

THE EARNEST CHRISTIAN AND GOLDEN RULE.

VOL. XXX.

SEPTEMBER, 1875.

No. 3.

CONSEQUENCES OF SIN.

BY REV. B. T. ROBERTS.

Sin injures man in every faculty of his soul, and in every member of his body. In all the relations of life we suffer from sin. It affects us wherever we go, and as long as we live. Sin weakens the understanding, distorts the judgment, and perverts the affections. All the crimes, all the sicknesses, all the sufferings there are in the world result from sin. *From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war yet have not.*—Jas. iv. 1, 2.

The salvation provided by Christ is wonderful, but we cannot be saved in this life from all the consequences of sin. There are many exceeding great and precious promises in the Bible, but not one can be found which promises us exemption, in this life, from all the consequences of sin. There is not one which, fairly understood, will bear any such construction. Perhaps the following are as strong as any that can be quoted bearing upon this point. *Where sin abounded grace will much more abound.*—Rom. v. 20. This shows that one who has been completely under the

power of sin may be emancipated and brought wholly under the dominion of grace. The perfect sinner may become a perfect saint. *Wherefore he is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.*—Heb. vii. 25. This shows that in Christ there is perfect deliverance from sin. Christ is not only able to save us fully, he can also keep us to the end. Clear down to the very last limit of life His power may be felt.

But there are consequences of sin which neither these nor any other passages of the Bible teach us we may be saved from.

1. The consequences of original sin. These remain. (1) Death. The decree has gone forth, *Dust thou art and unto dust shalt thou return.*—Gen. iii. 19. No exemptions to this are promised because of any degree of personal piety. Those who passed over without tasting death, seem to have been taken to demonstrate man's immortality, rather than to show that, if we are sufficiently devoted to God, we shall never die. Among those mentioned as pre-eminent for piety, Enoch and Elijah are not mentioned.—Ezek. xiv. 14–20. From time to time some have had the notion that they would never die. To one of His disciples our Saviour said, *If I will that he tarry till I come, what is that to thee.*—

Jno. xxi. 22. This the disciples interpreted to mean that he should not die. But Jesus did not say *He shall not die*. He lived to a good old age and died the death of a martyr. Paul says, *Behold, I show you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.*—1 Cor. xv. 31, 32. Paul speaks here of some that shall not die. But it will not be because of their piety, but because they shall be alive at the last day. We are not to look, then, for death, as a consequence of sin, to be done away with in our individual cases.

(2.) Toil. The necessity for toil results from the fall. *In the sweat of thy face shalt thou eat bread, till thou return unto the ground.*—Gen. xiii. 19. We are just as plainly commanded to work six days as we are to rest upon the seventh. *Six days shalt thou labor and do all thy work*—Ex. xx. 10. The apostle, instead of pronouncing exemption from toil a reward of piety, positively commands the disciples to work. *Study to work with your own hands, as we commanded you.*—1 Thess. iv. 11. Saints are to work with diligence. *Not slothful in business.*—Rom. xii. 11. He even goes so far as to forbid the saints, who must be given to hospitality, to feed those who are unwilling to work. They must be starved to it. *For even when we were with you, this we commanded you, that if any would not work, neither should he eat.*—2 Thess. iii. 10. This is the rule by which Christians are to walk. He whose religion will not let him work has not the religion of the New Testament. There may be in it much apparently good, but the whole is

poisoned. There is in it an element which is not of God. It is dangerous and delusive.

(3.) Weakness. This is a result of the fall which follows us through life. Though grace may do much for the understanding, yet it will always be characterized by weakness and imperfection. Our perceptions of truth will be necessarily indistinct, and our conclusions inconclusive. *For now we see through a glass darkly.* We shall never even approximate to infallibility. The confession that we have been mistaken, which we should make so often, will render us tolerant of the mistakes of others. Weakness of body unfits us for continued effort in the best of causes for any considerable length of time. Grace may help us in this, but it can never completely deliver us from it. The body is *sown in weakness* and it will never become truly strong until it is *raised in power*.

2. Then there are consequences of our personal sins, from which we can never experience complete deliverance.

(1.) Greater liability to fall. A limb broken once is much more liable to be broken again. Sin breaks the bones. Hence the Psalmist prays, *Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.*—Ps. li. 8.

Sin paralyzes. But he who has had one stroke of the palsy is more liable to have another. Drunkards are saved by the power of grace. But how many relapse into their old habits. So with those who have been under the power of any sin. He who serves God from his youth, is much more likely to serve him to the end than he who starts in middle life.

(2.) Impaired faculties. Here is a

man who has lost a limb in the service of Satan. Grace does not restore it. Many a person of good natural abilities has not only failed to improve them, but has actually impaired the powers of his mind by his transgressions. Grace does not give him the ability which he would have had by carefully improving his mind. Prayer does not bring back lost opportunities. The prodigal had the fatted calf: but the son who was always faithful had the farm. The Gospel not only offers salvation—it promises to reward those who work for God, in proportion to the work done. He who loses half his life in sinful pursuits, loses that which can never be regained. Jesus says, *Behold I come quickly; and my reward is with me, to give every man according as his work shall be.*

Be warned, then, against falling into sin. You may be forgiven, but you will be forever the loser for having lost a single opportunity for resisting temptation, or for doing good.

LYMAN BEECHER.

From a leisurely afternoon in the woods, where he had been reading what he calls the "Life of Brave Old Lyman Beecher," T. L. Cuyler writes to the *Evangelist*:

"Some future Macaulay will find in these pages the best picture of Yankee home life and of clerical experience which has yet been furnished. Take him all in all, the foremost man of the American platform in this century of time was Lyman Beecher. 'It takes all of us and more,' said Henry Ward Beecher to me, 'to make our father.' The old man used words inimitably. For instance, when describing the sudden outbreak of a revival in his church, he says, 'Before evening service news came to me that two of Deacon Shinnell's sons were under conviction. Oh! how I went down to the church—whether

walking or flying I don't know. When I got into the deacon's seat, oh, how I preached! *I spilled over.*' But a man must have head and heart as brimful as Father Beecher's in order to 'spill over' in such appeals and arguments as ran from him. Empty buckets never spill.

"Perhaps the world does not know how near we came to never having any Beechers. The old man, in his sententious, graphic eloquence, says that in his first year at Yale he was out skating and the ice broke in. 'For a moment I *looked into eternity!* There was an instant of despair; but the flash of hope followed, and I tried the third time. My breast rested on the solid ice; I put out my strength, scratched with my nails, and kicked—gaining, gaining, gaining—until I felt the balance *on!* Then I put up my hands to heaven and gave thanks, took to my skates and went! And so, having obtained help of God, I continue to this day.'

"Bravely done! But supposing that young Beecher's 'nails' had *not* held on! Then the Plymouth Church and Uncle Tom's Cabin and the conflict of Ages and innumerable eloquent sermons—to say nothing of ten thousand flashes of wit—would all have gone under water forever. The religious history of this land would read very different if Lyman Beecher's fiery tongue had been quenched under that ice!

'When I went to Long Island I did not attack Infidelity *directly.* Not at all. That would have been cracking a whip behind a runaway team—made them run the faster. I always preached to the conscience—every sermon with my eye on the gun *to hit somebody.* I went through the doctrines, showed what they did not mean, then what they did, then knocked away objections, and drove home on the conscience.' When this process was over infidelity was about ended; for it was infidelity for the most part that had its roots in misunderstanding.'

"That is the secret of powerful preaching; the doctrines of God's word driven home on the conscience with an aim to *hit somebody.*"

THE WAY OF HOLINESS.

BY MRS. M. H. FREELAND.

"And a highway shall be there, and a way, and it shall be called the way of Holiness."—Isaiah xxxv. 8.

I had been a professor of religion for over six years when I first heard the doctrine of entire holiness preached. I had often sighed and prayed for something in Christian experience I was conscious that I did not possess, but had no definite idea of what that something was. In the providence of God an old-fashioned Methodist preacher was sent to our charge. I listened with deep interest to the truths uttered, and soon became convinced it was my privilege and duty to be *right* in heart and in life; or, in other words, that I might be holy and unblameable in the sight of God. O, how glad I was when the light shone in upon me that opened up the way of holiness to my view! I said at once, I will be right; and began to inquire earnestly of the Lord, "What wilt thou have me to do?" I was in the habit of doing the ordinary duties of Christian life; such as secret prayer, reading the Word of God, taking part in social meetings, and attending all the means of grace within my reach; but, as I diligently inquired to know the will of God concerning me, I soon discovered that I knew but very little about bearing the real cross of Christ. My experience had been altogether too Pharisaical thus far;—a form without the power. My heavenly Father graciously kept me from discouragement as this light shone upon me. I felt I *can* have the *power* of godliness, and kept pressing after it. From the time of my conversion, which was very early in life, I had felt an earnest desire to be useful. In accordance with this desire I had prepared myself for a common school teacher. The summer previous to my being awakened upon the subject of holiness, I had taught my first school. In connection with this first effort, I had allowed one unholy ambition to gain ascendancy in my soul. The longing desire for usefulness was lost sight of

in the vain ambition to be somebody as a teacher. I had also indulged in carnal reasoning respecting the self denying track I had been taking up to that time. I began to compare myself by others, and think it was folly for me to dress so plain and live so secluded as I had been in the habit of doing. Consequently I had sadly departed from the Lord, though still maintaining the form of godliness, when my attention was arrested, and my heart made to feel the necessity of heart purity. God laid the axe at the root of the tree of sin in my soul. I soon saw the necessity of laying aside articles of dress I had recently put on, and also some that I had never felt it was wrong to wear. I found a cross in doing it that humbled me in the dust before God. I saw, too, the necessity of coming out from sinful associations. I had mingled with those of my own age to some extent, never in dancing or foolish plays as I did before I was converted, but in attending social gatherings, visiting, etc. I began to see I could not associate as intimately as this with the unconverted with safety to my soul. The Lord helped me to deny myself, and take up my cross and follow him in this also. Blessed be his name! Then there was home religion. It had always been so hard for me to urge my relatives to seek the Lord. My father was a backslider, and not one of our family who were living at home enjoyed religion. I felt we ought to have family prayer; but it was a great cross to talk with my parents about it and urge its necessity. But the Lord helped and the family altar was reared again. And so with many other things. I was attending school and was absorbed in my studies. The Spirit began to show me my ignorance of divine things, and urge the necessity of my leaving school and giving myself up to the study of God's word, and such other books as were within my reach, that I might become wiser in the things of God. This was one of the severest struggles I had, and I do not know but I should have been overcome had I not taken a heavy cold and been obliged to leave school

for a time. God gave me the victory, and enabled me to give up my unholy ambition. O, how I praise God for that decision! From that time I became much more earnest in my search after God and a knowledge of his will.

February 12th, 1849, was a memorable time to me. That evening, while alone in my room, I looked over the past, and entered into covenant more understandingly than ever before, to be the Lord's and his alone. God met me there and sealed the covenant with the precious blood. Glory to his name! My sins, which were many, were all forgiven;—my backsliding healed, and I was given a clearer sense of the divine favor than ever before. Had some teachers of holiness been near to give instruction, they would have said, "This is entire holiness." But, thank God! I was alone with him, and he did not tell me I had the blessing I was seeking yet, though I was very happy. It was soon after this memorable period that I began, for the first, to see the deep depravity of my heart. O, how it seemed like a cage of unclean birds! I thought no one could feel as I did; so I kept it to myself for some time, groaning before God, and bewailing my want of inward conformity to the divine image. At last I ventured to speak to a pious lady of my acquaintance upon the subject. I asked if she ever had such feelings stirring in her soul, especially impatience. She answered that she suffered many times from such inward conflicts. This gave me some hope; but, as she said nothing of deliverance from them, I was still left to plod my way along as best I could in my search after entire purity. Blessed be the Lord! He had undertaken my case and proposed a perfect cure; and I continued to follow his orders. By doing so the world grew less and less, until it was as nothing in my eyes. I cannot now rehearse all the particulars of the way in which he led me. I have since thought that my search after the way of holiness was much like the recent search after Nineveh, and other buried cities. It took so long to dig through

to the "old track," it was so covered with rubbish. But very few professed the blessing of entire holiness in those days, even in the M. E. Church, where the light had shone so brightly; and with those few I was not acquainted. I had never even heard one testimony upon the subject, to my knowledge. But through all, the Lord led me until I reached the point where all was given, and Christ received, to the full satisfaction of my soul. Blessed be his name! It was one holy Sabbath morning, as I retired to my room to spend a little season in prayer before going to the place of worship. My soul said, Why not now; and the Spirit said, Why not now. I began to venture all on Christ for the work to be done just then, and O, how quickly was it done!

