his feet and learn of Him; or, like John, to lean upon His breast and drink in his counsel; but it is more expedient for us that He has gone away, for now He has sent the Comforter, who can be with the saints at all times and in all places; and who can take of the things of Christ and reveal them unto us as no being incarnate can. Through the Spirit we can have clearer views of the Lamb than Mary had while looking up into his loving eyes, and we can feel more of the affection of his heart than John when he felt its beating, and we can be led by him more perfectly than were the apostles before Pentecost.

Following the Lamb whithersoever he goeth, leads to crucifixion of self. He says, "If any man will come after me let him deny himself." Self has no affinity for Jesus. He and the carnal mind are in pointed and perpetual antagonism. He, in leading, will tolerate no dictation from the "old Adam."—We must be converted and become as little children, and not walk by carnal reasonings, but be led by our Elder Brother. Every thought and imagination must be cast down.

Following the Lamb whithersoever he goeth, leads to separation from the world. He says, "My kingdom is not of this world." To be in the kingdom, is to be with the King; for the presence of the kingdom is the King, and as the

kingdom of Christ is not of the world, to be in it and with the King is to be not in or of the world. We are with the King when we follow Him. He walks right away from the world, from its spirit and customs. The world will not follow him, and, therefore, those who do, leave the world.

Following the Lamb leads to conflict with the world. More than mere separation is required; more than mere self-defence; more than a bare holding up of the image of virtue. Some retort, "I preach a positive religion, I dwell not on the negative side in morals, but hold up a symmetrical holiness. * I say everything about virtue, and but little or nothing about vice." This philosophy will do so far as it is not born of a man-pleasing and fearing spirit. But the Bible is most positively negative in many, if not most of its teachings—Moses and the prophets openly and terribly mentioned sins. All of the commandments, except one, are negative; eight of them beginning, "Thou shalt not." The Scriptures declare man to be totally depraved and negative in goodness, and their teachings are shaped in large degree to this premise. Sin must be stripped of its seductive delusions, and its hideousness revealed. Fault finders we must be, like the Saviour and the apostles grappling with the sins which stand before us in our generation. The Lamb leads to battle—"I came not to bring peace, but a sword."

I will follow the Lamb, whithersoever he goeth, willingly, "and when he putteth forth his own sheep, they follow him; for they know his voice." I have no doubt. My soul is a choir chanting, "The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures; he *leadeth* me beside the still waters." I will follow Him willingly, for it will save much darkness and distress. "The willing and obedient eat the *good* of the land;" others may eat, but not the good. He leads in a way in which multitudes of the best have gone—"The way the holy prophets went." As I look down, I see the footprints of Enoch, and Abraham, and

Paul and Wesley, and as I look up, I see at the end "sweet fields all dressed in living green, and rivers of delight."

I will follow near at hand. Peter followed afar off and became so weak that a poor girl pushed him over. Those on the way to Emmaus walked by his side, and their hearts burned. We need Him near, that we may feel the magnetism of his presence. Some charge us with magnetizing people, —this is a mistake, but we desire to be magnetized by Jesus. He *delights to be in certain places*, as the closet, at the family altar, the prayer and class meetings, and sanctuary. I will follow him there. "I have set the Lord always before me, because he is at my right hand: I shall not be moved."

They that follow the Lamb whithersoever he goeth, are sometimes led in open and great triumph. Witness Joseph, the Hebrew children, Daniel, Job, Noah, the disciples on the day of Pentecost, and Luther. But such triumph comes after enduring hardness as good soldiers. Joseph stepped up by the side of Pharaoh on the throne, from a pit, and from slavery and a prison. The Hebrews marched to their triumph through the fire; Daniel through the den; Job's last and most blessed days, emerged from an awful night; Noah looked triumphantly from the ark's window on a world of enemies, shrieking and drowning, after enduring their evil manners one hundred and twenty years. Pentecost was the glorious blossom of the bloody Tree, and of days of continued and accordant prayer and supplication. Luther's face shone at Worms, because it had been wrung with anguish and washed with tears in his dire conflict, the night before, with the powers of darkness.

Often when they who follow the Lamb are led by him in high triumph in their own spirits, and in the estimation of saints, they appear contemptible in the eyes of the children of the world. David danced with all his might before the Lord, and the Lord blessed him; but Michal despised him in her heart. Pentecost was the inauguration day of the

grandest of kingdoms, and its demonstrations the fulfillment of one of the grandest of prophecies, and three thousand attested its Divinity, but others mocking, scouted it as a drunken rout.

Following the Lamb leads to fields of labor. Jesus on earth, in the flesh, was a great worker; and Jesus on earth, in the Spirit, is a great worker. "This is the True Light which lighteneth every man that cometh into the world." What a work! That truly splendid and reliable book, "Science and the Bible," says that the total number of human beings who have existed in this world, is computed to be the astonishing multitude of thirty-six quadrillions, six hundred and twenty-seven trillions, eight hundred and forty-three billions, two hundred and seventy-five millions.—Half of these, over fifteen quadrillions, have, probably, lived to years of accountability, and each one and all of the mighty sum have been lightened for a life time, and times without number, by the True Light. And we need not be startled at this, for He could just as easily lighten ten, yea ten thousand times as many; for He says, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." Think of the work of conviction He has performed to-day among the thousand millions of earth's present population! Surely He goeth about doing good; and so do they who follow Him whithersoever he goeth, that is, as He leads and directs.

Following the Lamb leads to suffering. He has not hinted at suffering, but declared and uncovered it. The inscription over the gate of the narrow way is, "Deny thyself, take up thy cross." "In the world ye shall have tribulation."

We follow a Lamb, remember, not some being, great and noble in the estimation of men; not a lion, or a horse, but a sheep, counted weak, silly, inferior. We shall be led like a lamb to the slaughter.

Jesus suffered before us, we are only treading in his foot steps then. We

have the help flowing from the inspiration of his example. How saintly example cheers! When I see the mighty army of martyrs, sixty millions strong, the flower of Zion's chivalry, march shouting through a hundred different kinds of torture to the glory world, methinks I feel sixty millions of arms, all nerved by the Everlasting arms, underneath me.

We, in suffering, are helped by the inspiration of his sympathy. He is a High Priest, touched with the feelings of our infirmities. No matter what trials in the way, He has passed before and taken the sting, and now He takes us by the hand and says, "Let not your hearts be troubled, in all thy afflictions I am afflicted, and I, the angel of Jehovah's presence, am with thee."

We, in following the Lamb in the path of suffering, have the inspiration of his heroism in suffering. He feared and shunned it not when it stood in the path of duty. He says, "I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting." His suffering was voluntary then; truly "He made himself of no reputation." He, who for their smiting could braid the stars into a scourge and lash his smiters to the depths of the pit: He who, for their plucking could cover their countenances with everlasting shame and contempt: He, who for their spitting could dash in their faces the lava of the lake which burneth with fire and brimstone, voluntarily, meekly, heroically suffered for us; and we will follow this Lamb whithersoever He goeth, even to the filling up that which is behind of the afflictions of Christ.

We, in following the Lamb, have his help as the ever present and Almighty Conqueror. Before He ascended, while his disciples were mourning, while Peter said, "Oh, Master, wilt thou leave us?" and John, "Oh, Brother beloved, must thou go away?" and she who washed his feet with her tears and wiped them with the hairs of her head, looked up into his loving face, and said, "Oh, Rabboni, our hearts will break:" then

He said, "It is expedient, for if I go not away the Comforter will not come." And when He went up the Comforter did come, and this Comforter is Himself in the Spirit; Himself with us always, and when we suffer for His sake, when we clasp our arms around the cross, a strange glory comes out of it and fills us; for behind the cross is Jesus, and in clasping it we clasp Him.

He who said, "Satan cometh and findeth nothing in me:" He whose eye saw the Prince of darkness fall like lightning from Heaven: He who chained Lucifer to the chariot wheels of victory: He who proved Himself King over all, by vanquishing the last enemy Death, when He delivered his own lifeless body from his dark dominion, and then ascended the ladder more glorious than that Jacob saw, and passed through the everlasting doors, while all Heaven shouted, "The King of glory, The Lord strong and mighty, the Lord strong in battle." He is ever with his people, in all their sufferings bringing them off more than conquerors, and transmuting what seems the base metal of affliction into the fine gold of eternal glory.

Finally, following the Lamb leads to the most exalted place in the universe, to the highest place in the highest place. He finds us in the "horrible pit," He calls, and we arise and follow Him; follow Him through life, through the Valley, Oh, how near he is there, through the gates of the City, up to the Mount of God, "above, far above all principality and power," up to the Throne, and there we sit down among the overcomers. Now, Pilgrim, look down to the pit from whence you were digged: look again, can your eye measure the awful distance? Now look at the Throne on which you sit, and then look up into the face of Him who sitteth there with you. He, He has led you all the way, and you have gained the glorious, blissful height because you have followed the Lamb.

I believe the shortest catechism is to love God and your neighbor and mind your own business.

ON SECRET SOCIETIES.

