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SACRAMENTAL WINE.

BY REV. B. T. ROBERTS.

Our short article in our last number has awakened attention to this subject. An adverse criticism from an esteemed brother has led us to look the ground over and we are satisfied—not only of the soundness of the position we have taken—but that we did not go far enough. We are now convinced that THERE IS NO SCRIPTURAL WARRANT WHATEVER FOR THE USE OF INTOXICATING WINE IN THE CELEBRATION OF THE LORD'S SUPPER.

Much of the confusion in the minds of Christians on this subject arises from the fact that wine is sometimes spoken of in the Scriptures in terms of praise, and sometimes in terms of reprobation. How are these apparently contradictory passages to be reconciled? We answer, By the fact that more kinds of wine than one are spoken of in the Scriptures. They differed greatly in their nature and in their effects. One kind was the unfermented juice of the grape, mild and unintoxicating; another kind was medicinal, and another alcoholic in its nature and ruinous in its effects.

Our language contains many more words than the original Hebrew, but we are acquainted with only one kind of wine. Hence in the Hebrew Scrip-

tures there are eight words which in our version are translated by the one word wine. Three of these are generic, like our word wine. These three are *yayin*, from *yanah*, to press—and denotes wine as pressed from grapes, whether fermented or not.

Chamer is of Chaldee origin and has the same meaning.

Shacher is the root from which the French *sucre* and our word sugar has its origin, and denotes sweet drink, whether fermented or not.

Tirosh denotes the pure, unfermented juice of the grape. It is found thirty-eight times, and never means alcoholic wine. As in Isaiah lxxv. 8: *Thus saith the Lord, As the new wine, tirosh, is found in the cluster.* While it is found in the cluster it can but be unintoxicating.

Judges ix. 13.—*And the vine said unto them, Should I leave my wine, tirosh, which cheereth God and man, and go to be promoted over the trees?* This passage fixes the character of the wine that was used by the Israelites in their drink-offerings. This harmless, refreshing wine is said to *cheer God*, because it was offered to him in sacrifice by his people, and was an expression of their love and obedience. So in Deut. xxxii. 33, a plain distinction is made between the wine of the enemies of God and that used by his children.

Their wine is the poison of dragons and the cruel venom of asps.

Ahseis also denotes new wine.

Soba was thick wine—or wine boiled down to a jelly—which to be drunk was mixed with water.

Mesek was mixed wine—intoxicating in itself and drugged to make it more so.

Ashisha—is wrongly translated wine—but meant a cake made of dried grapes or other fruit.

Intoxicating wine is condemned in the Scriptures in the strongest terms.

Prov. xx. 1.—*Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.*

Isa. v. 1.—*Woe unto them that rise up early in the morning, that they may follow strong drink: that continue until night, till wine inflame them.*

Prov. xxiii. 31, 32.—*Look not upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder.*

There are many similar passages but not a single passage that speaks of intoxicating wine in terms of praise.

The natural presumption is that the Saviour would not employ, in the celebration of one of the most holy rites of his religion, an element which is compared to the *cruel venom of asps*, and which *biteth like a serpent and stingeth like an adder*. This presumption, upon a careful examination, we find is fully sustained. The first thing to which we call attention is to the words employed in describing the elements to be used in the sacrament of the Lord's Supper. And here we notice that the word *wine* is never once used in this connexion.

Jesus took bread, and blessed it, and broke it, and gave it to the disciples and

said, Take, eat: this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: for this is my blood of the New Testament which is shed for many for the remission of sins. But I say unto you that I will not drink of this fruit of the vine, until that day when I drink it new with you in my Father's Kingdom.—Mat. xxvi. 26–29.

“Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.”—Mark xiv. 25.