"It was the speechless awe that dared not move,
And all the silent heaven of love."

At once the witness was given that said, This is it. My soul replied, Yes, this is what I have so long desired. O, glory be to God for that hour! O, how my soul was cured of its earthly longings! Still this was but the beginning. I was barely over Jordan. The land was yet to be possessed. I may write again of subsequent experience; but

"Here I'll raise my Ebenezer,
Hither by God's help I'm come."

Bless his name!

WORKING FOR GOD.

BY REV. L. B. DENNIS.

How common is the inquiry, What must I do? How must I do? Yet no seeming anxiety is manifested by many of the inquirers, to know what they must or ought to do. God, in His divine providence, often permits such inquiries to fall upon our hearts, rest upon our minds, and move us in our feelings. But oh! how naturally we seek after all kinds of excuses. Duty looms up in real form, the way is pointed out so plainly, and we feel responsibility resting upon us so pressingly, that we almost say, I will, I will. As we dismiss one form another will appear, and still

another. Then we plead weakness, slowness of speech, inability, lack of culture, inexperience, or let some one else who can do it better. Thus we so often try to ease a troubled conscience. How many times we might do good, to some inquiring seeker, to a poor, convicted sinner, or to some one almost persuaded. The great enemy of all good suggests that some one else can do it better, and how readily we submit.

Again, the impression is made by Satan, that in this day of advancement, and age of improvement, it will not do. Years ago it would have been all right, but not now. O! how like Satan that sounds; and yet men, yes, good men, are thus most ruinously influenced. God says, "Son, go work to-day in my vineyard." He waits for no excuse, he expects none, he has provided for none. No one should evade at any point. We are *laborers* with God! Yea, more; we are *workers* for God. The orders are for to-day, then it would be to-day all the time. As God opens the way we are to work. Work for our own good—work for the good of others, and work for the glory of God.

Often, when the duties of Class-meeting, prayer-meeting, or any week-day service may demand our attention, the excuse is, We have no time. But many of these very persons—members of the church—professors of religion, and sometimes official members, have an abundance of time to play those "innocent" games, attend parties, yes, and often go to balls! "Tell it not in Gath, publish it not in the streets of Ashkelon!" But, unfortunately, it is so, and we must feel it severely. Workers for God, laborers together with him! And yet thus careless, indifferent, evasive, unprofitable and unexemplary, what will, what must the end be! The Book says, "A certain, fearful looking for of judgment, and fiery indignation." May God help us to see, feel, and do just right.

He never gives faith; but He brings His child into a situation where it will be tried.

CHRISTIAN EDUCATION.

BY E. P. MARVIN.

A majority of our citizens hold that the true attitude of our government towards all religions, is that of absolute indifference, impartiality, or separateness. "All governments derive their just powers," not from God, revealed in any religious system, but "from the consent of the governed." "*Vox populi, vox Dei.*"

Our Christian forefathers, like Washington and Witherspoon, for the sake of union and independence, consented, with our infidel forefathers, like Jefferson and Payne, to have little or nothing to do with religion in laying the foundations of the State. Both of our present great political parties declare themselves in favor of "the complete separation of Church and State, and purely secular education at the expense of taxpayers." This theory has never been "purely" carried out, and perhaps it never can be. The State has always paid some special respect to Christianity. But as our government is the creature of the popular will, the increase of religious sects, infidels and "nothingarians" are rapidly applying this theory to all the affairs of State, and especially to our educational system. The Bible, and all distinctively Christian instruction, will soon be excluded from all schools supported by the State. If "moral" instruction is still imparted, we cannot predict whether it will be founded on the Bible, the Book of Mormon or the Koran.

The slender use made of the Bible now, in many of our public schools, would scarcely please a Christian, or displease a heathen. Yet the proper authorities in this State have repeatedly decided that the rights of individual conscience, and the limit of political power, absolutely forbid even this. Our Superintendent of Public Instruction has declared that an objection lodged by any patron of the school, must banish the Bible, prayer, hymns, and all Christian instruction. It is wise for us

to open our eyes and face these important facts.

Most of us steadfastly hold that moral and Christian instruction should pre-dominate in the whole course of a child's education—that the head and heart are carried to the same school, and that moral values and ends are infinitely superior to material and intellectual. We prize Christianity above all governmental theories, and the Church above the State.

Evangelism, to be thorough, must begin with the young. If the salvation of the people is the supreme law of the State, Christian education and Christian churches should be supported, rather than "purely secular schools." We deny, with the authority of history, reason and revelation, that a secular education diminishes immorality and crime. We assert that it creates more skilful knaves, and dangerous neighbors. We deny that it is safe for Christian parents to send their children to infidel instructors, under any circumstances. The General Assembly of the Presbyterian Church has declared that they could not see how religious instruction could be expelled from our public schools, "without inflicting a deadly wound upon the intellectual and moral life of the nation."

But what can we do? Persuade parents to do their duty? Certainly; so far as possible. God expects "a Godly seed" from his people. But two thirds of our parents are irreligious, and they will not "disciple" their children. Probably not more than one-tenth of the "religious" third are induced by their pastors to pray in their families, and impart any appreciable amount of religious instruction to their children. Our Sabbath Schools give but one lesson a week, often poorly taught and poorly learned. This means could give but a meager amount of instruction in any branch of knowledge. If most of our "converts" are from the Sabbath School, most of our "convicts" are also.

We conclude, then, that the Church is called upon to revive Christian schools of every grade, for all that can

be gathered into them;—schools in which God is honored and the Bible taught daily by competent Christians;—schools pervaded with the atmosphere of faith, prayer, holiness and heaven. Seven lessons a week are seven times as good as one, and seven times as apt to make a Christian. The Church has no duty before her to-day more imperative and immediate. The Apostolic Church, the Romish Church, the Reformers, the Puritans,—I may almost say the Christian Church of every land and age but this, have provided day schools for the Christian instruction of the young. It is our solemn duty, then, to keep every Christian school we have, and make more as fast as we can.

✓ FULL OF SPANGLES.

The wife of an officer, who was placed in charge of a large body of freedmen at the South, at the era of emancipation, relates the following incident:

"While sitting on the piazza, I saw an old colored woman, bent with age and rheumatism, coming up the path slowly and painfully, leaning on her stick. After I had exchanged the customary 'How d'ys,' I asked if she wanted some breakfast. 'No, missus,' she replied, 'I had a bit 'fore I comed out. What I wants is some old dress to go to meetin' in. My days is drawin' to a close, and 'pears I do want to enjoy de meetin' fore I'm cl'ar gone. I ain't got no close but dese, and dey ain't decent for a meetin'.' She had on an old dress, made of coarse bagging, which reached only to her knees.

A dress was soon found for her; but, as it needed some alterations, she sat on the piazza to wait. At length, she turned round and said, 'I knows you's a Christian!' 'I don't know, auntie,' was the reply. 'Some hours are cold and dark, and the world is so strong!' 'Ah, honey,' she said, looking up earnestly, 'does you hold on to de world, or let it go? I tell you, chile, *you must let it go*. It ain't worth hangin' to. I never got peace in my soul till I let go of it.'

"I looked at her, in her rags and poverty, and wondered what the world could

have been to her. 'Yes,' she continued, 'de Lord is fightin' in de right side of your heart, and de world and de devil in de left side; and which will you let have de victory? And about dem dark hours—don't mind 'em. Press straight on to Jesns, and he'll come to your heavy heart; and when He goes away, the path he leaves behind will be full of spangles.' Then, clasping her hands in an ecstasy of joy, whose sincerity could not be doubted, she exclaimed, in broken tones, 'An, what a lovin' Jesus he is! His Father says to him, 'Go down, Jesus, to de poor sinners in de world, and all de strugglin', wounded souls you find on de way, bring 'em to me.' Den dis lovin' Jesus comes down from glory, picks up de poor souls dat's clean lived out, puts 'em in his bosom, and carries 'em to his Father's throne.' Here she seemed transported with the thought, and rocked her body to and fro, her rapture and joy being too manifest in the old wrinkled face to be mistaken. I gave her the dress, and told her when she was hungry or cold to come to me again. 'No missus,' she replied, with a delicacy one often sees in this colored chivalry; 'No, missus, I couldn't run a free horse to death.'

"When she had walked away a few steps, she returned and said, 'About dem dark hours; don't let 'em make you doubt. Dey's given to try our faith. She then walked as far as the gate, but seeming to be impressed that she still had a message for me which had not all been delivered; she hobbled back again, and, pointing upward with her stick, said earnestly, 'Press on, press on to Jesus, and don't be afraid of dem dark hours.'"

—*Friend's Review.*

HENRY the Great of France was advised to proceed with rigor against some disaffected towns, which had fallen into his hands, he replied, "The gratification which may be derived from revenge is but momentary, while the pleasure of forgiveness is everlasting."

Remember, a moral sinner will lie down in the same hell with the vilest.

HINTS ON PREACHING.

If a minister, through the blessing of God, would be powerful in converting men, let him abandon the idea of preaching for the mere purpose of preaching. Let him prepare and preach his discourses with a straight aim! Prettiness is not in place in the pulpit; certainly not in a revival. It is not the highest ideal of a sermon that it is precise and dignified and offends nobody's taste! Foster complained of Blair that he kept his thoughts so long standing to be dressed, that they were chilled through before leaving his hands. Sermons may be elaborated until they are spoiled. They may be so "perfect" as to be perfectly worthless! Some sermons appear to be

"—correctly cold, and correctly dull, faultily faultless, icily regular, splendidly null."

Tholuck would call these literary properties "dried sweetmeats in a glass jar." Such sermons are good enough to lay away as embalmed beauties, but they are totally unfit to be preached to a living congregation. Souls never cry out under them. When ministers are full of the Holy Ghost they do not preach thus. The moment they are in earnest they preach in any way rather than this. And many a revival has been checked, and prematurely brought to a close, by not preaching plain and homely and solemn truths in a weighty and downright earnest manner. How few of us preach as if standing on the brink of eternity, with a God given message for death-doomed sinners!

Dear believers, be ready to leave your loom for the golden harp at a minute's warning; be ready to leave your desk for the throne of Jesus, your pen for the palm of victory; be ready to leave the market below, for the street of the new Jerusalem, where the redeemed shall walk. If you were in a sinking ship, you would not cling hard to bags of money; you would leave all, and be ready to swim. This world is like a sinking ship, and those who grasp its possessions will sink with it.—*M'Cheyne.*

"THE RELIGIOUS BASIS OF MASONRY."

The *Evangelical Repository* is the organ of the United Presbyterian Church. In a late number we find the following article from the pen of the editor. It shows clearly the anti-Christian character of Masonry. We hope that those who profess not to know any thing about Masonry will give this article a careful perusal.

Some time ago a friend handed us a copy of the *Keystone*, a Masonic paper published in this city. It contained an address upon the subject which heads this article. The address was delivered by "Bro. Rev. Alexander Fullerton, Chaplain of Trimble Lodge 117, Camden, N. J., in Trimble Lodge, November 21st, 1873." Of the author of the Lecture we know nothing beyond what is stated in the above quotation, and what is revealed in the Lecture itself. From this it appears that he is a minister of the gospel, that he is a Free Mason, and that he is far advanced in the order. He therefore speaks with authority, and the lecture makes it manifest that he can speak with intellectual and rhetorical ability.

We regret that our space will not allow us to transfer the lecture entire to these pages. We have not seen any document, from any source, that so completely establishes the purely theistical and utterly anti-Christian character of Free Masonry, as does the document before us. We have not met with any argument that can be used with such power against Free Masonry, as the argument contained in this Lecture. A few quotations, which we have room to make, will establish what we thus say. The whole lecture before the reader's mind would but deepen his intelligent conviction.