BY REV. J. A. WILSON.

We are fully convinced of the anti-christian character and tendency of secret societies; especially of Freemasonry and Odd-fellowship—the two leading orders. The anti-christian character and tendency of these societies appears.

1st. In the oaths taken. Whatever may be said in favor of taking oaths with a view of securing the ends of justice, no reasonable excuse can be offered for taking them out of the usual course of law; and no intelligent person will deny that the oaths taken by Freemasons are extra-judicial, and, therefore, they amount to a plain violation of that clause in the moral law which makes it a crime to take the name of the Lord in vain. As neither the ends of good government nor justice demand these oaths, they are uncalled for; and they who take them disregard the admonitions of the Saviour. "Let your communication be yea, yea, nay, nay: for whatsoever is more than these cometh of evil." The Odd fellow takes no oath, but pledges his sacred honor to perform the obligation taken, which is considered as binding as an oath, and sufficiently strong to answer all the purposes of the order. The anti-christian character and tendency of Masonry appears.

2d. In the hasty manner in which the candidate takes the oaths and obligations imposed by the lodge. The general spirit of the Christian religion teaches the importance of acting with caution and deliberation. Who does not disapprove of the hasty conduct of Jephthah and Herod? Masonry requires the candidate to take a solemn oath to keep all the secrets of the fraternity which may be communicated to him, and this before being informed of them. Thus he places himself where he is liable at any moment to be brought into circumstances which will compel him either to violate his Masonic obligations or law and justice. Such rash oaths are condemned by God's word. See Lev. v. 4-5: "Or if a soul swear, pronouncing with his

lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these. And it shall be when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing." Herod took a rash oath, and in order to its proper observance, an innocent victim, in the person of John the Baptist, was sacrificed. The hasty oath taken by Jephthah resulted in the sacrifice of his only child. Foreseeing the evils resulting from such oaths, the precept was given by them of old: "Thou shalt not forswear thyself, but perform unto the Lord thine oaths."

In the 3d place, the anti-christian character and tendency of Masonry appears in the evil nature of the oaths administered. These oaths are evil in themselves, because, just so far as they are observed according to the letter, they directly or indirectly, defeat the ends of justice. The following clause is found in the obligation of a Master Mason: "Furthermore do I promise and swear, that a Master Mason's secrets, given to me as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, when communicated to me, murder and treason excepted, and they left to my own election." [See *Light on Masonry*, by Elder David Bernard, page 75.]

All we wish to say in regard to this clause is this: If it is not intended to obligate Masons to conceal each other's crimes, and thus defeat the ends of justice, we see no reason for excepting murder and treason. In the Royal Arch degree no exceptions are made. [See Bernard's *Light on Masonry*, page 142.] Another clause in the obligations of a Master Mason binds him to apprise a brother Master Mason of approaching danger, if in his power.

Every Odd-fellow on taking the second, or Covenant degree, binds himself to warn a brother Odd-fellow "of approaching danger, whether it be from his own imprudence, or from the evil designs of others, or from some accidental cause."

Many Odd-fellows, who having endangered their personal liberty by trespassing upon the rights of others, have heard Jonathan crying out to the lad, "Behold the arrows are beyond thee," and, in imitation of David, hid themselves in the field till the danger was passed.

And we have but too much reason for believing that more than one Mason, as the result of Master Masons being obliged to warn a brother Master Mason of approaching danger, if in his power, has eluded the pursuit of the officers of the law; and thus the ends of justice have been defeated. This, we believe, explains the reason why it is impossible to bring those to justice who took part in kidnapping and murdering the ill-fated William Morgan. Says Mr. Finney: "The courts of justice found themselves entirely unable to make any headway against the widespread conspiracy that was formed among Masons in respect to this matter."

We see the anti-christian character and tendency of Masonry in the fourth place, in the partiality which Masons are bound by solemn oaths to show in favor of each other. The following clauses are found in the obligations of a Master Mason:

"Furthermore do I promise and swear that I will not wrong this lodge, nor a brother of this degree, to the value of one cent myself, nor suffer it to be done by others if in my power to prevent it. Furthermore do I promise and swear, that I will not speak evil of a brother Master Mason, neither behind his back nor before his face, but will apprise him of approaching danger, if in my power. Furthermore do I promise and swear, that I will not violate the chastity of a Master Mason's wife, sister, mother, or daughter, I knowing them to be such, nor suffer it to be done by others, if in my power to prevent it."

If this obligation is not intended to give a Mason license to violate the chastity of the wives and daughters of those who are not Master Masons, it certainly has that appearance. We take the lib-

erty to ask those who claim that Masonry teaches morality, why such distinctions are made between the wives and daughters of Master Masons and those who are not? Does Masonry intend to introduce a new standard of morality? The gospel requires us to protect virtue and punish crime, regardless of cliques, and parties, and family relations. Is it not quite plain to men of intelligence, that the chief benefit that Masons expect to derive from being connected with the lodge, arises from the partiality which one Mason is solemnly obligated to show in favor of another? Hence, the following clause is found in the obligation of a Royal Arch Mason: "Furthermore do I promise and swear, that I will aid and assist a companion R. A. Mason when engaged in any difficulty; and espouse his cause so far as to extricate him from the same, if in my power, whether he be right or wrong. Also, that I will promote a companion R. A. Mason's political preferment in preference to another of equal qualifications." In some chapters this latter clause is left out of the obligation. [See *Light on Masonry*, page 142.] Men, informed in regard to political affairs, well know that secretism governs our nation this hour, and is largely responsible for the corruptions that abound in our state assemblies and railroad corporations.

In no way does the anti christian tendency of Masonry appear in a more marked degree than in the improper partiality which it requires Masons to show in favor of each other. But what is the teaching of the gospel? Says Paul to Timothy: "I charge thee before God and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality." James says: "The wisdom that is from above is without partiality and without hypocrisy." How applicable to all adhering Masons are the words of the Lord spoken by the prophet Malachi: "But ye departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of Hosts. Therefore

have I made you contemptible and base before all the people according as ye have not kept my ways, but have been partial in the law."

The anti-christian character and tendency of Secretism appears, lastly, in the efforts of the lodge to promote an unscriptural union. Piety is not a condition of admission into the lodge. The Jew, who rejects Christ as an impostor, and the Deist, who openly denies the inspiration of the Scriptures, are as freely admitted to the lodge and the mysteries of the craft, as members of the Christian church. All stand on the same platform, they "meet on the level and part on the square." These are brought into fraternal fellowship—into a fellowship cemented by the most solemn obligations, and enforced by penalties so horrid, that the bare thought of them is sufficient to shock humanity. Thus these secret orders are seeking to unite elements which ought to be separated. Says Paul, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will be in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." How different is the teaching of Masonry!

Says Mr. Preston, one of the writers and defenders of the order; "The universal principles of the art unite in one indissoluble band of affection, men of the most distant lands, of the most distant countries and of the most contradictory opinions." [See *Stearns on Masonry*, page 30.] Having cut loose from gospel rules and regulations, the fraternity feel at liberty to be guided in their

movements by the liberal law of expediency.

They are all things to all men as best suits the interests of the craft. "In a Christian country it professes to receive Christianity as a true religion; in Mohammedan countries it receives the Koran as teaching the true religion; in heathen countries it receives the sacred books as of as much authority as that which is claimed in Christian countries for the Bible."

Mr. Bradley says, "We leave every member to choose and support those principles of religion, and those forms of government which appear consistent to his views. "As a Mason, you are to study the moral law, as contained in the sacred code, the Bible; and in countries where that book is not known, what ever is understood to contain the will or law of God."

Is it not plain that Masons are expected to embrace the predominant religion, whatever it may be? Says Mr. Finney, "Freemasonry is a system of gross hypocrisy. It professes to be a saving institution, and promises salvation to those who keep its oaths and conform to its ancient usages. It also professes to be entirely consistent with the Christian religion. And this it does while it embraces, as good and acceptable Masons, hundreds of thousands who abhor Christianity, and scoff at the Bible and everything the Bible regards as sacred." Yet, in the face of all the facts before us, Masons often tell us that a man cannot be a good Mason without being a Christian. I would ask all who set up this claim, "If true piety is a condition of becoming a good Mason, why is it not made a condition of admission into the lodge? Why is the poor cable-towed candidate in his initiation, while kneeling on his left knee, his left hand put under the Holy Bible, square and compass, and the right hand on them, assured by the Worshipful Master that the solemn oath or obligation he is about taking upon himself is neither to affect his religion nor politics?"

Why is not some intimation given in the lectures on the 1st degree of Mason-

ry that the candidate should only expect to advance in the degrees and mysteries of the craft as his false notions concerning the Christian religion shall be corrected, and he advanced in the divine life? Men of intelligence know that the lodge is the wrong place to go to receive instruction in regard to religion. No discussions are allowed on either politics or religion. Indeed all that intelligent Masons claim for the lodge is morality; and it is plain to well informed men that the standard of morality exhibited by the lodge is as far below the Bible standard, as hell is below heaven.