“For I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come.”—Luke xxii. 18. So, also, in 1 Cor. xi. 23–27, the word *wine* is not once used. Does any one suppose that this omission of the word “*wine*” by all the New Testament writers who mention the “*Lord's Supper*”—occurred by chance? Was it for no purpose that all three of the Evangelists employ the remarkable phraseology, *the fruit of the vine*? As we look into the matter we shall see that the Sacred writers avoided any terms that may fairly be considered as meaning intoxicating wine, for the sufficient reason that such wine was not used at all in celebrating the Lord's Supper. *The fruit of the vine* is simply grapes or grape juice. Alcohol is not the fruit of the vine. No vines ever bear it. In wine it is the product of fermentation.

When was the Lord's Supper instituted? At the feast of the passover. “And the disciples did as Jesus appointed them, and they made ready the passover.”—Mat. xxvi. 19.

But in observing the passover it was not lawful to use any thing leavened or fermented. “Seven days shall ye eat unleavened bread: even the first day

ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day that soul shall be cut off from Israel."—Ex. xii. 15. "Neither shall there be leaven seen with thee in all thy quarters."—Ex. xiii. 7. But any thing fermented was leavened. Then if fermented wine was in the house there was leaven in the house. Says Prof. Mosse Stuart, "Not only leavened bread, but other things which have undergone fermentation, were excluded from the passover meal. Perhaps this usage, which was carried so far by the Jews, arose mainly from a strict regard to the supposed real meaning of the command in Exodus, chapter xii., which is not expressed by declaring that the Hebrews shall not eat *fermented bread*, but by declaring that they shall not eat *any thing fermented*. Now the word (that has been translated) eating, is in cases without number employed to include a partaking of all refreshments at a meal—drinks as well as foods."

Leaven was a type of sin. Hence in all its forms it was to be put away. As Dr. Adam Clarke observes, "Leaven itself is a species of *corruption* being produced by *fermentation*, which in such cases tends to *putrefaction*. In this very light St. Paul considers the subject in this place; hence, alluding to the passover as a type of Christ, he says, *Purge out, therefore, the old leaven—for Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.*—1 Cor. v. 6-8.

Christian churches in the East, down to modern times, have used unfermented wine in celebrating the Lord's Supper. Baron Taverneir wrote, in 1652,

his "Persian Travels." Of the Christians of St. John, whom he found very numerous at Bassorah, he says, "To make their wine they take grapes dried in the sun—which they call in their language *zebibes*—and, casting water upon them, let them steep for so long a time. The same wine they use in the consecration of the cup."

Odoard Barbosa says the Christians of St. Thomas, found on the coast of Malabar, "celebrate the Lord's Supper in the juice expressed from raisins, softened one night in water."

Osorius says, in 1586, "They, in their sacrifices, used wine prepared from the dried grapes." Ainsworth in his Travels in Asia Minor, in 1842, speaking of the administration of the Lord's Supper among the Nestorians, says, "Raisin water supplied the place of wine."

The Copts are the Christian descendants of the ancient Egyptians. Tishendorf, in his Narrative of "Visits to the Coptic Monasteries of Egypt," says that at the Eucharist the priests took the thick juice of the grape from a glass with a spoon.

The Abyssinian Church was founded in the 4th century. The country was invaded by the English army under Sir R. Napier in 1866. They found that among them the sacrament was administered still with unfermented wine.

But we will not pursue the subject farther. We have shown,

1. That the use of intoxicating wine is strongly condemned in the Bible.
2. That the word "wine" is not used in the New Testament in connection with the Lord's Supper.
3. That it could not have been used at its institution.

Then let intoxicating wine be ban-

ished from our communions. Its use is anti-Christian and dangerous. Let the elders refuse to consecrate and the saints refuse to receive, as an emblem of the death of Christ, that which is most potent in causing human misery here and sending souls to hell.

THE SERVANT IN THE HOUSE.

BY MRS. H. A. CROUCH.

The servant abideth not in the house forever.—
St. John viii. 35.