The Lecture was delivered in the lodge, and was addressed to the "*Worshipful Master and Brethren*." The lecturer starts out with a statement of the objects of Masonry. They are declared to be "To establish an order world-wide in its extension, and with only such con-

ditions of entrance as will preserve its excellence, while avoiding fastidious nicety or needless exclusion; to exhibit a spectacle of substantial unity, with almost unlimited variety in taste and opinion; to form practical ties which shall prove themselves true in fraternal kindness; to excite, stimulate and guide in channels of a mystic brotherhood the impulses to good which might otherwise be frittered uselessly away; to recognize, enforce, and exhibit the spiritual in man apart from the creeds and castes wherein alone it is often thought to live;—these are the objects for which Masonry was designed." He then asks, "Upon what foundation shall such an order stand?"—and, after referring to the religious element universally found in man, replies, "There is a twofold utterance,—the assertion of God's being and of immortality," and adds, "Here, then, we have the basis sought. On this double conviction, common to men and cogent in their lives, may be laid the superstructure of a masonic brotherhood." He then proceeds to show that all entering the Masonic fraternity must have these two convictions; but they may have them, of course, according to their conceptions of God and immortality. Within the lodge, this religious basis is accepted, and no other must be introduced. The lecturer says, "Without the lodge, a member's views upon theological matters are whatever he may please; within, he is bound to merely the two fundamental propositions of Deity and the future life, and may not intrude or discuss a single point beyond. On the single basis of *universal religion*, he attends the *worship and prayer*, (italics ours,) of the Masonic family, and ignores the creeds or rites which find their expression in the *church*, the *denomination*, or the *school*."

The harmony that the lodge thus secures is then referred to as contrasted with the strife in the church. "The saddest pages of history are those stained with the tears and blood of religious gladiators. No sphere of life, and no human relationship, seem to have been free from the venom of hot

prejudice in faith, save only the lodge room of our craft. Here, if nowhere else, such clamor is absolutely unknown." Then, after saying that no one is excluded because of his religious belief, and that to vote against the admission of any one because of any peculiar religious tenet, or to intrude any peculiar belief, would be a violation of the principles of the order, the lecturer adds, "Such things are pre-eminently unmasonic, and would soon deprive us of that solitary eminence we now enjoy,—of a temple dedicated to God and Virtue, filled with worshippers of every race and name, where no party cries disturb the peace, and no discordant voice annuls the unity of that fraternal multitude bowing as one before the Grand Architect of the Universe, who is the Creator and Father of them all." Here is a worship in which Christian, Jew, Mohammedan, Brahmin, Confucian, and all holding any religion in the world, false or true, can join, and the lecturer says, "Such a spectacle is unique, it is more,—it is sublime." We agree with him that it is unique. Christians will certainly have difficulty in discovering its sublimity.

The lecturer then passes to the consideration of the place of the Bible in Masonry. It has a place. Masonry could not get along well without it,—without some kind of a Bible. "Think, for a moment, of the several steps of our graduated progress in Masonic light, and notably of the Fellow-Craft Mason's induction to the fullest mysteries of his last degree before the chapter, and you will see how void and pointless would be our ceremonies, were that Great Light put out. Yet as clearly cannot the Bible rank fundamentally with God and immortality, for then no unimportant section of our constituency would be disfranchised, and the guarantee of a universal brotherhood taken away." Thus is the Bible recognized; but what Bible is it? and in what sense is that Bible received? The lecturer will reply, "Evidently some sacred code belongs generally to religion. The highest, deepest experiences of man must ex-

press themselves in some volume, and be perpetuated in an air of sanctity. All the leading faiths of the world have their Bibles,—Indian, Confucian, Mohammedan, Christian. Masonry does not ignore all this. It accepts the Scriptures of the oldest and most advanced civilization, the venerable records of the purest religious belief, and the most cogent religious motives, and adopts them as its own." Thus the Bible of the Christian comes in for its share of attention along with the Bible of the Indian, the Confucian, and the Mohammedan! But what is the standing given to the Bible as thus received in this wide sense? The lecturer will again answer: "But does Masonry, as an institution, commit itself to any definite assertion of what is known as *Inspiration*? I answer,—Not in any theological sense." There have been conflicts over this question, and "clearly," says the lecturer, "the Masonic Order cannot and does not attempt to pronounce judgment on these, or to identify itself with any one of them. A moment's consideration will show this. Suppose the Order to assert that the Holy Bible, consisting of a collection of books under the heads of the Old and New Testaments, was an infallible revelation from Deity. Three classes of persons would then be excluded, many of whom are among our most honored members: 1st. The Jews, who do not admit the claims of the New Testament; 2d, Such persons, in what are usually called the 'Orthodox Churches,' who impugn the inspiration of certain specified books in the canon; 3d. That scattered number, either within or without the pale of what are called the 'Liberal Churches,' who repudiate wholly the miraculous element in inspiration, and treat the historic, dogmatic, and ethical statements of the Bible precisely like those of any other book. As these classes are conceded the same right of membership as others, it is clear that Masonry asserts for the Bible no infallible inspiration. And similarly of remaining possible theories. Nor, on the other hand, does Masonry deny inspiration to the sacred

writings of other faiths. It does not say, (to quote another,) that no Scriptures are from God except those which are written in Hebrew and published in Judea. Upon the Vedas, the Shasters, the Zendavesta, the Koran, it pronounces no judgment, implicit or explicit." It is perfectly plain, from all this, that the Bible of the Christian is in Masonry put upon precisely the same level with the sacred books of all the faiths in the world, and that it is received by Masonry in Christian lands in no sense as an infallible guide. Indeed, the lecturer, in proceeding to define how the Bible is received by Masons in lands where it is the sacred book, expressly says that "Masons, sifting its local or temporal discrepancies from the solid mass of human injunctions, see in it a most thrilling and admirable declaration of the principles which should rule the relations of the Craft."

At this point the lecturer makes this inquiry:—"If this explanation of the view point from which Masonry looks upon the Bible be correct, a most interesting question presents itself:—Could Masonry be established among races holding to other faiths than ours? and, if so, could their sacred books be substituted for ours?" He replies,—"This question really hangs upon the farther one,—what are the signs, sounds, symbols and pass words essential to the workings of the Craft?" After referring to the difficulty of obtaining authoritative information in relation to this point, he says, "I can simply state the consequences from admitted facts:—that Masonry, in some form, does exist among non Christians is not, I believe, denied. Travelers so assert, and claim having had Masonic intercourse therein. It is equally true, as we have seen, that a belief in God and immortality being the only religion requisite to membership, no nation in which that belief is held need be excluded on religious grounds from the benefits of the Order. Nor does there arise a difficulty from the obligations and their adjuncts. The accepted landmarks require that a 'Book of the Law' shall

constitute an indispensable part of the furniture of the Lodge. But the best writers explicitly assert that this phrase means the sacred writings which in any country or religion are accounted to express the revealed will of God. Christians would use the Bible, Jews the Old Testament, Mohammedans the Koran, Parsees the Zendavesta. So far as sanction to oaths is concerned, any volume receives its potency not from its inherent character, but from the estimation in which it is held by the individual who thereon swears. . . . The great fraternal spirit of the Craft which overlooks distinctions in race, language and creed, rooting itself only in the universal faith, not claiming infallibility for one Bible, nor denying inspiration to the other Bibles of the world, could find no insuperable obstacle to a world-wide spread under the conditions by which that alone is possible. The fact, then, that Masonry does exist among races of different faiths, and the further fact that their sacred writings sustain to them the same relation that the Bible does to us, show that the Bible as a religious work is not indispensable to valid Masonry." This is the Masonic brotherhood, and this is their Bible!

A still more important question, if possible, still remains to be considered, and we are glad that the lecturer has not passed it by. It is the question of the anti-Christian character of Masonry, or the place that is assigned or denied to Christ in it. Mr. Fullerton meets this question as an objection that is frequently made to Masonry "by men whose moral and religious character commends them warmly to esteem." Referring to these objectors, he says, that they are Christians, and that to them "a worship, or a theology, or a prayer, which is not couched in the familiar terms, and ended with the familiar mediation, is to them not merely inadequate, but treasonable. I need not go into details, but certainly you have all heard often the accusation that Masonry is hostile to Christianity because it does not use the name of the Founder of the Christian religion, or embody it in its ad-

dresses to Deity. So frequent is this objection, and so sincere and good are the parties who urge it, that it may properly find an answer in a lecture like this." The reader will observe here, that the lecturer himself carefully refrains from mentioning the name of Jesus, and also that he *admits that it is not mentioned in the religious ceremonies of Masonry*. Indeed, he not only makes this admission, but he proceeds to defend Masonry for rejecting the name of Christ, from its prayers, etc. That we may do him no injustice, we will quote in full here his defence of the omission of the name and mediation of the Lord Jesus. He says,

"I think there are three considerations which rob it, (the objection,) of all force:—First, No society can be cosmopolitan which commits itself to any theories or propositions in theology.—Religious beliefs in countries are so diverse that the only meeting ground must be below them all, in the simplest, most ultimate truths everywhere affirmed by the human consciousness.—Either, then, there can be no society in which all men, as men, can unite, or that society must abjure special planks in its platform. The choice is between no fraternity and one such as ours.

"In the Second place, Masonry, as a collection of individuals, simply uses the right conceded to belong to each individual, of filial relation to the Deity. No one will deny that each man is a child of the Great Father, and as such, can draw near him in supplication. No one will deny that each man is a laborer in the world,—a design of the Grand Architect, and as such can approach him for direction and aid. On these principles, common to men, we as a body act, and organically exercise the privileges which each member has personally from the fact of his humanity. In Masonic language, we approach the east, simply, reverently, *directly*, when at work or in devotion.

"In the Third place, it is to be remembered that no dogma is denied by its being adjudged unsuitable to certain times and occasions. A philosophical

society does not gainsay the propriety of social ranks because it admits members solely for their scientific worth.—A literary union does not attack religion because it takes note only of literary qualifications in candidates. A social club does not hurl defiance at science because it regards alone the position and good fellowship of its components. Each simply says that, for the purpose of its own existence, these outside topics, however true and real, have no bearing and no place. It does not deny it only in its own sphere. It ignores them as foreign to itself.

"In precisely this attitude does Masonry stand towards the doctrines peculiar to Christianity, including, of course, the claims made for its Founder. It neither attacks, denies, slurs upon, nor contemptuously passes by them. It in no way asserts them to be needless, unimportant, or untrue. It simply says, that to the purposes of its union and the necessities of its work, these things are foreign, it not being a theological association. It treats all convictions respectfully, as it treats all religions respectfully; but it pronounces no judgment whatever on topics which are avowedly without its scope. Confining itself to the affairs for which it exists, it cannot justly be accused of any antagonism to others." . . .

At this point the types indicate that something has been omitted from the lecture. We are sorry that all that was said has not seen the light. After this omission, the lecturer concludes with the following highly wrought peroration:—

"Such is the character of Masonry as a religious institution. It founds itself on the institutions and beliefs of universal humanity. Meeting the candidate for its mysteries at the threshold of his progress, it invokes the blessing of Deity on his undertaking, and certifies to the reality of the faith in which he trusts. His second step is marked by 'profound homage to the sacred name of the Grand Geometrician of the universe, before whom all Masons, from the youngest entered apprentice who

stands in the north-east corner of the lodge to the worshipful master who presides in the east, humbly, reverently, and devoutly bow. His third step brings him to the great subject of immortality, and by curious and most eloquent rites, fixes in his mind the lessons of diligence, fidelity, and trust, through which he may hope to pass with equanimity the portals of death, and be presented, worthy and well qualified, to the Grand Architect on his throne. The whole process is pervaded with the spirit of devotion, and the symbols of Deity, righteousness, and truth beam on him all along his way. A brother,—not necessarily a clergyman, for Masonry holds to no sacerdotal caste, though it courteously accepts service from the representatives of such religions as encompass it,—voices the reverence of the lodge, and at each communication commends its labor to the favor of the Deity. Opening every undertaking with an invocation of God's good will, and closing every session with an appeal for Heaven's blessing on all accepted Masons, the order acknowledges God in all its ways, believing that he will direct its paths. In the simple fervor of natural faith, undiverted by scholastic definitions or the clashing theories devised by men, our noble brotherhood lays its aspirations before the throne, preaching and bringing the kingdom of fraternal peace to souls heart-sick of contention and dispute. From its hymns, its prayers, its lectures, it eliminates every element of alienation, and in the universal language of humanity unites the upward-soaring emotions of its great family in one sublime homage to the Creator of the world. Long may its olive branch herald the conditions of a world wide brotherhood: long may its unequalled unity attract the interest of the philosopher and the philanthropist; long may its moral precepts be the beacon light to lure from the dreary wastes of selfishness and evil; and when the confused impulses after unity of a now separated human family shall have become clear and constant in the search after possibility, may they find it, practice it,

and enjoy it in "The Religious Basis of Masonry."