How can a Christian man enter the lodge in search of light, receive the obligations imposed, and adhere to them, and remain a Christian?

He can no more retain his Christian character, than an honest man his principles of honesty and engage in highway robbery. Who can take such horrible oaths as Masons take, and then call upon God to help him in the performance of the promise made, or punish him if he fails to fulfil the obligation? Who feels at liberty to say that a Christian man can be justified in taking an oath, which enslaves the conscience, and surrenders the right of private judgment?

The Christian who enters the lodge, and adheres to his Masonic obligations, goes back into the world from whence he came—his light has become darkness—his hope of heaven and eternal life rests upon the sand, which the floods of divine wrath will soon sweep away.

In conclusion we remark, that as the Christian religion and secretism are antagonistic elements, it is impossible to harmonize them—and therefore it is highly proper to make non-connection with secret societies a condition of church fellowship.

There must, of necessity, be an irrepressible conflict between righteousness and unrighteousness. Let us get armed for the conflict; the day of battle is at hand. Gather your strength, strike to kill; have no pity for the sin—but deal tenderly with them who have been led away and deceived by the lodge.—

While we give no quarters to the evils of secretism, let us weep over the transgressor; for many fail to see the wrong connected with these things because they are blinded by the god of this world.

THE WORD OF TESTIMONY.

I.—IT IS GOD'S INTENTION TO SANCTIFY HIS PEOPLE WHOLLY.—This was the object of Christ's death.

1 Thess. iv. 3. "For this is the will of God, even your sanctification."

Gal. i. 4. "Who gave himself for our sins, that he might deliver us from this present world, according to the will of God and our Father."

Ephes. v. 25-27. "Even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself, a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

Titus ii. 14. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works."

John xvii. 15, 17, 20-23. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. Sanctify them through thy truth: thy word is truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou has sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me."

Matt. i. 21. "And thou shalt call his name Jesus; for he shall save his people from their sins."

1 Pet. ii. 24. "Who his own self bare our sins in his own body on the

tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."

Matt. vi. 10. "Thy will be done in earth as it is done in heaven."

Rom. viii. 3, 4. "For what the law could not do, in that it was weak through the flesh, God, sending his own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

II.—GOD IS ABLE TO DO IT.—The blood of Christ is of sufficient efficacy.

Ephes. iii. 20. "Now, unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

Psa. xviii. 32. "It is God . . . that maketh my way perfect."

1 John i. 7-9. "And the blood of Jesus Christ his son cleanseth us from all sin. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Jude 24. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy."

2 Cor. ix. 8. "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

III.—HE HAS PROMISED TO DO IT IN THIS LIFE.

1 Thess. v. 23, 24. "And the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He who calleth you, who also will do it."

Luke i. 74, 75. "That we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life."

Jer. xxxi. 31-33. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Isra-

el, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel. After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." With this, compare Heb. viii. 6-11.

Jer. xxxii. 40. "And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me."

Ezek. xxxvi. 25-27. "Then I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." See also Ezek. xxxvii. 23.

Psa. cxlv. 19. "He will fulfil the desire of them that fear him."

Matt. v. 6. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

IV.—HE HAS MADE PROVISION FOR IT.

Rom. viii. 3, 4. "For what the law could not do, in that it was weak through the flesh, God, sending his own in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

The three great enemies of the Christian are the World, the Flesh, and the Devil. God has provided for our overcoming these. See 1 John v. 4, 5.—"This is the victory that overcometh the world, even our faith. Who is he

that overcometh the world, but he that believeth that Jesus is the Son of God."

Gal. v. 16. "Walk in the Spirit, and ye shall not fulfil the lust of the flesh."

Ephes. vi. 16. "Above all, take the shield of faith; wherewith ye shall be able to quench all the fiery darts of the wicked." Rom. xvi. 20. "And the God of peace shall bruise Satan under your feet shortly."

2 Peter i. 4. "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

V.—HE HAS COMMANDED US TO AVAIL OURSELVES OF THESE PROVISIONS.

Matt. v. 48. "Be ye therefore perfect, even as your Father which is in heaven is perfect."

2 Cor. vii. 1. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

2 Cor. xiii. 11. "Be perfect . . ."

1 Pet. i. 15, 16. "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."

VI.—HE HAS MADE THEM EFFECTUAL TO SOME.

John i. 47. "Behold an Israelite indeed, in whom is no guile."

Luke i. 6. "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless."

Acts xx. 26. "Wherefore I take you to record this day, that I am pure from the blood of all men."

Gal. ii. 20. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me."

1 Thess. ii. 10. "Ye are witnesses, and God also; how holily and justly, and unblamably, we behaved ourselves among you that believe."

Heb. xi. 4. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts."

Heb. xi. 5. "Enoch . . . before his translation, had this testimony, that he pleased God."

Job i. 1. "And that man was perfect and upright, and one that feared God and eschewed evil."

Christians are everywhere agreed that, when the holy Scriptures decide any question, that decision is final. If the above passages do not declare both the attainability and the actual attainment of entire sanctification in this life, then I see not how it can be in the power of language to express such an idea. Very many other passages of a similar character may be easily found with the assistance of a "Reference Bible" or a Concordance. The doctrine of sanctification is so plainly revealed in the Bible, that the candid and intelligent inquirer after truth will most readily find it there. Much of the disagreement in sentiment which exists in relation to this subject, has arisen from a neglect of the Scripture evidence. I have here endeavored to present a few of the more important passages which prove the doctrine, in order that, standing alone, and disconnected with any metaphysical discussion, they may more clearly exhibit the unobscured teachings of the Holy Spirit. May the "testimony of the Lord make wise the simple."—*Henry Belden.*

CONSECRATION.

BY REV. S. K. J. CHESBROUGH.

"My all to Christ I've given."

What do these words, so often sung, mean? Do they supply for our social and public meetings, what an interlude does, in our fashionable churches, a mere flourish of sounds, or words, having no meaning, nor connection with anything like true, spiritual worship?

What does consecration mean?—Webster defines it, as, "the act, or cer-

emony of separating from a common to a spiritual use, or of devoting and dedicating a person or thing to the service of, and worship of God, by certain rites or solemnities;—Consecration does not make a person or thing really holy, but declares it to be *sacred*, that is, devoted to God, or to divine service." Would it not be well for many to study even Webster's definition? What is the meaning of this term, when it occurs in the word of God? "Who, then, is willing to consecrate his service this day unto the Lord?—1 Chron. xxix. 5. "So that whosoever cometh to consecrate himself,"—2 Chron. xiii. 9. "Seven days shall they purge the altar and purify it; and they shall consecrate themselves."—Ezekiel, 43. 26. In these and similar passages, you will find the marginal reading renders "consecrate" "to fill his hand." The Jew understood consecration to mean more than shouting, "getting blessed," or singing. Instead of the modern way:

"In my hand no price I bring."

they heard the command, "None of you shall appear before me empty." A full soul, and a full hand.

Christianity is not a system of "beneficence rather than devotion;" neither is it devotion rather than beneficence. It is both combined. Christ-like—a daily life of devotion and sacrifice. Rich yet becoming poor for us.

It is our reasonable service. We owe all to God. When all is really, and without reserve given; we can only say with David, "But who am I, that I should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee," or with Wesley, say,

"Thy ransomed servant, I
Restore to thee thine own."

Our time. How prominently does Satan hold before the mind of the honest soul, such passages as these;—"Six days shalt thou labor;" "He that provideth not for his own;" "If any work not, neither shall he eat;" "Not slothful in business;" and others of like import; as though this was all God required of

us. When the soul is truly converted to God, and warm in its first love; there is always time to read the Scriptures, for secret and family prayer; time to attend social and public meetings; and time to attend to every duty we owe to our families, or our fellow men. Let some part of our offering be withdrawn from the altar, what a change do we see! Where is the zeal that characterized many fifteen years ago? Time for all our pilgrim gatherings; six meetings through the week, summer and winter, seed time and harvest;—and how God blessed us! Oh! ye robbers of God, prepare for a settlement; remember that your excuses to the preacher, the church and your fellow men, you must render to God also, at the final account.

Our property. O ye Free Methodists, my message is to you! What are we doing? How much of our GAIN is consecrated to God. I say "gain," for our payments to the church hardly exceed our "savings," and our gain goes towards accumulating property.

We reported to the world, in 1872, that we had about 7500 members and probationers. One third of them are men. Of these we may safely say, eight hundred used tobacco or liquor, or both, and save by giving them up twenty dollars a year. Five hundred spent twenty-five dollars a year in supporting secret societies, which they now save. Here, then, is a saving of twenty-eight thousand and five hundred dollars. Of the five thousand women, two thousand save thirty dollars per year by obeying the apostolic injunction,—plain dress plan;—here we have sixty thousand dollars more saved. Add to all this amount, that which is saved among us in dispensing with suppers, fairs, expensive churches, and numerous other expenses, every member of our formal churches is subjected to, and the amount would not fall much below one hundred and forty thousand dollars actually saved by us as a church, in taking the "narrow way." What did we pay in 1872? By the reports we learn, for preaching and benevolent purposes, about \$60,000;—for repairs, Sunday Schools, care of church-

es, Camp-meetings and other expenses, perhaps the same amount. Allowing we paid one fifth of the value of our churches, \$288,000, we have a total of about \$178,000, or a very little more than what we actually saved by being Free Methodists.