The term "servant" is often used as appertaining to those who serve God on earth or in heaven: rendering to him a delightful service of love. It is also used in another sense; one which implies bondage, or lack of freedom. It was in this latter sense that Christ used the word, addressing "those Jews that believe on him." They believed on him, and yet they were not free. They were Abraham's seed, and never in bondage to any man, and yet they were slaves. Because they committed sin, Jesus told them they were therefore servants to sin; and, alarming truth! "*The servant abideth not in the house forever.*"

"My little children," affectionately writes St. John, "these things write I unto you that ye sin not." Notwithstanding this plain teaching, the masses of believers all through the land lift up their hands with surprise that one should entertain a thought that such a thing is possible; and confess that, though they believe in Christ, they consciously sin every day. "Then said Jesus to those Jews that believed on him, If ye continue in my word, then shall ye be my disciples indeed, and ye shall know the truth, and the truth shall make you free." Free from what? Free from sin: for "he that committeth sin is the servant of sin," and, "The servant abideth not in the house forever."

Reader,—just now as your hands hold this book, and your eyes run along these lines—stop. Ask yourself this question, Do I commit sin? No mat-

ter what your profession. No matter what your church. The Jews would not own up to being in bondage, *because they were Abraham's seed*; and multitudes will still assert that they are free because they belong to the church. But this is not the test that Christ presents.

Dost thou commit sin? I hear a reply. "I am conscious that I often rebel: that I do not always do the will of God. I often sin against him. But I repent and he forgives me. Then I sin again. Not that I mean to—but I do."

Wake up, O soul, to thy danger! "Whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever." You are conscious of being now in the house; that is, in the family of God. You expect to be an heir, together with Christ, to an inheritance, and to sit down with him on his throne. "Every man that hath this hope in him purifieth himself even as he is pure." What is the ground of your expectation? Wake up to the fact that except you continue in the word of Christ in such a way as to be made *free*, you must be cast out. For "What saith the Scripture? Cast out the bond woman and her son: for the son of the bond woman shall not be heir with the son of the free woman."

How does it come about that there is an Ishmael in the house at all? It is because there is a lack of faith in God, and the consequent interference of man to hurry up and help on God's work. God is not in a hurry. He makes a promise and takes his own time to fulfil it. And because the time is long, the church gets impatient, and forms a plan to help the Lord, and consequently there is plenty of confusion and suffering. God made promises to Abraham that he should have a son, and kept him and Sarah waiting for twenty-five years; and every year the prospect grew less and less. There never was any prospect anyway.

In whatever stage of experience we see the church, as typified by Sarah, Rebecca or Rachel, she is barren every time. She must wait the Lord's time, and it is a miracle—the work of God,

when a soul is saved,—a child born. In view of this it becomes her to be patient and humble. But,—“Oh, faithless and perverse generation!” It is not God’s plan at all. It is the policy of an uneasy church, of whom Sarah is a fitting type. She must have converts even if there is *Egyptian blood. She must see the work go on, even if there is an unwarrantable union of the church with the world. And they,—the converts, come in with a rush when Sarah steps one side—for the sake of the cause, and gives the Egyptian bond-maid a permanent place in the house. How soon does Hager toss her head and exalt herself as mistress; and Sarah, the beautiful princess, is despised. There are two elements in the house now that, in the very nature of the case, never can agree. Sarah will deal hard with Hager, (or at least Hager thinks so), and Hager despises Sarah. The disposition of Hager is to leave the church: and she does, fleeing into the wilderness. Here the angel finds her and tells her to return, and submit herself to Sarah. We see in this the loving kindness of the Lord, who seeks the best good of all his creatures. But the state of things does not greatly change in the family, as we judge by the conduct of her son, more than fourteen years afterwards. If Hager despises Sarah, just so does Ishmael despise Isaac, the true heir of the inheritance and promises. And this shows itself out so plainly on that day, when, having come to full age, Isaac had no longer need of milk, but could make use of strong meat, having his senses exercised to discern both good and evil.—(See Heb. v. 13, 14.) On this day, the day that he was weaned, Abraham made a great feast: and now the smothered flames burst out. This nice sense of discernment between good and evil, this great feast on Isaac’s account, is a little too much for Ishmael to bear. *And he mocks Isaac.* This mocking the heir of promise is the turning point in Ishmael’s experience, and the word goes out, The servant can

abide in the house no longer. “Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free woman.”