We close with a few observations:—1st. Free Masonry is a religion. This is distinctly affirmed in this lecture. 2. It is a universal religion,—a mere deism. It belongs equally to any people,—Christian or heathen. 3. It is a religion that professes to save its faithful followers. This is evident from the closing part of this lecture, as quoted above; and therefore all that the lecturer says of Masonry in comparison with "Literary unions, Social clubs," etc, is entirely irrelevant. These societies or clubs do not profess to save their members by adherence to them. 4. Masonry is a religion without the Bible of the Christian, in any proper sense. It puts our Bible on an equality with other bibles, and denies its inspiration, or receives just what it pleases thereof. 5. It is a religion without Christ. Mr. Fullerton admits that it has no Christ in it, and defends it in this respect. It is, therefore, a religion that professes to save its members without Christ, or his mediation between God and man, and is hence anti-Christian. 6. The position of the United Presbyterian Church in relation to Free Masonry and its counterpart, Odd Fellowship, is a right position. If this is not established by what is revealed in this lecture by the Rev. Alexander Fullerton, then we submit that evidence is useless.

There is only one thing you can claim from God as a right, and that is a place in hell. If you think you have any claim on God, you are deceiving yourself. You are not yet convinced of sin. Lie at the feet of God as a sovereign God—a God who owes you nothing but punishment. Lie at his feet as the God who alone can reveal Christ unto you. Cry night and day that he would reveal Christ unto you—that he would shine into your darkness, and give you the light of the knowledge of the glory of God in the face of Christ. One glimpse of that face will give you peace.—*M' Cheyne.*

PERSONAL EXPERIENCE.

BY S. A. WHITFORD.

I was converted to God when about thirteen years old. I felt a change, as I loved God's children, and the means of grace. I tried to follow Jesus in the light I had, which seems very dim to me now. I praise the Lord for removing the scales from my eyes, and enabling me to see more clearly. I received the blessing of a clean heart three years ago the 25th of January. I had been convicted for the blessing by hearing a brother testify in class. I had never heard a sermon, or but little said on the subject. I had had no clear teaching. I would ask the Lord to cleanse my heart from all sin, but did not know the way of faith. The day of the 25th I spent at the house of a friend. The Lord led me to go there, for there I met a sister who enjoyed the blessing of perfect love. She soon asked me if I enjoyed the blessing of a clean heart. I answered, no; but desired it with all my heart. We read a chapter in the Bible and had prayer. I did not have to pray long before the Lord gave me the desire of my heart. With the poet I could say,

"The blessing by faith I receive from above,
O glory! my soul is made perfect in love;
My prayer has prevailed, and this moment I know,
The blood is applied, I am whiter than snow."

I could not praise the Lord enough. My soul was filled with glory and with the Holy Ghost. I wanted to tell to all what the Lord had done for my soul. I felt it was my duty to profess it publicly the next night in meeting.

Many fail here and lose the blessing, by not testifying publicly. "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." I found work to do, and crosses to bear, for Jesus, as never before. I was then engaged in millinery, kept a shop, and to succeed must dress fashionably. I did not have any convictions, as the ministers never said a word on dress—with but few exceptions their families and church mem-

bers were gaily attired, with gold and costly array: breaking a plain command of God. I often wonder now how I could have been so blind, and praise the Lord for letting the light shine on His sacred word. It was a new book to me. By reading my Bible and some pieces in the *EARNEST CHRISTIAN*, I was convicted about my dress. The flower on my hat came up before me while praying. But how could I wear a plain hat and be a milliner? It would hurt my business. Thus I reasoned with the enemy. I asked the Lord to decide it—to show me if it was wrong. I took my Bible and opened to the 2d of Isaiah, 20th verse. It kept enlightening me on useless articles of dress, until I really looked like a Christian. As the weights fell off I felt more and more free in my soul. Praise the Lord! I wore a small gold pin to fasten my collar. No one said a word to me about it. Ministers wore gold. I never felt it was wrong. One day I opened my Bible to Jer. 10th chapter, and read the 3d, 4th and 5th verses. I thought that meant formal professors, they that are upright can hardly be reached, so conformed to the world they cannot do any good; there is no life in them—a name to live while dead. Soon after, while praying, my pin came up before me. I took it off and have never worn any since. I could not sell or give it away. My only desire was to glorify God. I soon had convictions about my business. When trimming bonnets this text came to me forcibly: "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." I saw I was not working to his glory—was furnishing for others what would ruin their souls. Then I was a partaker of their sins. I saw it was not pleasing to God to expend money in changing hats so often, before they were soiled, just to follow the vain fashions. What a vast amount of money is wasted in this way, for which God will call those who do it to account!

It was some time before I could give up millinery. Near relatives, and sisters in the church, came to reason with

me, and try to prove that the Lord did not require me to give up my work. The Lord stood by me, and when I was alone with Him He would talk to my heart. At last the enemy suggested I could work up my goods, it would be such a waste to sacrifice them. I went to the Lord for light—opened His blessed word to the 10th of Heb. and read it through. It was enough. The Holy Spirit so impressed it upon my mind, from the 31st verse through the chapter. I saw it would not do to draw back from the light received. Thus the Lord settled it for me. Praise His holy name! I could take joyfully the spoiling of my goods, and trust God for my support. Thus far He has not failed me. I can trust Him fully.

I soon had invitations to pick hops: as much of the Lord's earth is not tilled to His glory, but to help make drunkards. I had picked for several years, as the open air did me good. I could not now be justified and do it. Praise God for light! How ministers have failed to hold up the light and show the people their sins. I do not wonder churches have backslidden. I asked the Lord about picking hops. This text came to me: "Touch not, taste not, handle not." I obeyed the Lord, and have not as yet wanted any good thing. Glory be to Jesus!

In the year 1873 I attended the Unadilla Camp-meeting, where, for the first, I met the Free Methodists. I was free in Christ Jesus—just prepared to feast on the precious truths I heard preached. It was a rich feast to my soul. I never heard such preaching before. They are the people of God. I had some plain lace on my hat, and wore false hair (my own)—but as the light shone these had to go, then and there. It is good to obey God promptly and cheat the devil. By the help of the Lord I have been enabled to walk in the light, and keep clear in my soul, and not compromise with the world at all. Glory to Jesus! The Lord has helped me to oppose sin in the church and out of it. To day I feel "Strong in the strength which God supplies

through His eternal Son." I have complete victory over the world, the flesh, and the enemy of my soul. All glory to Jesus! His precious blood saves me unto the uttermost. With the pilgrim band I am marching to glory, at Jesus' command. I would say to the readers of the *EARNEST CHRISTIAN*, hand this to any milliner you may know, for I fear there will not be any fashionable milliners in heaven. It may lead them to reflect upon their lost condition. May the Lord help them to see they are not only ruining their own souls but many others; and may they be saved for Jesus' sake—amen.

Portlandville, N. Y.

ACTIVE BENEVOLENCE.

Benevolence is not a thing to be taken up by chance, and put by at once to make way for every employment which savors of self interest. It is the largest part of our business, beginning with our home duties, and extending itself to the utmost verge of humanity. A vague feeling of kindness toward our fellow creatures is no state of mind to rest in. It is not enough for us to be able to say that nothing of human interest is alien to us, and we give our acquiescence, or indeed our transient assistance to any scheme of benevolence that may come in our way. No; it is in promoting the welfare of others we must toil; we must devote to it earnest thought, constant care, and zealous endeavor. The few moments in the course of each day which a man absorbs in some worldly pursuit may carelessly expand in kind words and charities to those around him—kindness to animals is one of these—and this is, perhaps, in the sight of heaven, the only time that he has lived to any purpose worth recording.—*Arthur Helps.*

It is not the mere daily routine of praying for certain things that will obtain the blessing. But there must be the need felt within; and the real filial asking of God the things which we need, and which He delights to give.

MY EXPERIENCE.

BY FRED. W. ARNDT.

Appetite and sleep left me. Often I sat until the midnight hour thinking of my condition. It seemed as though God had forsaken me, and would not hear me. I must indeed have appeared singular, and I do not wonder they said I was losing my reason. But I was counting the cost, and though many things were said to dissuade me from such an undertaking, their arguments did not avail. I somehow knew that they would not stand the trying judgment day. Satan made things look very big. I remembered the Lutheran Church to which I had belonged—the vow I had made ever to be faithful to her. I knew what I would have to meet if I went this way. Lutheran parents who would perhaps call me a heretic. Ministers who would ridicule and scout the idea of “conversion”—the new birth—charge me with perjury. What! I join the Free Methodists, “claiming to be free from sin!”

Must I leave my father and my dear mother, kind brothers and sisters and loving friends? Must I lose my reputation, be evil spoken of, become a very by-word in the community, and must I meet my raging enemies? Must I lose the heir-ship of home for which I had labored so hard, must I go out forsaken, poor, rejected, homeless; be willing to bear the cross for Jesus' sake, and suffer all manner of persecution, and even run the risk of my own dear life? How lonely I began to feel. I thought with many bitter tears of about sixty years enjoyment such as this world affords. I thought of a long, long, ever rolling Eternity, of the just rewards meted out to every one according as his work has been. I once more cast a look over my earthly inheritance; I looked beyond—*what awful terrors! O dreadful Eternity!* I cried “Jesus I yield, save me or I perish.” *I sank by dying love compelled and owned Him conqueror.*

Thus I went on in my experience, still ignorant how to trust Christ by *faith*, not knowing that the Spirit of God had act-

ually entered my heart. Why! such a great God to come into human beings! And yet I was quite sensible that an awful, wonderful change had been wrought in my soul, and even also in my body. The world looked different, people appeared different, talked in a different manner, all disgusting to me. What means this? what am I doing? Why do I thus think so much about Jesus and Heaven? is this I? and many other questions ran through my mind. I was a wonder to myself, and a wonder it is that I am saved.

But how do I *know for sure* that I am saved, was still the question with me. One afternoon while at my work thinking, a voice spake so distinctly it seemed as though one had spoken audibly, and said “this is not your work, but the Spirit of the Lord in you” This was the second time the Lord thus spoke to me, and reassured me that I should take this for a token as from God, and go forth doing His will, making no more objections to the call He had made known to me previously. I had quite a struggle about that. I now *knew* that I was born of God. I ran well for a season, then Satan telling me this was all of self, I was about ready to give up—to commence anew. Bro. Ladue rebuked me, saying that I had yielded to let Satan come in. It somewhat troubled me, but I was strengthened to go on.

After a lapse of about six months my parents requested me to come home to Wisconsin, and I started to go and tell them of the dear Saviour I had found. I was fully aware of the approaching conflict. Before I entered the house I knelt beside a log and prayed; “Lord keep me from falling.” It was all I could pray for. I soon found myself in the embrace of a mother's loving arms, and we prayed together. But father gave me a cold, unkind, cross look, and when he could not receive the silver and gold which I had been in the habit of bringing, but offered him what I had received from Jesus of Nazareth, he was angry, his countenance was against me, and the days of adversity began.

(To be continued.)

SIN DESTROYED.