Where, then, is the consecration of our "gains?" There is enough of financial ability among us to pay every church debt—support our schools—maintain our periodicals—and to give every preacher a liberal support.

There certainly must be some adding of house to house: farm to farm: or other ways of laying up treasure upon earth among us.

O Thou, who art the giver of all our blessings, search our hearts; and keep us under conviction, until we can sing with truth in the inward parts.

"My all to Christ I've given,
My talents, time, and voice,
Myself,—my reputation,
The lone way is my choice."

◆◆◆

DENYING CHRIST.—It is a fatal mistake to suppose that there can be no apostasy from Christ where we are not absolutely called on to deny His name, or to burn incense to an idol. We deny our Lord whenever, like Demas, we, through love of this present world, forsake the course of duty which Christ has plainly pointed out to us.

We deny our Lord whenever we lend the sanction of our countenance, our praise, or even our silence, to measures or opinions which may be popular or fashionable, but which we ourselves believe to be sinful in themselves, or tending to sin. We deny our Lord whenever we forsake a good man in affliction, and refuse to give countenance, encouragement and support to those who, for God's sake and the faithful discharge of their duty, are exposed to persecution and slander.

◆◆◆

A helping word, to one in trouble, is often like a switch on a railroad track—but an inch between a wreck and smooth rolling prosperity.

THE NEW HAMPSHIRE MIRACLE.

A LETTER FROM THE WOMAN WHO WAS HEALED. — ADDITIONAL DETAILS OF THE MARVELLOUS CURE.

We give below extracts from a letter of Mrs. Ellen C. Sherman, wife of Rev. Moses Sherman of Pierpont, N. H., the wonderful story of whose miraculous restoration to health was recently told in the Herald. The Manchester, N. H. Mirror says Mrs. Sherman is a woman thirty-five years old, of education, of strong mind and of religious convictions. There would seem to be no doubt that she is firmly convinced that the same Master, at whose touch the lame walked upon the shores of Galilee, has in these latter days given an equally miraculous manifestation of His divine power. The town itself is a small place of the usual character of our New England country towns. Nowhere else does the cause of religion receive so warm support, and the strictness of their morals has become proverbial. *Opinions are there divided* as to the way in which the alleged miracle should be received. It is said that the members of the Methodist Church are believers in it as a divine manifestation, while those of other churches are skeptically inclined. However this may be, the facts have been the source of much excitement, and all other material for town talk has faded into insignificance.

All accounts represent her integrity as unquestionable, and while one can with ease create from the religious broodings of a sick woman an apparition of supernatural appearance, the fact of the cure seems to be well established and unexplained, except upon the supernatural basis. When the Mirror's informant saw her but a few days before the occurrence of the cure, she was then able to do little more than lift her hand to her mouth. And with all this incapacity for action, which of itself renders life a weary burden, was joined intense pain, which at times was so severe as to render the

helpless woman insane. But her faculties, as far as eye-witnesses could perceive, were clear and unharmed by the siege of disease. Her statements are as follows:

In brief, I have been a great sufferer for fifteen years, my sufferings increasing with the years. For years I have been a confirmed invalid, but not wholly, though mostly, confined to my bed for a great part of the time for several years, till Sept. 10th, 1872. From that time up to Aug. 28th, 1873, I was wholly confined, not able to stand on my feet or be raised to a standing posture, or get on or off the bed alone, or to help myself much in any way. I was growing more helpless, and was especially so for a few weeks previous to my great change. Much of the time it required two persons to move me. I had become discouraged about ever getting up again, and on that night, being in unusual pain and suffering, the prospect looked dark and dreary. I looked forward to years of suffering in a bed-ridden state, and I felt that I must have more help from God to enable me to bear this life-burden with perfect submission and patience. I therefore tried, and was divinely helped, to anew and fully and forever surrender myself and all my being and interests into His hands; to lie there in passive subjection to all God's will. When I felt that the consecration was complete, it was easy to grasp Jesus as my saviour; Oh, so easy! My faith reached out to take Him as my all; and as I did so, I began to be conscious of a Presence, His Presence, in my room, and a voice, whispered to my inner ear, "I will come unto you and will manifest myself unto you." It seemed as if I might, if able to get up, grasp Him with my hand and feel His form, so manifest was His presence. I felt I knew Him as *my Saviour*. He seemed to fill the room and my whole being with His loving smile. But I can never tell how much of bliss entered into that hour. I said to myself, "Truly this is the gate of heaven!" But I was not satisfied. My heart (I did not move or speak with my lips. It

was a spiritual manifestation, but as real as though pertaining to the body) cried out; "Lord, if thou wilt, thou canst make me clean." Immediately that voice replied, so lovingly and sweetly, "I will, be thou clean!" and with the words came the cleansing power of Christ's most precious blood. I felt "It cleanseth me! It cleanseth me!"

I was too happy and too full to speak or move. I was overpowered—struck dumb by such a Presence. I felt that I could not lose such a Presence and be left alone. I remembered "Ask what ye will," and I said, "Lord, send me the Comforter that he may abide with me forever." I knew that he could do it and it was instantly given, going through my whole frame like an electric shock. I felt it, and the words "Refining fire, go through my heart," etc., passed through my mind, and were true in my experience. The voice of Jesus whispered, "And when He is come, He will take of the things of God and show them unto you," and for a few moments, truly, He did show me wonderful and marvellous things out of God's law. Promise after promise came before my spirit's eye as vividly as if written in letters of light, and since then it has been constantly verified.

I lay there overpowered by the presence of Jesus, who still remained, though I saw not his form at all—only his presence, and the baptism of the Holy Spirit. While "lost in wonder, love and praise," I said to myself, "This poor, sick, worn-out body is a poor offering to make Him for his dwelling in return for such wonderful love." The Spirit whispered to me—the first intimation I had of the design of the Great Physician—"He is able to restore and fit it up for His own temple." Instantly Jesus passed near my bed and spoke, "Believest thou that I am able to do this?" and it was repeated many times while I moaned, "He is the same yesterday, to-day and forever." "All power is given Him," etc.: He did heal the sick and my judgment was convinced. I knew He was willing. He had come because He was willing, yes and anx-

ious, to do it. Power to yield and believe was given. I said—my whole being, it seems to me, said—"Lord, I believe; help thou mine unbelief." He saw me and knew my whole heart believed. Then He came still nearer and I heard the words, "And He breathed on them and said, 'receive ye the Holy Ghost,'" and they were accompanied by a breathing and I felt it on my face. A warming, invigorating influence was breathed upon me. It passed down my body, relieving my pain instantly, and all through my frame I felt returning strength and life. It was as if a current from a galvanic battery was passing through me. After a time I was told to move, then to turn in bed; I did so without effort. Before, it had taken two persons, and caused great suffering. Then "Call your husband." I waked him and told him the Saviour was present at work on me, and, while telling him, there came the command, "That the people may know the Son of Man hath power on earth still to forgive sins, arise and walk!" And, as I finished telling what He was doing, I arose without help, and without effort, and walked across the room several times, and gained strength while so doing.

In a week I went to the Weirs and gained while there. I have been to church half the day for three Sabbaths, and yesterday to prayer meeting besides. I am a new creature in all respects, physically, mentally and morally. I have awakened to newness of life. I am free from pain, unless I get tired, and though still weak, I am gaining rapidly. My diseases, and they were many and pronounced incurable, are gone. My head is apparently well, and I have faith that the sick headaches are removed, if I obey God in all his laws. I am trying to obey the slightest whisper of His Spirit, and *I would rather die than doubt the work He has performed on me. I pronounce it a miraculous work to all, believers and unbelievers.* Jesus saved me and made me well. After I had walked about the room and gone back to rest, Jesus again stood and conversed with me. He said I would

have a chance to be called a fool for the sake of Christ. "Would I confess it to be a miracle and be called a fool?" I said, "Yes, anything. I am willing to die, if need be, for the Lord Jesus." I feel that I have given all for Christ, and He is my all to day. He bade me tell the people how great things the Lord had done for me. I am trying to do so as far as I have opportunity.

* * * *

(Signed) ELLEN C. SHERMAN.

ARE YOU LED BY THE SPIRIT?

No true Christian feels that he has any wisdom of his own. His fancies in that respect were all stripped from him when first he came to Jesus and sought salvation. His ignorance and helplessness are two facts indelibly imprinted on his mind. In his pathway through this world he must have a leader, and God Himself has proffered his assistance, so that each one that desires eternal life shall never fail. To yield to any other leader in life's pathway, is to miserably fail in life's mission. To be led by the Spirit, is to reach all that God desires Christian manhood to become. If this is our experience, the advice must be taken, "In *all* thy ways acknowledge Him," and the promise realized, "and He shall direct thy paths."