The apostle Paul made use of this circumstance allegorically, saying, “As he that was born after the flesh persecuted him that was born after the Spirit, even so is it now.”

And even so is it now. Hager takes for Ishmael a wife out of Egypt,—for “The world will love his own,” and he begets twelve princes, thus keeping up for awhile some semblance to the true seed; but search the records and see if, after he mocked Isaac, and was cast out of the house, his count was ever again among the people of God:—his circumcision notwithstanding.

EXPERIENCE.

BY MRS. A. M. NELSON.

My father did not enjoy religion, but I have reason to believe that my mother knew something about the Lord, for she often gave me religious instruction. When about nine years of age I was convicted, and often went alone to pray, and believe that I had the evidence of sins forgiven. During childhood I often had blessed seasons of prayer; but being soon left an orphan, and obliged to live in irreligious families, I allowed fear to come in, neglected prayer, and soon lost the joy although retaining the fear of God. I married: but my husband being an infidel still greater obstacles were thrown in my way; but after some years, being again left alone and dependant, I began to be led to the Lord. In the winter of 1857 I attended meetings held in a school house in West Hartford, Ct. Conviction followed me for two years, but I did not get saved. I began to look around at other professors in the church and the family with whom I lived. I saw so much in them that was contrary to the true spirit of religion, that I said I did not want it, nor want to join the church. They seemed to have but a form, and to be professors but not possessors. About

*Egypt—type of the world; spiritual bondage and weakness. See Rev. xi. 8.

this time my little son, then eleven years old, committed a dishonest act: and this was the means of bringing deeper conviction to my heart. I felt that I was living without God, and without power to bring him up right. There being a Baptist Church near, I went to that one day, and, trembling from head to foot, stood up and told my convictions and fears for myself and boy, and spoke of my experience of childhood. Upon the strength of that, and without passing through any more of a change, I was baptized and taken into the church. But I can see that I had nothing more than conviction. I was not brought out into the joys of salvation. I soon moved from that place, and for four years lived without the enjoyment of religion, although the Spirit of the Lord strove with me. At the end of that time, being in New York, I attended the Perry Street M. E. Church and went forward to the altar for prayers, and light broke in upon my soul. I felt happy and joyful, but there was not very much change in my outward life, in regard to worldly conformity. I drifted along for some time; loved to attend the meetings, but suffered from fear of death, fear of hell, and fear of God, and loved the things of the world. In about two years I attended the Sing Sing Camp-meeting, and was convicted there that I must have something more. I went out into the woods with my hymn book and Bible, and plead with the Lord, but He did not seem to manifest Himself especially, only told me to trust Him and go up to the meeting. There He blessed me. I fell under His power and screamed, while lying there under a tree. The Lord showed me that I must take off all my finery and worldly fixings; but afterwards I did not fully follow the Spirit. I took off the large flowers from my hat but left the small ones; took off some of the trimmings from my clothing but left some on; I did not want to be so very plain; as I looked at the sisters around me and saw that they were dressed according to the world. Some of them talked to me about it: one sister said that she be-