Sin is not repressed but exterminated by entire sanctification. In direct opposition to certain sophistical teachings now current, Paul says: "Knowing this that our old man is crucified with him, that the body of sin might be *destroyed*, that henceforth we should not serve sin."—Rom. vi. 9. The metaphor is furnished by the mode of Christ's death. He was crucified. He did not die a natural, but a violent death. In like manner the man of sin is nailed to the cross by faith and by the Spirit; and as Christ really expired on the wood, so sin becomes extinct when the work of grace is consummated.

It is trite to say, but important to remember that sin is used in two senses in the Scriptures: 1st. It signifies voluntary transgression of God's law; 2d. It means the infection of original sin—the taint and corruption of our moral nature. It is sin in the latter sense which is said here to be "destroyed," and we are to understand by it, the extirpation of that force of evil by which the affections are alienated from God, and the whole inward constitution is debased and perverted. Sin has caused the degeneracy and prostitution of all the properties of the mind. The appetite, passions, tastes and feelings have become saturated and defiled by the infection. As the mind is deranged by madness and insanity, as the body is disordered and made loathsome by disease, so the soul, including the whole spiritual being, is degraded, warped from rectitude, and bent to wrong. It is contaminated by groveling propensities. Now it is the removal of this evil influence, the reversal of these unholy biases and tendencies, and the expurgation of all this gross animalism that is meant by the destruction of the old man.

To assert that the text teaches anything less is to emasculate the Gospel and dishonor Christ. For if sin is only repressed or suspended, by the highest work of grace attainable in this life, then we are not properly saved by

Christ at all. Salvation, in the evangelical sense, is salvation from sin. But if sin is only repressed it remains there still, and our salvation amounts to nothing more than a grant of divine strength to hold it in check. And the Christian life, on this principle, does not rise above a continual tussle with the serpent of depravity, over which grace merely gives us the upper hand. The heart is subdued, not emptied for Christ. Sin is not extinguished, but grace has the ascendancy over it. Satan, it is true, does not reign, but he lives, and wears his side arms. He is second best. He pays tribute, as a conquered foe, but he has all his rebellious forces, organized and completely in hand. Such a theory of redemption degrades Jesus, eclipses the highest hope of the world, and quenches the highest and holiest aspirations of the Church. It reduces the work of the Spirit to a level with the self-mastery acquired by discipline and culture, or the victories and achievements of cold philosophy, or the triumphs of an inflexible and well disposed will.

Jesus came according to the significance of his name, to "save his people from their sins." There is no qualification attached to this design. The purpose is absolute. Pursuant to this end, it is written, "For this purpose the Son of God was manifested, that he might destroy the works of the devil."—1 John iii. 8. To the same effect Paul says: "Reckon ye also yourselves to be dead indeed unto sin."—Heb. vi. Now these passages are not equivocal metaphors, or rhetorical declamations. They contain a well-defined thought. It is the abolition of all that evil which was projected into our affectional nature by Satan, through the channel of the first transgression—evil that has been transmitted and aggravated by our voluntary trespasses. It is to break asunder and fling off the galling chains of corrupt habits and groveling propensities—to get entirely rid of the defilement of conscience, the debasement of feeling and taste, and the alienation and impurity of affection. It is to reach

that state in which we realize that "he whom the Son makes free, is free indeed." We no longer clank the fetters of filthy appetites, unclean desires, and sinward tendencies. The prayer in this case is fully answered:

"Break off the yoke of inbred sin,
And fully set my spirit free."

The affections are disentangled and set free. They are attracted God-ward and revived by the imparted life of Christ and the infusion of the Spirit's fervors. The affections are restored to their normal state. In a word, this destruction is the total subversion of the kingdom of sin and Satan—the complete overthrow of that Satanic usurpation which began with the interpolation of sin and evil into our original and immaculate being.

But, mark you, this destruction of sin is not the destruction of the power to sin. Power to sin is an inseparable attribute of a free and responsible intelligence. It was this that created the possibility of the disastrous fall of our race. It was this that put conditionality into the state of angels, and made them liable to apostasy. And it is this, too, that makes the destiny of every man tremble in the scale of contingency through the whole of life.

Simple power to sin, it must be recollected, does not reside in the sinful act itself, nor in the debility which sin has superinduced, but in the will, or constitutional power of choice—a power essential to a free and responsible being. The idea of a free and responsible moral agent, who is absolutely divested of the capability of doing wrong, is unthinkable. It is not a supposable case. The proposition is manifestly an absurdity and contradiction. Therefore, as the simple capability to sin existed in man and angels in their fallen condition, we must allow that the same capability also resides in the sanctified. Not to concede this point would be to take ground, that holiness so far subverts our natural endowments as to take away our liberty of choice, and repeal our further responsibility.—*Christian Standard and Home Journal.*

MY EXPERIENCE.

BY MRS. MELISSA SMITH.

I was born in the town of Rensselaerville, of honest, industrious, but not religious parents. When some nine or ten years of age there was a revival of religion in a little village two miles away. One little girl, a little older than myself, who attended our school, was converted. I was quite serious. At noon, instead of playing with the other children, four or five of us would retire to a piece of woods half a mile away and hold a prayer-meeting. But being so young, and no one to give the right instruction and encouragement, these feelings wore off. A little after this an old gentleman of the Presbyterian denomination opened his house for a Sunday School. He was Superintendent, teacher and all. I there learned lessons from the Bible and the Presbyterian Catechism. A few years after this my mother joined the close communion Baptist Church. When I was seventeen years of age, a man by the name of Mason came to the Methodist Seminary at Cazenovia, to study for the ministry. It was the custom in those days for these students to preach in the school houses near. This man asked and obtained the privilege of preaching in the school house in the district where I then lived. But before commencing to preach he went to every house in the district, and prayed with every family, and talked with every member of the family on the subject of religion. When I saw him approaching my father's house I knew his business, and, although timid to a fault, there was a strange boldness took possession of me, and I thought I would like to talk with him, although I trembled from head to foot. He came in and talked with mother awhile, then, turning to me, asked me some questions about the state of my mind about religious subjects, and finally asked me if I wanted him to pray for me. I told him I did, not thinking it would do any good if he did. He said a man prayed once that it might not rain; and it

rained not on the earth for three years and six months. He prayed again, and the heavens gave rain. I told him that was a long time ago, and that we did not have such men in these days. He said there were men, now on the earth, who knew that their prayers were answered. As he passed out of the house and down to the road, I looked out after him, and despised him in my heart. He commenced his meetings: but I did not attend, until one afternoon a young lady of the place came to our house for a visit. Toward evening she asked me to go with her to hear the new preacher. I thought at first I would not go, but finally consented. When we arrived at the house he was just naming his text, which was, "For, therefore, we both labor and suffer reproach because we trust in the living God, who is the Saviour of all men, especially of them who believe." An awful solemnity settled down upon me. Every word he uttered seemed directed to me, as much as if there was not another in the house. My feelings were indescribable. I tried to conceal my tears, but it was impossible. I promised the Lord there, if he would remove this burden from my heart, and make me free in Christ Jesus, I would serve him to the best of my ability as long as I lived. I attended to all the means of grace within my reach. I read the Bible daily to learn His will. I prayed three times a day. I did not engage in any trifling conversation. I laid off all useless ornaments. I thought I had done everything I could. My constant prayer was, Lord, give me a witness that I cannot doubt, that thou hast forgiven me my sins. Thus I continued for about three months. One day, in the month of December, I went to church as usual, praying all the way there, that I might have some assurance that God was reconciled, and that I was truly adopted as His child. The text was, "Who is on the Lord's side?" I thought that was just what I wanted to know, whether I was really on his side or not; although it was the supreme desire of my heart to be His, now and forever. My anxiety was so intense I

wept all through the sermon. My head seemed to be a fountain of tears: but I could not decide this question satisfactorily to myself. As I was returning from church on that day, praying and weeping along the highway, these words were spoken to me, just as forcibly as if spoken audibly, "Fear not, for I am with thee; be not dismayed for I am thy God." At the same moment there was presented to the eye of my mind a cross with a man fastened to it. It seemed to be lifted up between the heavens and the earth, and of a silvery white color. A sacred awe took possession of my mind, as if in the presence of some superior being. Peace and joy filled my soul. I could then sing,

"My God is reconciled,
His pardoning voice I hear;
He owns me for His child,
I can no longer fear.
With confidence I now draw nigh,
And Father, Abba, Father cry.

As I looked around upon familiar objects, every thing seemed to be praising God. I thought my enemies were all slain, and I should never see war any more. I thought it my duty to join the church. My Sabbath School teacher gave me his Articles of Faith to read, claiming me as one of his converts. My mother, being a Baptist, wished me to join the Baptists. Although I then thought that immersion was the only scriptural mode of water baptism, yet I could not see why they should exclude all other Christians from the Lord's table, who are not immersed. Likewise I could not subscribe to the doctrine of unconditional election and reprobation. My home seemed to be among the Methodists. My mother opposed me every way possible, which was a great trial to me. She procured books for me to read, which traced the Baptists as far back as the Waldenses, and from them to John the Baptist. She employed persons to talk with me, and to persuade me, if possible, to join the Baptist Church. The M. E. Church was then persecuted, and all manner of evil was spoken against them. They

came out from the world, and were separate from sin and sinners. They lived, and walked, and talked, and dressed like meek and humble followers of Jesus, in whom was no guile. No one was taken into the church who wore jewelry, ruffles, or anything superfluous. No one could get into Love Feast without a ticket, and no one could get a ticket but those who lived according to the discipline. Those who were Methodists could be told as soon as seen; not by their dress alone, but by their whole demeanor. Hence they were persecuted. "The world will not persecute those who are like them, but hold them the same as their own." I joined the M. E. Church and remained with them over forty years.

CHRISTIAN FIDELITY.

Suppose that we all realize in our own souls that God has placed us here to subdue this country to himself, that this was our calling above and beyond all others, and that we must give account unto God for the manner in which we have discharged the trust, and occupied the talent committed unto us. Suppose this to be, as it ought to be, the desire that controlled all the departments of practical life, and which, more than any other, occupied our most earnest thoughts. Were this the fact, could we live as we do? Could we enter with those who know not God upon the eager pursuit of wealth? Could we be found among the votaries of every form of sensual pleasure? Would not this controlling object modify and chasten every desire, and render the things which earthly men strive after distasteful to our souls? Would it not entirely reform the maxims which govern us in the expenditure of wealth? Could we vie with earthly men in luxurious display, while the progress of the gospel is everywhere impeded for want of the wealth which we squander in that frivolous extravagance which is leading men by multitudes to destruction? Can we pray that the kingdom of God may come, while we stand directly in the

way of its progress? Can we supplicate for the increase of holiness on earth, while we love our idols better than holiness? Can we ask men to come out from the world, while we ourselves are immersed in worldliness? Can we invite men to deny themselves and take up the cross, while we live in luxury and touch not the cross with one of our fingers?

Brethren, it is a more solemn thing to pray than we are commonly aware of. If we really pray for the extension of Christ's kingdom, we must live like men who make the extension of that kingdom the great business of their lives.

This will require the sacrifice of many idols. It will cost many a self-denial, and will expose us to many a scoff and bitter reproach. But will not the object be worth the sacrifice? Is there not a crown of righteousness in reserve for those who fight the good fight? If the Saviour gave himself up for every one, ought not every one of us to give himself up to Christ? If we pray, thy kingdom come, can we do less than live so that the kingdom of God may come?

Were this accomplished—were any denomination of Christians, nay, were a single Church thus to arise from the dust and put on its beautiful garment, how vast would be its moral power! Every disciple would be a witness for Christ. The gifts whereby the body of Christ is perfected, and the work of the ministry accomplished, would be poured out abundantly. Professors now buried under houses, and lands, and stocks, and merchandise, and aspiration for political office, and leadership in fashion, would rise as if from the dead, and Christ would give them life.—They would look back with shame at the hole of the pit from whence they have been digged, and henceforth resolve to know nothing but Jesus Christ, and him crucified. Among those how many would be found endowed with gifts, which neither they nor their brethren supposed them to possess? The talent unrolled from the napkin would shine with the splendor of burnished gold. Evangelists, pastors, and teachers would spring up among our

lawyers, physicians, merchants, manufacturers, and mechanics. Each Church would number its chosen disciples, who on the Sabbath, would be carrying the message of salvation to the perishing; while, on the other days of the week, they would exemplify to the world the life of him whose affections were set on things above, where Christ dwelleth. Were all our Churches such Churches as these, the world would know something of the moral power which belongs to the gospel of Jesus Christ. Were the Churches of our denomination such as these, in a single generation this nation would belong to the Most High. Holiness to the Lord would be written on our legislative halls, our courts of justice, our marts of trade; and our country would be the first on earth to welcome the Son of God."—*Rev. Dr. Wayland.*

BUILDERS.