Are you led by the Spirit in your interpretation of God's word? Too many are led by a favorite expositor or a talented friend. You must not be hampered by fetters if you want to dig deep into the mine of God's truth. You must be free from prejudice and from trammeling opinions, and ready to receive the light which the Holy Spirit Himself throws upon His own word. No more full and beautiful expositions of God's book are to be found in language than in some of the old Puritans. We attribute this excellence to the fact of many of them being, through persecution, cut off from the sources of human learning, and therefore mainly dependent on God Himself for the meaning of His own word. Despire nothing that is good; refuse no help from human

teachers; but be careful that the instruction you receive is a help and not a fetter, and never forget that God is His own best interpreter.

Are you led by the Spirit in all the conflicts of life? If you are made perfect in love, all your enemies are not dead. As long as you remain on earth you will find it a battle-field. You will have to wrestle against principalities and powers throughout your course.— This is not your rest. Nor will one battle exterminate your foes. Each engagement may be a victory, but each victory must nerve for conflicts to come, and each post taken must become a rampart from which to assail strongholds further advanced. But how shall you gain a single victory except as you are led by the Spirit? Raw recruits, destitute of a single officer, are not so helpless in the presence of highly-disciplined troops, as you are in the presence of your foes without the Holy Ghost. But you cannot fail if God lead you. The might of God will be poured into you, and the arm of God will defend you, and the wisdom of God will lead you, and you shall not fail. In your conflicts, are you led by the Spirit?— Often lamentable complaints are made of spiritual defeat. You can only be preserved from having to make such complaints by fully yielding yourself to the Holy Spirit's guidance in every conflict through which you pass.

Are you led by the Spirit in all the plans of life? We often confess that we are not our own, that we have no right to ourselves, and therefore have no manner of authority to plan for ourselves in life. My friend, do you act in this way? Not only should every plan of life be submitted to God, but his aid should be sought before we attempt to make a plan. Many of the greatest difficulties in life are brought about because we have schemed, but have not sought the help of God in forming and in carrying out these schemes. When Lot saw that the plain before him was well watered and fertile, he chose it as a place of residence. He failed to refer the whole matter to God, and thus

brought about the most terrible calamities that overtook him in life. It is safest always to let God choose our inheritance. The Psalmist said, "Thou shalt guide me with thy counsel, and afterward"—after the counsel was given, and taken, and acted upon—"afterward receive me to glory."

Are you thus led by the Spirit? It is the very essence of spirituality and holiness. It is the secret of life's grandest successes, and is the pledge of life's noblest beatitude.

If you are led by the Spirit, you may well be content. You have thrown care to the winds, for God has undertaken the command of life. Peace is the atmosphere in which you live, and joy are the windows through which you look at the boundless prospect of God's eternal resources. Satisfaction waits at your table, love defends you from harm, and mercy makes the outgoings of the morning to rejoice. "As many as are led by the Spirit of God, they are the sons of God."—*King's Highway.*

HOLINESS.

BY REV. R. GILBERT.

Privilege is Duty.—Privilege and duty are correlatively united. Whatever may be thought of the relative connection of privilege and duty in regard to philosophy, science, etc., there can be but one rational opinion in respect to holiness. If God has made it man's privilege to be holy, it must be his duty; since God cannot be indifferent to the happiness of his creatures. Christ would not purchase holiness for man, and then not make it obligatory upon us to attain it. Faith *must* do what it can do. Whatever the cost in time, energy, and self-denial, the bare possibility of our possessing holiness renders it an imperative duty that we should obtain it.

Important Consideration.—The uncreated and unchanging attributes of God are the foundation of moral law. Or, as Wesley expresses it, "the moral law is a transcript of the divine mind."

The infinite holiness of God constitutes a reason of transcendent importance why man should be holy. By this inevitable law of his nature, God hates sin, and loves holiness. In our creation, God has so constituted our mental and moral natures, that we are necessarily unhappy if sinful, and happy if holy. If God, therefore, desires our happiness, with the same intensity he desires our holiness. The practical view which the Church takes of holiness, will determine the Christian status of the Church, whether it shall be formal, cold, and lifeless—its sacred fire extinguished upon the altar; or zealously moving forward, bearing as its motto, "HOLINESS TO THE LORD."

Must be Apprehended.—Our connexion with the physical world makes attractive "The things which are seen." Man inhabits matter—eats and drinks matter—sleeps upon matter. Our primary ideas of things, mental and moral, come through material senses. The fogs and clouds of the world continually blur the telescope of faith, and shut out Heaven from the sweep of our vision. "The things unseen" are comparatively unknown. As children gaze enamored with the sparkling dewdrop, ignorant and regardless of the invaluable treasure, that lies buried beneath their feet; so man contemplates the trash of time, while the "unseen" treasures of Heaven are overlooked. What is unknown cannot excite to action. A mere mental conception is not what is required. The truth must be apprehended with the "heart." Amid the evolutions of earthly attractions, the great theme of "HOLINESS TO THE LORD" must come to the surface, and absorb the utmost attention of both head and heart. The "pearl of great price" is bought only when all else is "sold out for Jesus." The "treasure hid in a field," is purchased only by those who sell all else.

Will have Attention.—If the knowledge of the Lord shall, in the great prophetic future, cover the earth as the waters of the sea, holiness must yet absorb all minds. The physical man has

had his sway in the world—an epoch of brutal ignorance, unrestrained passions, and carnage. An intellectual era is passing. Science full orb'd is flashing its increasing light; and every possible effort is being made to improve institutions of learning, and to develope to the utmost the human intellect. Man must have his moral day also—a day when “**HOLINESS TO THE LORD**” shall be the motto of the Church, become the absorbing theme, and pulsate through every vein and artery of the church militant. Indeed, the great theme is now shaking the church, and awakening it to spiritual life, and preparing it for the final onset: when God’s blood-washed army shall, at Armageddon, meet the triple host of Hell—the World, the Flesh, and the Devil. The portentous elements are even now in motion; and a great moral revolution is imminent. It is true, that there is much opposition even in the church, nominally so called. Many hug their unsanctified elements, and with tireless zeal declare that only death can liberate them from the last dross of sin. Still the omnipotent energy of the eternal Spirit is moving amid the chaotic elements, awakening the inquiry, “What shall we do to be saved—to be saved from ALL SIN? Is Jesus sufficient as a present, complete Saviour, or do we look for another—a *death purgatory*?” This inquiry is irrepressible. The Holy Spirit daguerreotypes the moral image of the church upon the canvas of conscience; and as the unseemly image becomes more apparent, amid the intensifying light, the church is dissatisfied with the lineaments of her morally imperfect picture; and the struggle deepens for a more complete conformity to the “image of the heavenly.”

As at first when creation awoke from chaos, so now the Spirit says, “*Let there be light.*”

The sorrows of the wicked are as poison to destroy; those of the saints are as a medicine tempered by God’s own hand for the restoration of health.

HEALING OF MERCY WHEELER.

A little book lies before me, printed one hundred and twenty-nine years ago. It was written by Rev. Benjamin Lord, A. M., a minister of Norwich, Conn. It gives the “Various and signal deliverances that evidently appear to be wrought for Miss Mercy Wheeler, in Plainfield, restored from extreme impotence and long confinement.” It was published at the “desire of many.”

Mercy Wheeler was born in Plainfield, in 1706. She was favored with a signal measure of health till she was twenty years of age. She was then seized with a nervous fever, and for sixteen long years she was a helpless sufferer. During the first five years of her illness, she was reduced to a mere skeleton. She could not turn upon her pillow, and when moved by others she usually fainted. So weak was she, that she could only express herself in whispers; and her family learned finally to know her wishes by the motion of her lips rather than by any distinct articulation. At the end of five years she became somewhat stronger, and was able at times to feed herself. But from long disuse, the bones at her ankles and knees became separate, and at times had to be braced, in order to keep them in proper position.

In April, 1732, after she had been confined to her bed about six years, she was for some time in great heaviness of spirit. She prayed that God would give her some token of good. She thought of her young friends. She longed to tell them how God manifested himself to her in her long distresses. Her thoughts ran much on liberty of speech, with earnest prayer that this might be given her. Suddenly she spoke, and declared to all around what the Lord had done for her. This liberty of speech continued for forty-eight hours, and then left her. When her voice failed, the Lord gave her remarkable quietness of soul, and submission to his will. Two years later, she was led to meditate on the power of Christ in opening the mouth of the dumb man;

and so greatly did it assist her faith that she was enabled to speak again with surprising force and freedom. Her voice now continued, and she spent her time in praising God.