lieved she might be dressed in diamonds from head to foot and it would make no difference. Even my class leader said that dress did not make any difference with religion. Being naturally proud and fond of dress, I fell in the mire readily with their suggestions. All this time, and for many years, my health was and had been very poor, being afflicted with terrible sick, nervous headaches. I was miserable in soul and body—knew I was not right and yet I would not yield. A year ago last May I moved to Brooklyn. My health being poor I could only attend meetings occasionally, at the Free Methodist Church. In the fall I commenced to go more regularly, when Bro. LaDue was stationed there as pastor. One evening my husband came home and said, "If what that minister says is true, you and I have got no religion." Then I became offended at Bro. LaDue, although nothing personal had been said to me. The Lord told me I must go to class Monday evening, the preacher was leading it, and spoke of people who were always making crooked paths, and he did not think they could have much religion. I thought that I would not get up and say that, but I had to say that I was making many crooked paths, and give the very experience I did not want to. The next Sunday I went to preaching, and it was so pointed, and showed the way so plain that I cried for two days afterwards, and I could get no help from any one but God. Thursday evening the invitation was given by Bro. LaDue for any to come forward who needed help from God. I went, determined to yield all, and the Spirit of the Lord took hold of me in a wonderful manner. My body did not seem to be my own. I had no power over a muscle or limb, it seemed to be under the control of the Spirit. It seemed to be a complete death: to be willing to go then as the Lord wanted me to. It appeared as if there was a fire to go through. I know I made a complete surrender, and was willing, if necessary, to part with my own life. The Lord accepted me, and I fell under the baptism of the Spirit. The next

day was thanksgiving, and I lay prostrated all day, neither eat nor drank till ten o'clock at night. Light kept shining on my heart during the day, and I felt perfectly willing and glad to part with all worldly conformity, either in my dress or the surroundings of my house. I have now no inclination for them, the Lord has taken it all away. I feel that my feet are in the narrow way. Soon after this I was led to take up a very heavy cross, in warning a brother who, I felt had got away from the Lord. I have received a very clear evidence of my entire sanctification, and I am all the Lord's to-day. The Lord has also fully healed my body—but of that I shall have to write another time. I belong to Jesus to-day, and he saves me, soul and body. Praise his holy name forever and ever! Amen. I give him all the glory.

EXPERIENCE.

BY FRANKLIN POMEROY.

I was converted when about fifteen years old, but I wandered in the wilderness almost forty years. I have had my ups and downs—have made many crooked paths. Until six years ago my way seemed dark and my life seemed to be a failure. I then attended some Free Methodist meetings, held by Bro. Nobles in our school house. The good Lord began to revive his work. Brother Nobles preached holiness—freedom from sin—and finally I got under conviction. For three days and nights I never shut my eyes to sleep. I did not know at the time what was the matter. At last I arose, about 12 o'clock, and dressed myself, took a chair and knelt down in the middle of the kitchen and began to pray. I seemed to be pressed to the chair as if a ton's weight was on my back. Then Jesus said, Will you take the cross? I cried, I will, I will, I will! It was done! He set me up. The burden rolled off, and he put the glory in my soul. Glory be to God! Then my new life began. I

told my two oldest boys I had not lived before them as a Christian father ought to, but had commenced anew. I exhorted them to seek the Lord. At that time I was a great lover of tobacco, but the Lord wrote it on my heart that it was wrong. So I did not use it in church as I used to: but that would not do. I must be cleansed from all filthiness of the flesh in order to perfect holiness in the sight of the Lord. So I resolved, by the help of God, I would never use any more. I have not tasted it to this day: bless his name forever! I had just raised a fine lot of the weed—enough to last me a year or more. I had it packed away. I dared not use it, nor sell it to others; so one day I took it on my shoulder and carried it upon the top of the hill, on a big stone, and there, on my knees, I set fire to it, box and all. So went my idol, and I bless God for it. Now I can look up with confidence and praise God with clean hands, heart and mouth; "giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ." I believe in a holiness that we can feel. Then we can live it: bless God forever!

One year ago I went to the Marshall Camp-meeting, and there the Lord met me again and baptized my soul afresh. Ever since I have rejoiced—"speaking in psalms and hymns, and spiritual songs, singing and making melody in my heart to the Lord."