BY HANNAH PELTON.

In the thought of erecting a building, there is also the idea of cost and work, combined with earnestness and zeal.

Every person is called to be a spiritual builder. The temple of purity and holiness, so completely destroyed by sin, is to be rebuilt. Man cannot do it alone, but he can bring the material, a "consecrated all," and the word of grace is able to build you up.—*Acts xx. 30.* And what a building! How few realize what is to be built! "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? . . . for the temple of God is holy, which temple ye are."—*1 Cor. iii. 16.* It is a temple of holiness, the perfecting of which is a life work, requiring great earnestness, self-denial, and much prayer.

There is cost involved in the spiritual building. It is, denial of self—taking up the cross of Christ, and forsaking all. Says the Saviour: "Which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it? So, likewise, whosoever he be of you

that forsaketh not all that he hath, he cannot be my disciple; and whosoever doth not bear his cross and come after me cannot be my disciple." "If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, and his own life also, he cannot be my disciple."—*Luke xiv. 26.* That multitudes try to live religion without bearing the reproach of the cross, is too true. Wherein do they deny themselves? Where is the forsaking of all?

"Strive to enter in at the strait gate, for many, I say unto you, will seek to enter in and shall not be able." Their building is that of *self-righteousness*. "For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."—*Rom. x. 3.*

The Saviour found a class of builders which were like *whited sepulchers*, beautiful in outward appearance, but within full of dead men's bones, and all uncleanness. Is it possible that the human heart can have so righteous an exterior, but be so full of hypocrisy and iniquity? It is possible. The human "heart is deceitful above all things and desperately wicked."—*Jer. xvii. 9.* But, to God be the praise, a fountain is opened in the house of David, for sin and for uncleanness.—*Zech. xiii. 1.*

The whited sepulcheres are all around us: the charnel houses rise up to view. Pride does not allow the pent-up anger to show itself in outward act. The carnality of the human heart is too often hid under the exterior of Christianity.

Temples of the Holy Ghost! God has ever had them. They stand before us, unblemished by the space of time, in bold relief. God's honored monuments, way marks for the countless multitudes. And, amidst the ruins of foundations of sand, the crumbling and falling of strong walls, they still rise, having an influence for righteousness and godliness. "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God."—*Jude*

xx. 21. These buildings are those that are of the city, that John the Revelator saw, as he was carried away in the Spirit, to a great, high mountain.—Rev. xxi. 10. "Ye are God's building." Showing that we have no right to ourselves, being bought with a price.

When a person is scripturally "born again," "old things pass away, all things become new." The unclean spirit passes out, and the Saviour, so full of love and humility, enters. "When the unclean spirit cometh back he findeth it (the house) swept and garnished.—Luke xi. 24, 25. Satan is in a rage, and how does the young disciple need to be on the watch! O, how he needs to pray! lest he yield to temptation. Satan, with a seven-fold power, will come and enter, if possible, making the last state worse than the first. Christians should watch over them, and pray for them. Multitudes lose their experience, going back to sin and the world; but if they are resisted they are built up, filled with the spirit of truth and righteousness, and become temples of the Holy Ghost.

WITHOUT THE SPIRIT.

Paul, indeed, is with us no longer; but Christ is always with us: nay, even in the time of the Colossian Church, it was not Paul, but Christ, who wrought conversions. Paul performed miracles: but since his time, how many miracles have we known which the Colossians never saw, how many encouragements to faith and love have we, which they never had! Why, then, should not Paul's successors in the present day have the same reason for rejoicing as himself? And yet, my brethren, if one of your pastors were to ascend the pulpit, and say to you, as St. Paul did to the believers at Colosse, "I give thanks for your faith and the love which ye have to all saints; I have heard of your love in the spirit;" were he to say this generally to a whole congregation, what astonishment he would excite, among those at least who know what charity is, what love in the spirit is! And with

what difficulty would he avoid the reproach, either of gross self-deception or of base flattery! Nay, he would encounter it from those least acquainted with spiritual life, if the characteristics of love in the spirit had been set before them, even in the measure in which we have done so in this discourse. No, my brethren, a church, or community, however small in number, to which its leaders would be warranted in saying: "You possess love in the spirit, true charity, charity which had its source in God and flows out upon men; which has God for its first object and its supreme rule; which is humble, disinterested, unaffected by outward circumstances, above the sphere of instinct, in a word, spiritual, such a charity prevails amongst you, characterizes you and distinguishes you as a community"—a church which might be addressed in such language is an unheard-of prodigy. Might we not, on the contrary, say with little qualification, to any church whatever: "The affections of the flesh are what prevail amongst you, instincts, impulses, whether good or bad, decencies, formalities—now these are not principles; and charity is a principle. Charity, as a principle, as an element of holiness, charity as a virtue, love in the Spirit, is really possessed by a very small number, and even among those few, how hard a struggle has it to maintain against the affections of the flesh! That you are civilized, we see; and the religion of the majority is civilization; but, between a community whose religion mainly consists in the forms of cultivated society, and you who confess Jesus Christ come in the flesh to save the world from condemnation, there is no appreciable difference. Between the respectable people of the world and Christians such as you, we should find it difficult to point out where the distinction lies. What they have received from Christianity unconsciously and involuntarily, you no doubt have received also; but what more? and how, except by a few outward solemnities, how, but by forms, can we distinguish you from them?"

PRESENT FAITH.

1. We do not forget that God works all good in all men. But we do not believe that His working is irresistible, or that it supersedes our being workers together with Him.

2. Can any one work out his salvation by a faith productive of sanctification, and yet neglect good works? Impossible!

3. Obdurate sinners, if their day of grace is not over, have always power to believe some truths at least, and to renounce some abominations in consequence of that belief. If they resist the Spirit here, what wonder that He does not proceed any further! Convictions of sin as well as of righteousness are not always so strong as to carry all before them. As the dew falls more frequently than great showers, so more gentle, less observable, and more gradual droppings descend upon earthly hearts more frequently than driving storms of fear or strong transports of love. Their effects may be as gracious though less forcible, and God hath all the glory of the one as well as of the other.

4. "Can convinced sinners, under the sound of the gospel, believe with the heart unto righteousness?" Through the power of God, always more or less present, they *can* believe with the heart those truths which are suited to their wants and properly proposed to them. If they cannot, why does God call upon them to believe, and send them word they shall be damned if they do not?—Mark xvi. 16. As to your query, "Does not God sometimes delay to confer the power to believe, for a trial of the grace of conviction?" We answer, that we see no such thing in the New Testament, and that the assertion seems to be a piece of human wisdom. Why were not the convictions of the harlot, of the three thousand, the five thousand, the jailer, tried by a refusal of the gift of faith? If therefore persons truly convinced of sin do not believe to the comfort of their souls, we apprehend the reason to be their being kept in dark as

to the gospel way of salvation, their confounding faith with its fruits, their disregarding the one talent, and despising the little leaven and the faith which is as small as a grain of mustard seed. In short, they are rejecting an inward Christ because He does not make His appearance at first as a mighty conqueror, but as a weak, naked, crying babe, who wants milk for his present sustenance. "It is granted that convinced people should be pressed to make an effort to believe, not doubting of the Lord's concurrence with the attempt."

Here we apprehend you grant what we contend for, it being absurd to make any attempt towards what is impossible. If such people ought to attempt to believe now, and not to doubt of the Lord's concurrence with their attempt, it follows that either you press them not to doubt of a lie, or that the Lord now helps them to believe, if they will accept His help in the manner and way it is offered. We cannot conceive what ingredient more you would require to make faith than, on the one side, the promise of God and the gracious help of the Spirit, and on the other, genuine conviction, and an humble attempt to cast ourselves on the fidelity, mercy, and power of the Lord.

Indeed, you insinuate that God's concurrence may not be granted *now*. "*Perhaps not now*," are your words; but not those of Ananias, who said to convinced Saul, "Arise, why tarriest thou? wash away thy sins, calling 'or believing' on the name of the Lord." If God does not concur *now* to help convinced sinners to believe, we still affirm that they cannot, without great cruelty, be called upon *now* to attempt an utter impossibility; or if we may use your expression, "to touch heaven with their hand."

This proviso of yours, this "*perhaps not now*," seems the common way of clogging and mangling the gospel. We see nothing of it in Holy Writ. There we read, "Believe, and thou shalt be saved." "Fear not, only believe," etc. We never read, "Believe, *but perhaps not now*: only believe; *but first wait God's time*;" *He does not perhaps choose*

thou shouldst believe now. There is the quintessence of the poison of the old serpent in the supposition that God commands *now*, but is not perhaps willing that we should obey Him *now*. Believe *perhaps not now*. Repent, be chaste, be honest, be sober, be charitable, *perhaps not now*. What room will this not now leave for present infidelity, uncleanness, drunkenness, injustice, and every imaginable abomination!

Upon second thoughts, we would hope that your *perhaps not now* does not regard our believing, but God's bringing forth the top stone, while we shout grace unto it; and in this sense we find faith and hope are often tried, yea, to the uttermost. Isaac was not born immediately on God's making the promise, or Abraham's believing it. A joy unspeakable and full of glory does not always immediately accompany the belief of the promise of the forgiveness of sin, and of deliverance from its dominion: "Have ye received the Holy Ghost since ye believed?" "After that ye believed, ye were sealed with the Holy Spirit of promise." "Now the God of hope fill you with all joy and peace in believing," etc. This was the language of St. Paul, and we dare not confound what he distinguishes, namely, believing and tasting the rich fruits of faith. Concerning some of these which faith does not, in general, immediately produce, we allow you to say, "*perhaps not now*"—but though they tarry, yet wait for them for they will surely come.

"Restless, resigned, for these I wait,
For these my vehement soul stands still."

But observe first, that this earnest, patient waiting is one of the blessed fruits of faith, and not something previous to it, as you seem to imagine. Second, that we do not suppose necessary for those who are truly convinced of sin, and desire to be justified freely by the grace of God through that redemption which is in Christ, to wait at all before they believe that He is made unto them of God, righteousness, for the present pardon of their sin; nor for those who are truly weary of their carnal mind, to wait before they truly believe that He

is made unto them of God, sanctification, for the present destruction of it; for the promise is even *now* to us, and to our children (those that are afar off not excepted), if they lay hold of it by faith.

But greater discoveries, riper fruits, richer tastes, fuller enjoyments of these blessings, together with a being more strengthened, established, and settled in them, is what we esteem it our privilege to expect and wait for.

5. You seem to suspect that this faith, on the one hand, leads to Antinomianism. And as to the second, we detest the thought of having the least share in the glory of Christ as our Redeemer, and of the Spirit as our Sanctifier. We abhor it as much as the proud and mad conceit of sharing with God the glory of our creation and preservation. We constantly ascribe to free grace, all the honor of man's salvation, and we are persuaded that from the first half formed desire raised in the heart, and the least degree of power given for the improvement of it, to the final victory over our last enemy, all is of grace—of mere grace. But as we may give God all the glory of our creation and preservation, without supposing He must breathe, eat, think, dress, plough, and reap for us; so we apprehend that we may give Christ all the glory of our redemption and salvation, without excusing ourselves from the performance of what He enjoins, and of His own free, undeserved grace, gives us both will and power to do. I rejoice that your soul prospers: you need not look back any more. When you are tempted to hurry, and inward impatience, remember you are not obliged to give way to it. Take up these little crosses patiently, by believing, looking inward, and finding Jesus in the midst of business. "He is here, He is here, as my all," will break many, yea, ten thousand snares. May the peace of God be with you and yours! Farewell.—*John Fletcher.*

Love begets love. It is a flame that communicates itself. They that have much forgiven them, much laid up for them, will love much.