In 1743, May 25th—when she had been ill sixteen years—God appeared for her complete deliverance. The Wednesday lecture was appointed at her father's house. Rev. Mr. Lord, of Preston, was to preach. On the Saturday evening previous, she had a most painful sense of her infirmities. God in that hour gave her this word—"Let patience have its perfect work," and also, "Be thou faithful unto death."—These passages encouraged her, and she was ready to suffer unto death. Then came the words to her mind, "If thou wilt believe, thou shalt see the glory of God." So powerful was the impression left by this text, that she felt that God could glorify himself by giving her a powerful deliverance. Each day until the lecture she was more strongly persuaded of this. On the evening before the lecture her pains were very great. All hopes of recovery, in the ordinary way, were cut off. Yet she staggered not through unbelief. So strong was her faith, that the very difficulties of her condition seemed to make it more evident that she could be healed by Jesus only.

Rev. Mr. Lord came to the lecture and preached. During the sermon there fell upon her a trembling; and when service was over, and Mr. Newell, the minister of Plainfield, asked her concerning her health, so overcome was she by the presence of Christ, that she could scarcely express herself. Mr. Lord also spoke with her, and she was constrained to tell them all that Christ was ready to heal her. For a moment a cloud of great darkness came over her mind. But the Spirit immediately breathed the word into her heart, "If thou wilt believe, thou shalt see the glory of God." She believed. The darkness passed. She was taken out of herself into the hands of her Lord: she seemed like "an atom drowned in the sea." Immediately she felt a

strange, irresistible motion spreading through her whole frame; strength diffused itself. She felt well, and arose and walked.

So greatly was the Rev. Mr. Lord surprised that he exclaimed, "This is a frenzy." But the praises of God so filled her mouth that the people were constrained to say, "This is the power of God;" and they all united in prayer and praise, and then were dismissed to their homes. On the next day, Rev. Mr. Newell preached from the text, "Afterwards Jesus findeth him in the temple, and said unto him, Behold thou art made whole," etc. And on the next lecture day, Rev. Mr. Lord preached from, "Immediately his feet and ankle bones received strength," etc.—*Rev. A. Caldwell.*

THE EASY YOKE.

There is one remarkable fact about the yoke of Christ; all who have borne it have always grace given equal to the weight of the burden. I have never yet discovered one cross bearer among the children of God who ever expressed regret that he became a Christian and took upon himself this yoke. I have been familiar with death beds; I have witnessed strange scenes, for the bony hand of death pulls back many curtains, and plucks off masks from faces that were accustomed to wear them. One thing, however, I can solemnly say I have never seen: a Christian weary of his Master's service. I have never heard from an aged pilgrim a word of complaint against Christ, or against his yoke. There have been a great many Christians, beyond all suspicion of fanaticism, of whom none would suppose that they strove to act a part inconsistent with their true character, yet not one has had to regret that he served Christ. You know the words so often quoted of him who regretted that he had not served his God with half the zeal that he had served his king; but I never remember, nor do any of you remember, having heard of one who, in life's latest hour, bemoaned his allegiance to

God, or bewailed the ardor with which he followed Christ. Surely if remorse had ever begotten such a thought, some one would have been bold to utter it. And verily, verily, if such an incident had ever occurred, there would have been no lack of historians to record it.

Another thing tells strongly in favor if this yoke of Christ: The servants of Christ are always anxious to get their children into the same service. Often do we hear men say, "I don't want to bring my boy up to my trade; the work is dirty, the hours long, and the pay small." I have heard them say, "I should not like to see my boy in our office; there are so many temptations," and so on. Did you ever hear a pious man say, "I should not like my boy to be a Christian?" Did you ever hear a godly matron say, "I should deeply regret to see my daughter become a follower of Christ?" No; but what they have possessed for themselves they have longed to have for their children. I remember well hearing my grandfather's earnest prayer for all his household. It always lay near his heart that his children might fear the Lord. My father, how often have I heard him pray for his children; and I can truly say the prayer that is nearest my heart is for my sons, that they may serve the Lord. There is nothing I desire so much beneath the skies. Now if Christ's yoke were hard, we could not wish to bring our children under it. We have natural affections and common sense, as well as you; and have tried Christ so long ourselves, that it is our desire for our posterity. I have tried him now these twenty years. Had I found him a hard Master, I would not beguile you, nor belie my own conscience. I speak the truth, there is no lord like Christ, and no service like Christ's. I would that every young man and every young woman might believe in his name and submit to his authority, and that they would take upon themselves, through his grace, his easy, peace-giving yoke.—*Spurgeon.*

Confession of our faults make half amends.

LET HIM BEWARE.

BY MRS. H. A. CROUCH.

Much is said, and written, and sung, of a mother's love, and a mother's influence. It would seem as if the whole responsibility of the child's natural disposition, and present, and final salvation, were thrown, by common consent, upon the shoulders of the mother. She bears a part;—the charge is great, the trust precious that is committed to her keeping; perhaps greater in its continuous and final working out, than ever was given into the hands of an angel. But great as is her work, and her responsibility, should we not rise a step higher, and look to see what part he bears in the great work who is made the "head of the wife, even as Christ is the head of the church?" Where in his Word, has God made the mother the most responsible agent in this matter? There is a vast deal more said of God's blessing upon Abraham, in reference to his seed, because he was faithful, and a "friend of God," than ever was said of Sarah. And the God of Isaac and Jacob is mentioned often-times in connection with his blessing on their offspring, while nothing is said, in this respect, of Rebecca, Rachel and Leah.

Honorable mention is made, both in the Old and New Testaments, of holy mothers, but generally the holy seed was traced through the line of godly fathers. Just so iniquity runs down from generation to generation, the waters being tainted at the very fountain-head: according to the old proverb, "The fathers have eaten sour grapes, and the children's teeth are set on edge;" and, again, as the Word says, speaking of God's jealousy, "Visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate him."

Is there another commandment so great as this, "*Husbands love your wives, even as Christ also loved the church, and gave himself for it, so ought men to love their wives as their own bodies. For no man ever yet hated*

his own flesh; but *nourisheth and cherisheth it, even as the Lord the church.*" O, there is another equal to it: "Wives submit yourselves unto your husbands *as unto the Lord.* Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything."

Blessed life, and holy union! How important, how imperatively necessary for the keeping of the commandments, that persons be equally yoked together in the Lord!

O the depth of the mercy and love of God! How much vantage ground He gives us over the enemy, and how sweetly He quiets every fear, and withdraws every sting! The Christian mother cannot say, My husband is an unbeliever, and what can I hope for my children? The pious father cannot say, Where is God's covenant with me for my little ones? for my wife is still of the world. No; for it is written that if one of the parents is a believer, the children are holy.—1 Cor. vii. 14. Precious word, and full of comfort!

But here comes in the paradox. We look abroad and we see some children of godly parents more worldly, and less disposed to religion, than many children of unbelievers: and there is a general wonder, and question, in the minds of those who are unacquainted with the movements of the kingdoms, with regard to it.

There may be many reasons. We may, like Eli, use moral suasion, when more stringent measures are really necessary to restrain our children from evil. We may suffer them, through our laxity, or indifference, to be exposed to influences which shall tell fearfully upon their spiritual natures. But doubtless the chief reason is this:—

The prince of darkness wages his warfare against God, and against God's children. He does not care to have the mass of his own subjects positively, and viciously evil, for his purpose is better served, generally, when they are in that condition where they can judge themselves, although without Christ, to be as good, at least, as Christians. He does

not have special concern for those that are bound, nor trouble those that are asleep; but for the holy seed, whether parents or their children, he is on the alert, darting in his temptations, hissing his evil, and adjusting his traps and snares. And his only chance or hope of success in the destruction of the children of believers, lies in his untiring vigilance, and special efforts in this direction, since God has given special guards (Matt. xviii. 10.) to preserve them from evil, and special promises for their final salvation.

But for the children of the ungodly he has less concern. If they can be as good as their parents;—that is, as good as most Christians, climbing thus by natural goodness, or self-righteousness, or, "up some other way into the sheep-fold," his purpose is served.

But, as Christians, we need not be discouraged, nor think the prospect a dark one: for they are more that are for us than all that can be against us.

"Shall the prey be taken from the mighty, or the lawful captive delivered?"

But thus saith the Lord; Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with me, and I will save thy children."—Isa. xxiv. 25.

ERRATA.—In the last article, "Let Her Beware," the name "Eli," is twice used. The last time it should be "Abraham."

COMPROMISES WITH EVIL.

BY AUSTIN Q. HAGERMAN.

The human heart, unless keyed up and sustained by love, or grand, truth inspiring principles, is prone to grow weary in well-doing. And when once the heart grows slack a little, it is ready for compromises. And compromises are very seductive, they have an air of generous concession, almost the look of fair charity herself. But when right and wrong confront each other, if the right yield one jot of God's pure law it suf-

fers at that point, and meets defeat and humiliation. In all compromises and concessions to the devil, the Christian is terribly over-reached. If I conclude terms of peace with the opposing forces of the world, I declare enmity to the holiness and authority of the Lord of Hosts.

Compromises with evil are dangerously deceitful. And the line is so plainly drawn that all may easily and understandingly take sides. Each dweller on earth is, in heart, upon one side or the other; some are very near the right side of the line, but lack one heroic step of decision to bring them over to wear the garment of salvation, and the armor of light.