This has been a blessed year to me: this year I commenced giving one-tenth of all I earn or make to the Lord. This is a good way. Some of my neighbors cannot see why I enjoy myself so well. I think they would understand it if they would make the consecration and separate themselves from the world, and take the narrow way and walk in the light as he is in the light. They would have fellowship with the Father, and the blood of his Son would soon cleanse them from all sin. I love God with all my heart. I love the *Earnest Christian*. It is next to my Bible.

Be thankful for mercies received.

STRANGE APPAREL.

BY HANNAH PELTON.

"The Lord hath prepared a sacrifice, He hath bid his guests. And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel."—Zeph. i. 7. 8.

"And when the king came to see the guests, he saw there a man which had not on a wedding garment. And he said unto him, friend, how camest thou in hither not having a wedding garment? And he was speechless."—Matt. xi. 12.

The sacrifice has been made. Christ our Saviour by uniting himself to human nature has made it possible for every one who believes on Him to have His spirit.

The marriage feast is prepared, the guests are invited, "And the Spirit and the bride say come, and let him that heareth say come." "As many as ye shall find bid to the marriage."—Matt. xxii. 9.

The wedding garments are all ready, and all who will may be clothed with the fine, white linen, which is the righteousness of the saints. In that great assemblage of all nations which no man can number, there will be two very distinct classes. The eye of the Great Judge will see before Him those robed for the marriage of the Lamb, and those with *strange apparel*. They will stand there in most striking contrast.

Every soul is appareled here. It inhabits earth in its clean white linen, or it lives with the heinous stain of sin upon its garments,—a strange apparel. A large multitude who imagine that they will be admitted to the marriage feast, are thus clothed, and are no more prepared to be ushered into the holiness and purity of heaven, than is the outcast covered with filth and rags considered a fit subject for entertainment by an earthly prince. As has been truly said, "The outward life is the index to the heart; as the hands upon the dial-plate indicate the hour of the day, so the outward adornings and words

reveal the advance of the soul in spiritual life." Often as we go from place to place, do we scan the appearance of those about us to trace the evidence of divine life, for the branch has the nature and life of the vine. As we see the pride and arrogance and every element of worldliness conspicuous, we know too well that those who exhibit these traits are clothed in strange apparel.

In one of our city depots what a delightful surprise was it to see in the crowd, one of the royal family. No strange apparel or cumbrous garb she wore, and in her face we traced the impress of Jesus. Amidst the hypocrisy and delusions of a would be religious world, clothed in "strange apparel" there are those who walk in white, their garments undefiled, robed in the righteousness of the saints. There is a wonderful satisfaction in being thus clothed, *so clean*. How good the child of God feels over it, contented, dressed for the great life work, or for the company of saints and of angels.

The irreligious know very well these *strange* appareled workers, or idlers. Whatever position they occupy, the clothing designates their real character. Grapes are not gathered from thistles, neither are the fruits of righteousness found with the one of idle words, indulging in the life that seeks the applause and honor of men. Those robed for immortality can truthfully say, "I will greatly rejoice in the Lord, my soul shall rejoice in my God; for He hath clothed me in the garment of salvation, He hath covered me with the robe of righteousness"—Isa. lxi. 10. How will these so strangely clothed, these who have loved the world and dreamed of heaven, feel as at the last their unfit condition is made manifest? They will be filled with consternation and dismay, and like the man without the wedding garment, they will be speechless.

O this robe of righteousness! who can describe its beauty and comeliness? Love is the body of the fabric, interwoven are gentleness, humility and meekness. It stamps the wearer with the dignity of royalty. These are of a

royal line, all children of a king, heirs of immortal glory.

Whatever of righteousness we may have had, if laid aside it will avail us nothing. O! are we prepared for that great day? "For the day of the Lord is great and very terrible; and who can abide it?"—Joel ii. 11.

SHAM REVIVALS.

BY REV. T. F. STUART.

In former times, when the word of God was preached by the fearless men whom He had sent to proclaim it, there was always a stir among the people. A Stephen, a Paul, a Peter, could not preach the "acceptable year of the Lord, and the day of vengeance of our God," without awakening opposition and bringing persecution on themselves and on all those that heard them. From that time to the present, every minister that the Lord has sent, if he has been faithful to God, has aroused a spirit of opposition from the world.