TO A YOUNG MINISTER.

BY JOSEPH GOODWIN TERRILL.

A shepherd youth, whom voice divine had called
 To leave his flocks, and on the embattled field,
 With neither sling nor stone, nor helm nor shield,
 To meet Goliaths strong, in armor walled,
 Had neither from the lion or the bear
 Delivered helpless lamb; nor in the fight
 Had learned the tactics of the sons of light,
 Who in the conflict with their Master share.
 From lack of skill in heart, and mind, and hand,
 He stood appalled at thought of going forth
 To war for cause of such transcendent worth,
 Or in defence of which to feebly stand.
 He, kneeling, prayed experience might be given,
 To fill his mind and heart with bounteous store—
 As compensation for his lack of lore—
 And skill his hand to war for God and heaven.
 His prayer was granted. From that joyful hour,
 His conflict was according to his strength;
 And strength increased by conflict, till at length
 He stood amid the direst, warring shower.
 Temptations touched him, but as he could bear;
 Sorrow's rough hand was often on him laid,
 Despond oft drew him to her fearful shade:
 And thus of all things he received a share.
 And oft he wished the useful lesson learned;
 For with increasing strength, increasing care;
 And with endurance came the more to bear:
 With hot fire was the lesson on him burned.

But as it burned, a righteous breastplate meet
 Appeared upon his bosom o'er his heart;
 While hopeful helm spread o'er the thoughtful part,
 And greaves of gospel grace insured his feet.
 With every trial of his timid faith,
 The more expansive grew the grateful shield,
 And shelter gave from all the dreadful field,
 Until he walked unscathed 'mid scenes of death.
 Then in this struggle for the conqueror's crown,
 Past lessons learned amid the earnest strife,
 Worn smooth in running brook of active life,
 Proved pebbles meet to smite the giants down.
 Thus God equips and trains for noble fight,
 Those whom he chooses from the ranks of men;
 And every effort polishes again
 The weapons used in battling for the right.
 Hope on! The gold for the immortal crown,
 And laurel leaves to deck the conqueror's brow,
 As spoil in glorious war we'll gather now,
 And then, at Jesus' feet we'll lay them down.

It is but a vain thing for you to make light of Christ and treat him with contempt. How much soever you condemn him you cannot break his bands asunder, nor cast his cords from you. You will still be in his hands. While you despise Christ, God will despise you, and the Lord will have you in derision. God will set his king on his holy hill of Zion in spite of all his enemies.—Ps. ii. 1-6.
 Though you say we will not have this man to reign over us, yet Christ will rule over you. Psalms cx. 2.—
 "Rule thou in the midst of thine enemies." If you will not submit to the sceptre of his grace, you shall be subject to the rod of his wrath, and he shall rule you with a rod of iron.—*Edwards.*

THE SIN OF HEARING GOD'S WORD WITH INDIFFERENCE.

Those who hear or read the word of God without being affected, display extreme hardness of heart. They show that their hearts are absolutely unimpressible by any motives or considerations which infinite wisdom itself can suggest; that they are of so much more than flinty hardness, as to resist that word which God himself declares to be like a fire, and a hammer that breaketh the rock in pieces.

Such are some of the sins of which they are guilty, who hear without emotion the declarations of Jehovah. And we assert, with the utmost confidence and solemnity, that three worse sins never polluted the heart of fallen man, or fallen spirit. Three worse sins cannot be found in those regions of final abandonment and despair, where sin, in all its dreadful forms, rages uncontrolled. If any suppose that we exaggerate, that we portray the sinfulness of hearing God's word without regarding it, in colors too dark, let them look into the Scriptures; and if anything which is there recorded can produce convictions in their minds, they will find enough to convince them that we have not been, that on this subject we cannot be guilty of exaggerating. They will find multiplied proofs that, in God's estimation, no sin is so abominable as this; that no sin fills up so soon the sinner's measure of iniquity, or draws down such sure, and swift, and awful destruction upon his head.

Look, for example, at the Old World. It was corrupt, it was filled with violence, every imagination of the thoughts of man's heart was evil only, and that continually. Yet God still bore with it; for its inhabitants had not yet heard his message with indifference. A day of grace, a space for repentance, was therefore afforded them. Noah, a preacher of righteousness, was sent to reprove them for their sins, and to warn them of the destruction which was impending, and which would fall unless they repented. But they would not re-

pent; they were not alarmed, they heard the warnings of Noah with indifference and unconcern; and this God could not bear. This sealed their doom, and the flood came and destroyed them all.

Look at the Jews in our Saviour's time. From the testimony of their own historian, Josephus, as well as from the writings of the Evangelists, it is evident that irreligion, and every kind of immorality, every species of crime, prevailed among them in an almost unexampled degree. And yet our Saviour says, "If I had not come and spoken to them, they had not had sin." As if he had said, the sin of hearing, with unconcern and unbelief, the message which I have brought them from heaven, so far transcends all other sins, that, in comparison with it, they are as nothing, and not worthy even to come into the account.—*Payson.*

It is a sign that you halt between two opinions if you sometimes are wont to be considerably engaged in religion, but at other times neglect it: sometimes forming a resolution to be in good earnest, then dropping it again; sometimes seeming to be really engaged in seeking salvation, and very earnest in religious duties, at other times wholly taken up by the things of the world, while religion is neglected, and religious duties are omitted.

These things show that you are yet unsettled—have never yet come to a full determination concerning religion, but are halting between two opinions, and therefore are thus unstable in all your ways, and proceed thus by fits and starts in religion. James i. 6, 7 and 8:—"But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think he shall receive anything of the Lord. A double minded man is unstable in all his ways." If your determination were fixed in religion, you would be more steady in your practice.—*Edwards.*

WORDS OF CHEER.

The battle for the right,
 Defeated in the fight
 By treachery and might,
 Shall in the future win
 The victory over sin,
 For brave hearts beat within.

The men of deeds and thought
 Who hitherto have fought
 As bravely as they taught,
 With earnest speech and pen
 They will renew again
 The fight, for they are men
 Who put their trust on high,
 And they will do or die,
 And keep their powder dry;
 For heroes of their caste,
 Though baffled in the past,
 Shall win the day at last!

The night will pass away.
 The light will come with day;
 The morning now is gray,
 The "good time coming" speeds,
 Thoughts sown broadcast, like seeds,
 Will quicken into deeds.

Sad faces pale with care,
 Hearts shrouded in despair,
 Be glad for light is there,
 The drunkards drop their gyves,
 The pledge insures their lives,
 Hope smiles on stricken wives.
 From Mexico to Maine,
 We hear the sweet refrain—
 "We will not drink again."
 And from across the sea
 Come songs of jubilee
 And shouts of ecstasy!

Oh! hasten, happy time,
 When holy truth sublime
 Shall triumph over crime!
 Waft it, ye winds that blow!
 Hail it, ye waves that flow!
 Smile on it, skies aglow!

From golden bees that hum,
 To the loud thunder drum,
 Proclaim the doom of rum!
 Invite it, birds of song
 And brooks that leap along,
 And men that hate the wrong!
 A bow is in the air,

And hope is written there
 In hues surpassing fair
 Of soft and heavenly light,
 We soon shall know that right
 Is mightier than might!

SINFUL EASE.

'Tis true there is no man more at ease in his mind—with such ease as it is—than the man that hath not closed with the Lord Jesus, but is shut up in unbelief. Oh, but that is the man that stands convicted before God, and that is bound over to the *great assize*! that is the man whose sins are still his own, and upon whom the wrath of God abideth; for the ease and peace of such, though it keep them far from fear, is but like that of the secure thief that is ignorant that the constable standeth at the door: the first sight of an officer makes his peace to give up the ghost. Oh, how many thousands that can now glory that they were never troubled for sin against God—I say, how many be there that God will trouble worse than he troubled cursed Achan, because their peace, though false and of the devil, was rather chosen by them than peace by Jesus Christ, than peace with God by the blood of his cross.

Awake, careless sinners, awake, and arise from the dead, and Christ shall give you light. Content not yourselves either with sin or righteousness, if you be destitute of Jesus Christ; but *cry, cry*, Oh cry to God for light to see your condition by. Light is in the word of God, for therein is the righteousness of God revealed; cry, therefore, for light to see this righteousness by: it is a righteousness of Christ's finishing, of God's accepting, and that which alone can save the soul from the stroke of eternal justice.—*Bunyan*.

If you lose your time, you lose your hopes; and if you lose your hopes, you lose your souls; and when your souls are lost, they shall never be ransomed; when your hopes are lost, they shall never be recovered; and when your time is lost, it shall never be redeemed.

EDITORIAL.

REV. CHARLES G. FINNEY.

This venerable man of God was called to his reward the 16th of August. Had he lived to the 29th of that month he would have been eighty-three years old. He retained his vigor to the last, and died suddenly of heart disease. He had preached the Sabbath before with his usual point and vigor.

Perhaps few men on this continent have done more for the cause of God than CHARLES G. FINNEY. He was born in Litchfield County, Conn., but removed at an early age to Jefferson County, in this State—then upon the frontier of civilization. He studied law. He bought a copy of the Bible, because in his law books he often found it quoted as authority. A study of this brought him into a great mental conflict. After some months of darkness and indecision he locked the door of his office one morning and went to the woods near the village, and there, prostrate before his God, he settled the question for time and eternity. At noon he returned with an overwhelming sense of the love of God, and a baptism of fire and power upon his soul that sent him out at once upon a career of usefulness that ended only with his life. He left all at the call of the Master. The next morning after his conversion a deacon of the Presbyterian Church, which he attended, called at the office to remind him of a suit of his which Mr. Finney was to attend. The young lawyer replied, "Deacon, I have a retainer from the Lord Almighty and cannot attend to your case." The deacon withdrew his suit.

Mr. Finney at once commenced to labor from house to house for the salvation of souls. He held meetings at nights in school houses or cabins, wherever he could find a place. A great revival took place in the village and country around.

In 1824 he was ordained as an evangelist in the Presbyterian Church. Fourteen years he labored as an evangelist with great zeal, and the success of the early apostles. New York, Philadelphia, Roch-

ester, and many of the principal towns of this State and of New England, were visited; and wonderful revivals followed. The great feature of Finney's theology was the responsibility of man for his own salvation or damnation. While God works in, men were taught to work out their own salvation. A mighty work of grace was the result, the fruits of which are wide-spread and permanent. It was no superficial, worldly piety that Finney promoted. He took his stand bold and strong against worldly conformity, and in favor of every needed reform. When the churches were dumb on the subject of slavery, or spoke in defence of the oppressor, Finney declared plainly that "the grace of God will make any man an abolitionist."

To represent this great movement the New York Evangelist was established. A number of free-seated, Presbyterian Churches sprung up in New York City, and after a while the old Broadway Tabernacle was built, of which Mr. Finney was pastor. It was here that his famous REVIVAL LECTURES were delivered, which have been translated into French, German, and Welsh. All engaged in the work of soul saving should read these Lectures.

In 1835 Mr. Finney went to Oberlin, where he labored as a College President and professor. He was also pastor of the First Church from 1836 to 1873. At Oberlin originated much of the anti-slavery sentiment of the country, which culminated in the overthrow of a system so horrible that we now wonder that any could have defended it. Oberlin was the great center of the anti-slavery feeling, which increased so rapidly among professing Christians all over the land.

In younger days Mr. Finney was a Mason. When he became a Christian he renounced Masonry. A few years ago, when Masonry had again become strong and popular, he wrote his able book on Masonry. He showed clearly the anti-Christian and dangerous character of this now popular institution.

He was a man of great ability, of child-like simplicity, fully consecrated to God, and one whose influence for good will be felt by succeeding generations.

ANSWERS TO QUESTIONS.

"Is it right to wear false teeth or a false limb?" Yes. They are serviceable, and there is nothing in the Bible that forbids their use.

"In view of the Judgment and a world's salvation, I ask, What is our work? Do all the world need repentance, faith, pardon and purity? If so, which is the direct way to that end? Is it a Christian or a Free Methodist work? Must I change my creed and name if I am "the called of God," and become a Free Methodist before I put forth my hand to lift the dying soul from the pit?"