There is no neutral territory for worldliness and true holiness to occupy peaceably together. An abiding peace must be conquered in the name of our Captain, Jesus. And each one who is willing to put off the works of darkness, and put on the whole armor of light, and perseveringly wield the sword of the Spirit, shall be counted among the multitudes of those who daily overcome the world by the faith that works by love.

As has been said, "compromises are the makeshifts of cowardice, or the time-serving expediences of laziness." There seems to be a streak of timorousness in the souls of some warriors in the army of the Lord today. There is a weak shrinking from actual combat when trials come to put their courage to the proof. There are too many "stragglers" who go to the rear in the hour of battle, and will not "come up to the help of the Lord against the mighty." They seek ease, they love the praise of men and the world's gold, and silver and apparel. O, fellow-soldiers in this holy war, let us daily pray for power from on high that we may be strong and able to quit us like men!

Thy bed, when thou liest down in it, preacheth to thee thy grave; thy sleep, thy death; and thy rising in the morning preacheth to thee thy resurrection to judgment — *Bunyan*.

WORKING FOR JESUS.

BY M. J. FISHER.

" 'Tis sweet to work for Jesus,
In this life's little day;
To spread abroad the joyful sound,
As those forgiven may.
To tell His loving kindness,
His promises so true,
To urge the young, that they may come
And trust this Saviour too.

" 'Tis sweet to work for Jesus,
Be this our one desire
Our purpose still to do His will,
Whatever He require;
No action is too lowly,
No work of love too small,
If Christ but lead, we may indeed
Well follow such a call.

" 'Tis sweet to work for Jesus,
Oh, weary not of this,
But onward press with cheerfulness,
Though rough the pathway is.
Hold on, unmoved and patient,
Till He shall call thee home,
With joy to stand at God's right hand,
To serve before the throne."

THE CHRISTIAN'S CONDUCT.—What shall our conduct say? If we are *much with Jesus*, men will take knowledge of us, and will see its effects. The whole life will be transformed into such a holy dignity, and compassion for souls will flow out with such spontaneous action, love will find so many ways of doing good, and the whole life will have so heavenly a bias, that men must see from whom we have derived such grace. Take heart, O saint! When men say little, they often think more. Your life will speak, and the living lesson will be learned by many who, perhaps, will be influenced for good in this way, when sermons will not touch them. But whatever the effect, our paramount duty is to be with Jesus—often, intimate—and thus catch and reflect His spirit before the world.

One sin will destroy a sinner.

POTENCY OF THE RELIGIOUS SENTIMENT.

Religion is an irrepressible passion. If denied normal culture, in pure homage to God, it wastes itself in exuberant growth of superstition. As the process of nutrition that enlarges or repairs the osseous frame, perverted, develops bodily deformity; so the religious sense which, in normal expression, confirms the order and beauty of society, perverted, produces the monstrosities of religious and civil despotism. As religion is so potent and indestructible, the restoration of its normal order is the highest concern of mankind. Paganism, Mohammedanism, and the Papacy, can never be overthrown by crusades against existing superstition, but may be replaced by truer worship. If the soil of humanity is left without true culture, it grows up with idle beliefs, as a garden with weeds. Men are ready to believe everything, when they believe nothing. They seek diviners when they forsake prophets, witchcraft in place of sacrifices; and they grope into the caves of sorcery when they leave the temple of the Lord. Superstition is more natural and conservative than total unbelief. The rejection of Christianity, therefore, would be followed by reaction toward some inferior faith. Without some sense of religion, the race would become animalized or Satanic.

This necessity of true religion has been attested by the wisdom of ages. The greatest military leader, if not the greatest genius of modern times, declared—"Religion can never be eradicated from the heart of man." A modern liberator gives this striking testimony: "Religion is a necessity to every thinking and honest man." The profoundest of American statesmen thus pictures man without it: "If that tie be severed, man floats away, a worthless atom in the universe, its proper attractions all gone, its destiny thwarted, and its whole future nothing but darkness, desolation, and death." Religion is the *regime* of conscience, and the principle of law and order. It inspires truth, justice and

goodness, and promotes philanthropy and social progress. The rationalism that, denying or ignoring the spiritual world, makes man an outgrowth of matter; that, boasting the sufficiency of reason, under the bias of varied culture, prejudice, or caprice, makes divine revelation unnecessary; or that, accepting man's uncertain apprehension and varying conception of God as the only revelation, man his own Bible, and religious worship self-appreciation; that unsettles faith, mocks prayer, and represses the immortal aspirations of the soul, is the most subtle and dangerous foe to society. The adversaries of religion are the enemies of the race. The votary of superstition is a truer man than the boastful skeptic. The suppliant posture of the unlettered peasant is more sublime than the haughty irreverence of the pretended philosopher. The true expounders and exemplars of religion are the safest guides of mankind. As the Christian order of worship is the purest, it is destined to become universal. Polytheism, revealing its weakness in the low attributes and ever-increasing number of deities, yielded to the faith of Mohammed; and is now, with Islamism, yielding to the purer Monotheism, and to the full revelation of Christ.

Rising in more comprehensive and spiritual homage, Christian worship is the holiest incense of earth. It is the enthusiasm of virtue and goodness inspiring humanity, and realizing the kingdom of heaven on earth. As Christianity becomes the universal faith, and the accepted method of charity and philanthropy, the world will worship at her altar. Already the instinct of religion, the order of Providence, and the testimony of prophecy unite in proclaiming "Immanuel, God with us." Let all who dwell upon the earth, and "all the angels of God, worship him."—*Dr. Everts.*

Mercy and the revelation thereof is the only antidote against sin. It is of a thawing nature; it will loose the heart that is frozen up in sin; yea, it will make the unwilling willing to come to Christ for life.—*Bunyan.*

EDITORIAL.

SAVING SOULS.

In the salvation of the soul there are usually three agencies employed: God—*The salvation of the righteous is of the Lord;* the sinner—*Except ye repent, ye shall all likewise perish;* and the saints—*He which converteth the sinner from the error of his ways shall save a soul from death, and shall hide a multitude of sins.*

God is ready to do His part. *For the grace of God that bringeth salvation hath appeared to all men.*—Titus i. 11.

The sinner is not ready to do his part. *Ye will not come to me that ye might have life.*

The great work of the saints is to use such means with sinners as shall overcome this reluctance. How many are ready? There is a great readiness to make excuses, but how small the proportion of those who actually work for the salvation of souls! Why should you not? Is anything else so important? Suppose you succeed in laying up treasures on earth, what good will they do you in a few years? Will gold cheer the grave? Will dying be more easy because you have stocks and deeds and bonds in abundance? Does Death fear to knock at the palace of the rich, or hesitate to enter the room furnished with elegance and filled with plenty? Can the breath of worldly fame carry your disembodied spirit to the paradise of the just, or quicken your slumbering dust to the resurrection of life? Can man, taking root in earth, grow so tall as to reach the skies? Will the fires of the last day have respect to the possessions you have gained below?

But there is work which will make you richer to all eternity. *They that turn many to righteousness, shall shine as the stars forever and ever.* You may build a monument out of souls snatched from ruin through your instrumentality, which shall never grow dim with the flight of revolving years, or crumble with the frosts of time.

In this work all can have a part. *He that goeth forth and weepeth, bearing pre-*

cious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Here talent is not mentioned. Position is not noticed. Hindrances are not taken into the account. This passage applies with equal force to the ignorant and the learned; to the minister and the layman. The qualification is, a deep compassion for the perishing—*"weepeth."* It does not require a college education to weep. Your compassion must be real and active. It must lead you to go forth in search of its objects. You must not wait for them to come to you, but you must go to them.—*Go out into the highways and hedges, and compel them to come in.* Many love their ease more than they love souls. They cannot take the trouble to do good. They will not go beyond their measured tread, no matter how much may be gained by activity or lost by neglect. Every command to spread the Gospel implies that those who are intrusted with it are to manifest a tireless energy. *As ye go, preach. Go into all the world and preach the Gospel to every creature. Always abounding in the work of the Lord.* If you dread labor, if you are afraid of weariness of the flesh, you will not, in all probability, be troubled with a revival. If one should be thrust upon you, it will be killed by your indifference, as water quenches fire.

You must bear with you *precious seed.* You must take the truth, pure and undiluted. No glittering phrases or pretty discourses will answer. You must have the weighty truths of the word of God. What you say will not answer.—You must tell the people what the Lord says. This seed you must carry, not in your hand, or in your head, but in your heart. It must be tested in your own experience. It must be uttered not in the timid words of doubt, but in the bold declarations of one who has no misgivings as to the truth he affirms; not in the studied sentences of one who never forgets himself or his reputation, but in the strong words and burning exhortations of one who is dead in earnest.

If you go forth in this manner to save men, where God directs, there is no question as to your success. Failure is impos-

sible. You shall doubtless come again with rejoicing, bringing your sheaves with you. Who says, "Here am I; Lord, send me"?

SYMPATHY.