It is the duty of all Christians to do all they can for the salvation of their fellow-men. No change of name is necessary to do that.

"Again, am I deserving of fellowship without your name and creed; if so, why set up your test for membership? Who hath required this? You will fellowship a Quaker, but not admit him to membership before taking your name and subscribing to your creed. Are you consistent? Worthy of fellowship, but not of membership, without a change in name and creed! Is the standard for fellowship, the same as the standard for membership? Must the name and creed be the test in one act, and laid aside in the other? O why this! Is it of God?"

The right to Christian fellowship depends upon the possession of the Christian character. I fellowship a Quaker—not because he is a Quaker—but because I believe him to be a Christian. Some Quakers I can fellowship; others I cannot. So of members of all other Denominations, not excepting my own.

Churches are organized—not merely for Christian fellowship—but for the spread of the Gospel. Those who agree as to what it is to be a Christian, may honestly differ as to the best mode of promoting the Gospel. Those who can work on the same scaffold should. If others are building the temple of God from another scaffold, they are entitled to sympathy and good will. Hence there is properly a dif-

ference between Christian and Church fellowship.

"Is it not salvation to be of Christ—to follow Him as he calls? "My sheep hear my voice"—must I listen to another, and submit to tests He never set up, to be "accepted with Him?"

O, blessed death to sin! How it frees from the carnal (Paul or Peter), and subjects to the law of God by the Holy Ghost! The strong-minded man or woman is the right-minded; and the right-minded "has the mind of Christ;" and all of his mind are of one mind—a mind to be a Christian and *nothing else.*"

No Denomination has any right to make any tests of membership that Christ has not made. Nor should it make the door into the church any, *wider* than Christ has made it. To do so is to deceive souls, to their eternal undoing. To make the way narrower than Christ has made it is to discourage those who otherwise might be Christians. Do we do it? Not by any means. The tests we make are:

1st. Conversion. Jesus says, *Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.*—Mat. xviii. 3.

2d. Pressing after perfect love. *And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.*—1 Cor. xiii. 3.

3d. Non-conformity to the world. *Whose adorning let it not be that outward adorning of plaiting the hair, and wearing of gold, or of putting on of apparel*—1 Peter iii. 3.

4th. Separation from sinful associations. *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.*—2 Cor. vi. 17, 18.

5th. Soundness of doctrine. *A man that is a heretic, after the first and second admonition, reject.*—Titus iii. 10.

6th. Love for the brethren. *We know that we have passed from death unto life, because we love the brethren.*—1 John iii. 14.

These are all the tests we insist upon. Can we do less? The Lord made them.

HEALED.

The *New York Sun* says:

"At the close of a powerful sermon at the Merrick Camp Meeting on Long Island, last Sunday, the Rev. S. H. Platt told the following astonishing incident to illustrate the efficacy of prayer:

Twenty-five years ago he was kicked by a horse on the left knee, and the leg was practically disabled, so that for years he was forced to use a crutch, and he could not bend the knee in prayer. Subsequently the right knee was also disabled by an accident. He sought the best surgical aid, but was only partially relieved, and the best he could do was to hobble a short distance with the aid of two canes, and with much effort and pain. For twenty-three years he never stood up to preach, but delivered all his sermons while seated. Sciatica supervened, and he was then further made wretched. Three weeks ago he was visited by a spinster lady of great devoutness, who announced that God had sent her to cure him. She knelt before him, and placing her hands upon his knees, began to pray in an ordinary manner. He soon began to feel a sensation as of coming strength, from his feet upwards, and gradually the entire use of his limbs returned to him, so that he was enabled to dispense with one cane, and finally with both. Sunday he stood before the spell-bound audience at Merrick, strong upon his feet, a well man. There can be no question about the facts as stated by him. He is a living evidence of their truthfulness, and they are otherwise sufficiently vouched for."

The Rev. S. H. Platt is the well known author of Platt's Gift of Power. The facts above related cannot be questioned. The Christian admits of but one explanation. God still answers prayer. Why, then, are not prayers for the healing of the body always answered? Because God does not see best to answer them. He did not in the Apostle's days. Paul, through whom many were healed, himself suffered from a thorn in the flesh. God gives no account of His matters. We cannot have what we will, by asking for it, unless God sees best to give it. All may have the grace of the Spirit, but the gifts are given in accordance with the Sovereign wisdom of God. *But all these worketh that one and the self-same Spirit, dividing to every man severally as He will.*—1 Cor. xii. 11.

BEGIN EARLY.

Men eminent for piety and for usefulness generally commence to serve God when they are young. Samuel was a child when the Lord called him. David was a mere stripling when he manifested such sublime faith in God, in the presence of an enemy who filled with terror the boldest among veteran warriors. Daniel was a youth when he boldly refused to defile himself with the king's meat. Paul lived in all good conscience all his days. Timothy was versed in the Scriptures from his youth.

It is so to-day. Those who serve God the most faithfully, as a rule, are those who seek him early. Of two hundred and fifty ministers lately brought together, all were converted under twenty, some as young as seven. If you were certain of being saved in mature life or in old age, you would be the loser by the delay. But the longer you live in sin, the more liable you are to die in sin. The promise is: *they that seek me early shall find me.* Then give yourselves fully to God at once. Consecrate your life—not to enjoy pleasure—not to seek worldly gain—but to do good to your fellow-men. You will find that wisdom's ways are ways of pleasantness. There is no happiness like that which results from a life spent in the service of God. There is no joy like the joy of the Lord.

CAMP MEETINGS.

We have just returned from attendance upon two in Michigan. The first was held near PONTIAC. Two years ago, Rev. Edward Mathews, on his way from Conference to his appointment, stopped there to hold a few meetings. The Spirit was poured out upon the people, and many were saved. As the interest kept increasing, he was released from his charge and continued to labor in that neighborhood. At the Circuit Camp Meeting, held at this point, there were sixteen tents—most of them from the circuit. The attendance was large: excellent attention was given, and much good was accomplished. At the

one held near GRAND LEDGE there were twenty-six tents. About two years ago a copy of the *EARNEST CHRISTIAN* was given to a Christian man residing there, who had the courage to act up to his convictions. He said, "This advocates the kind of religion I believe in." He wrote to us, requesting that a preacher be sent there that preached the doctrines we advocate. The Rev. Wm. Cusick, having an appointment within fifty or sixty miles of there, we sent him the letter. He sent an appointment, and after preaching a few times organized a class of six persons. The work thus commenced, continued to spread till he has now a circuit of about seventy miles in extent—twenty preaching places and eight local preachers and exhorters, who regularly fill appointments. The past year he has received over one hundred members. Of the twenty-six tents on the ground, twenty-one were from his circuit. The meeting opened in the Spirit, and continued to increase in interest. Many were saved, and much seed was sown, which will, we trust, bring forth much fruit in days to come. The saints were greatly blessed, and the meeting was in every respect successful.

IMPEDIMENTS.

The old Romans, who, in their victorious march, went every where, termed their baggage *impedimenta*—because by it their progress was impeded. So, if we called things by their right names, we should class our worldly goods among the impediments that hinder our progress in the Divine life. They laid us down. Many a one becomes so burdened with the cares of life as to lose the race at last. Look out! The danger in this direction is much greater than you imagine. The old Hebrews had it right. Possessions are a burden. In our translation, where it is said: *And Abraham was very rich in cattle, in silver and in gold*; in the original it reads: *And Abraham was heavy in cattle, in silver and in gold.*—Gen. xiii. 2. Wherever he went he took a load with him. Many who hear the Gospel are not saved by the Gospel, because they are so engrossed in tem-

poral matters that they cannot attend to their eternal interests. *And that which fell among thorns are they, which, when they have heard, go forth and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection.*—Luke viii. 14.

The race you are running is for an unfading crown. You cannot afford to render it doubtful by carrying unnecessary burdens. Jesus says, *How hardly shall they that have riches enter into the kingdom of God.*—Luke xviii. 24. Here the danger is said to rest in simply having riches. Who is anxious to avoid this danger? Is there any better course than that recommended by Wesley: Gain all you can, save all you can—give all you can. Who will adopt these three simple rules? Many act upon the first two but neglect the last.

PERSEVERE.

Livingston has given the world a knowledge of Africa which it never had before. He penetrated forests filled with dangerous animals. He waded through marshes which bred fevers and death. He went among savage tribes, who had never looked upon the face of a white man. He encountered difficulties of the most appalling nature, but never gave up to the last "Nothing earthly," he wrote, "will make me give up my work in despair."

You who have begun to work out your own salvation, are you thus determined? Your work is far more important: You have undertaken to explore the glories of the heavenly world. Your success is certain if you persevere. Failure is out of the question unless your courage fails. Are you fully resolved that nothing earthly shall make you give up in despair? Then press forward. Difficulties will vanish before you. Your enemies will give way. If you fall, get up and press on, and renewed strength will be given you. Never despair. You gain the prize by patient continuance in well-doing. To win the crown of life you must be faithful unto death. To falter is dangerous. Press on. The battle will not last long, and the final victory is certain if your faith fails not.

CORRESPONDENCE.

DYING TESTIMONY.

BENJAMIN F. SULLY, youngest son of Thomas and Elizabeth H. Sully, died in Buffalo, N. Y., Aug. 3d, 1875, aged 7 years, 4 months and 22 days.

The messenger of death has repeated his visits to the family circle of Brother and Sister Sully, until four of their cherished ones have been removed to the home above. From stricken, but submissive, hearts, through grace they are enabled to say, "The Lord gave and the Lord hath taken away: blessed be the name of the Lord."

Little Benny, as he was familiarly called, was a child possessed of a cheerful and affectionate disposition. "None knew him but to love him." During his illness, which lasted nine days, he seemed to have no hope or desire to recover. Early in his sickness the inquiry was made: "Benny, if you should die, where do you think you would go?" "To Heaven," he confidently replied; but afterward, remembering a fault he had committed in the past, said, "Ma, I do not think I am good enough to go to Heaven." He confessed the fault, asked forgiveness of God, and felt satisfied in the assurance that all was made right. A short time before he expired, he exclaimed: "Heaven is not far off—(pointing upward) it is just there." His last audible words were, "I'm going!"

"His was the morning hour,
And he hath passed in beauty from the day,
A bud, not yet a flower,
Torn in its sweetness from the parent spray;
The death-wind swept him to his soft repose,
As frost, in spring time, blights the early rose."

The funeral was attended by a large number of sympathizing friends, to whom Brother Coleman preached a touching and profitable discourse, from the words, "But now he is dead wherefore should I fast; can I bring him back again? I shall go to him, but he shall not return to me."

G. W. J.

LOVE FEAST.

MRS. MARY M. YOUNG.—In early life I felt the strivings of God's Spirit, and resolved to seek the Lord. But how little I knew of what God was able to do! When I was about twenty-one years of age I felt a longing of soul to be made free in Christ. The doctrine of holiness was not preached or professed to be enjoyed where I lived, but the many testimonies in the Scripture, and the light of the Spirit, made it manifest to me that it was God's will, even my sanctification. I became in earnest to obtain this high state of grace. I consecrated all, as far as I understood, and felt that the offering was accepted, and received a great blessing; and, as far as I understood, felt that I was sanctified wholly. But it was just the commencement. Soon after this I became acquainted with those that preached and professed to enjoy the blessing of holiness. I felt what they professed was what I had experienced; but since that time God has revealed Himself in a most wonderful manner, showing me that too low an estimate has been put upon our being entirely sanctified, or filled with the fullness of God. When we come to the point where our will is in perfect subjection to the will of God, then the work of sanctification is commenced; and just as far as we become partakers of Christ's nature we are made perfect in love. When we no longer live but Christ liveth in us, when we are fully resurrected, or filled with all the fullness of God, then, and not till then, is the work of sanctification completed. Many are deceived by claiming to be wholly sanctified—saved to the very uttermost—when it is only in part. May God enlighten the minds of His children, and enable them to walk in His ways.

Then will I 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.—Ezek. xxxvi. 25, 26.