Do not hold yourself aloof from your fellow-men. You cannot do them good in that way. Christ says to His disciples, *Ye are the light of the world.* But light never dissipates the darkness only by going where the darkness is. Christ became our Saviour by taking upon Him our nature. He is a merciful, high priest, who *can have compassion on the ignorant and on them that are out of the way.* For we have not a high-priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Follow Christ. Enter into the feelings of others. Take their burden upon you and help bear them. A load which would crush one, two can carry without difficulty or danger. Some are weak for want of exercise—others are over-loaded. With God to help us, we can make ourselves a blessing wherever we go. If we have a disposition to help, we shall never be at a loss to find somebody to help.

There is nothing harsh or unfeeling in holiness. You can, if you have the spirit of Christ, be kind to people and tell them the truth. Sympathy is not softness. It is not a compromising spirit. It does not shut its eyes to the light. But if it wounds, it is with the kindly lance of the surgeon, who cuts to cure, and not with the vengeful blow of the assassin, who stabs to kill. It employs all its skill to cure the diseased member, and if it resorts to excision, it is only to save the body.

You can always do good to those for whom you have sympathy. Kindness opens the heart. The best seed often fails to germinate until softened by moisture. So the most important truths, stated clearly and enforced with unanswerable logic, fail of any good results because they are not uttered with sympathy. They are attended with a hard, unfeeling manner, and not with the sweet unction of the Spirit.

You may look upon yourself with great complacency, and call it talking plain; but you had better not talk plain unless you can do it in compassion for those whom you would reprove, and not in a censorious spirit, and in a haughty or scolding manner. Reproof should never be given, where the object is, only to clear the conscience. If you cannot do it with the real design of benefiting the one whom you reprove, you had better keep still. The sin of silence is not so great as the sin of cruelty. It is better to give no medicine than to give that which only aggravates the disease.

Lack of sympathy always comes from a want of the Holy Spirit. The chosen emblem by which He was manifested was the appearance of a dove. Of all birds, none are more gentle. Nature can put on zeal; but the disposition which ever enters into the feelings of others, and seeks to alleviate the woes it cannot remove, is supernatural. It is born from above. In the infancy of Christianity, *The multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common.* The reason of this perfect blending of interests is found in the fact that **THEY WERE ALL FILLED WITH THE HOLY GHOST.**

SAMUEL HEATH.

He was a pilgrim after the Bible stamp. For twenty-five years he professed distinctly and clearly to enjoy the blessing of entire sanctification, and lived in strict accordance with his profession. He was a man of unbending integrity, and never compromised the truth in any emergency.

Of course, his fidelity to God brought upon him the decided opposition of time-serving preachers and professors. But he never swerved a hair from the right in consequence. He was always true to his convictions whatever the circumstances. Do what they might, they could not kill his influence. Souls that were in earnest in different churches, would go to him for help, and he always knew how to lead

them into the clear sunshine of God's favor. His words were generally few, but they were to the point. To one who was praying for power he said, "Go straight for God, and you will soon have all the power you can stand up under." We asked him once, when the persecutions which he suffered began? "Twenty years ago," he replied; "when I first was enabled to say, 'The blood of Jesus Christ cleanses me from all sin.'"

With his early life we are not familiar. For many years he resided in Pavilion, Wyoming Co., N. Y., where he died. His illness was protracted, but he was peaceful and triumphant. He lived prepared for suffering or for death. We asked him once, in his last illness, how he felt.—"Feel!" said he, straightening up, "I feel as if I had a kingdom inside me." To him, no doubt, death was gain.

DEDICATIONS.

Since our last, we have attended two dedications; one at

LE ROY, N. Y. The house was formerly occupied by the Congregationalists, but has been used only occasionally for a few years past. It is of good size, well finished, convenient, and in a good location. The meeting was one of interest. Money was pledged to the full amount of the indebtedness. A revival spirit broke out, and the last night of the meeting several were forward for prayers. We learn since, that some have been converted and a revival is in progress.

AT CLEVELAND, O., we dedicated a church the 16th of November. It is located on Bridge street, and was formerly occupied by the M. E. Church. There is a church and parsonage on the lot, both good buildings and in good repair. The house will hold a large congregation, and on the Sabbath was well filled. We have seldom seen a meeting rise more rapidly in interest. Cleveland is a beautiful city, and we trust this church will do a good work in fitting souls to live for God on earth, and live with God in Heaven.

ANOTHER YEAR.

It is wonderful how swiftly the years roll away. We must work for God while we may, for life, too, will soon end.

With this number the period expires for which many of our subscribers have paid. We thank you for your co-operation and help, and we ask you to stand by us another year. If you love the truths we advocate, assist us in scattering them through the land. You can do this with little or no sacrifice; and you cannot do as much good with so little effort in any other way. Please renew your own subscription promptly. The amount necessary for this is small, and you will, without doubt, reap, in the light you will get, and the good impulses you will receive, in reading these pages, the worth of your money many times over. We hope to make it still better in the future than it has been in the past. We believe in going forward.

Please also act as agent. Get all the subscribers you can. We have been surprised at the number of subscribers sent us by men who have taken hold of the matter in earnest, and from localities not specially favorable for the circulation of such a magazine. Let faith and works go together and give us a largely increased list of subscribers for another year.

If you must discontinue, please notify us at once. In all cases give your *name*, Post office and State.

HOW TO SEND MONEY.

We have lost a good deal through the mails. You can, if you will, send us money with comparative safety.

1. Where you can obtain them, send us money orders on the Post Office at Rochester, N. Y. They cost but five cents. No one else can get the money on these orders. If lost in the mail, the Postmaster who issued it will, on proper application, issue a duplicate.

2. If you cannot get a money order, send your money in a registered letter. This will cost but eight cents. It is not as safe as the former, but there is much less risk than in sending money in an ordinary letter.

DISCOURAGED.—Never utter the word, Discouraged. In the darkest hour exhort yourself.

“Courage, my soul, on God rely—
Deliverance is at hand.”

It seldom comes as we expected, but come it will if we patiently wait for God, and steadfastly refuse the help of the devil.—It is much better to be in a strait place than to attempt to get out in any other than the Lord's way. Better starve than be dishonest,—better be persecuted unto death than to deny Christ. Dark clouds bring the needed rain—then comes the sunshine. Trials rightly borne end in triumph; battles for the right, stoutly maintained, result in victory at last.

CORRESPONDENCE.

LOVE FEAST.

W. HART.—Thinking it may be to the glory of God, in the encouragement of some who are trying to throw off the yoke of habit, I would like to relate some of my experience. In the year 1842, I removed from Albany, N. Y., to Southport, in this State. The following year I experienced religion, and united with the M. E. Church. Since which time I have tried to lead a consistent, Christian life; though much of the time I have been enslaved by habits, which I have since learned are altogether inconsistent with such a life. The next fall after my conversion, I moved to Platteville, where I have since resided, and where the pilgrims found me five years ago. In the fall of 1868, Bro. Coffee, of the New Diggings circuit, came to my house in company with a mutual friend, to inquire if we would like to have preaching in the school house. I said, “Yes; we need preaching.” “Well,” said he, “go out and notify your neighbors, and we'll have preaching to-night.” From the beginning of these meetings, I date the best part of my life. Bro. Coffee preached a pure Gospel; and as the light shone into my heart, something which I had hitherto regarded innocent indulgence, grew to look very sinful. I had been in the habit of taking

a social glass occasionally, with particular friends; but as I held my heart to the light, I saw that as a Christian I could not do it and be justified before God, and I became a teetotaler. I had also been accustomed to attend shows, circuses and such places in common with my brethren of the M. E. Church; but as I walked in the light I found that such things are abhorrent to true christianity and must be abandoned.

But the last idol revealed to me was the dearest of all, tobacco; and here I stuck for some time, doubting, fearing, trying to serve God, and yet not clear in my experience. I had been a user of it for sixty years, and thought it rather too much of a sacrifice for an old man of eighty. I united with the Free Church, the first of any in our place, and became a subscriber for the Earnest Christian soon after. The frequent testimonies given there of God's power to save from appetite, and the plain truths I heard from sabbath to sabbath, by the application of the Holy Spirit, served to increase my conviction more and more until last February I made up my mind by the grace of God to be a free man. I began to taper off until April. I took a little in my mouth one day, and said: “This is the last; now Lord help me!” After I retired to rest that night I was seized with a pain in my stomach and severe heart-burn. I commenced vomiting and the pain left me. I vomited as easily and freely as water is poured from a vessel, and it seemed as if all the filth I had been putting into my stomach for years came off. When I got through, my stomach felt as pure and clean as an infant's, and has ever since. My appetite is better, and I do praise God for my deliverance. To Him be all the glory. At the Plattville camp-meeting last June, the Lord gave me a clean heart. I am free in Christ:—on my way with the glory in my soul. My wife, who had used tobacco as long as myself, has been remarkably delivered from its power, and we expect to sing in heaven together. “Unto Him who hath loved us and washed us from our sins in His blood, unto Him be glory, and honor, dominion and power forever and ever.” Amen.