The later martyrs, the reformers Melancton, Luther, Wesley, Bramwell, the pioneers of Methodism in our own land, together with the true ministers of Christ of to-day, have always caused a great excitement when they have proclaimed the truth as it is in Jesus.

After years of observation, I find that the popular ministers of the day, and the so-called gospel workers, preach another gospel than Paul preached, for instead of awakening an opposing spirit in the world and in a dead church, they are honored and applauded by the enemies of the Saviour. The modern religious stage is filled with troops of these religious dramatists, who by their zeal and eloquence, with the tricks of stage actors, awaken a religious enthusiasm, like Peter the hermit in the times of the crusades, while the conscience is not awakened, nor the heart corruptions of those out of Christ, opened to their view. Those terrible truths proclaimed by John the Baptist, and Christ and His apostles, that opened to men their own hearts and convinced them of sin, righteousness, and of a judgment to

come, are seldom if ever heard from the popular revival workers of to-day. Those truths that made a Felix tremble, and that will bring pungent conviction to a sinner's heart, and lead him to repent before God, are not in the vocabulary of these modern workers; but smooth opiates are administered, to lull to sleep, and quiet the conscience into carnal security, relying upon forms and ceremonies for salvation, instead of fleeing to Christ the only refuge. The consequence of this is, that instead of the opposition and persecution which always attend the faithful preaching of the gospel, there is universal popularity and applause, with the co-operation of a Christless church, and a sinful world, who hate and would crucify Jesus, as the Jews did of old.

But there are other sad effects arising from this fancy work in the church of God. There are many honest souls that would seek God and His salvation, who use the prescriptions of these would-be soul doctors. "The hurt is healed but slightly." They come into the church without conviction or conversion, they are deceived souls, deluded into the belief that they are all right with God, and in the way to heaven, when they are "in the gall of bitterness and bonds of iniquity," a curse to the cause of God, and have only to die to be damned.

Among these spurious converts are many persons of wealth and influence, who take a prominent position in the church. They seize the reins of government in the church, and being unconverted and destitute of the spirit of God, they attempt to rule and sustain the church of Christ by worldly policy. As they were destitute of spiritual discernment: festivals, picnics, dances and lotteries, all appear in good keeping, and perfectly proper for the occasion.

Hence the standard of piety is lowered, the church of the living God has descended to the level of the world, her power over the impenitent is lost, all her efforts to have sinners saved are paralyzed, and thus she is drifting on, freighted with the eternal interests of millions, to meet the judgment, and the awful retributions of eternity.

JUDAS.

BY HANNAH PELTON.

This person presents a character most odious to all lovers of truth. He was a traitor of the deepest dye, a hypocrite; his covetousness proved his ruin.

To the thoughtful Christian there is in the sad career of Judas, much to excite pity. He had a part in the ministry of Christ, was a chosen disciple, and was daily favored with the teachings of the Messiah. Though he was a follower of Jesus, and without doubt admired His power, wisdom and love, still it is very evident that he had no real love for the Saviour. He was zealous, and officious in the handling of money, and seemed to be charitable and considerate of the poor, and had he not been covetous he never would have betrayed his Master for thirty pieces of silver.

The sin of Judas was in assuming to be a friend of the Saviour, and taking advantage of this friendship to place Christ in the hands of others. It is not at all probable that he had the least idea what would follow, and when he knew the result of his perfidy, he was seized with consternation and remorse. Silver now was of no value, and it was taken back to the plotters of iniquity, and Judas died of excessive grief.

As much as the course of this person is justly condemned, there are many professed followers of Christ who have the failings and character of Judas. Plain facts are witnesses of this. Judases still flourish. They claim to have a part in this ministry by professing to be disciples. As Judas was with the Saviour only in name, so are they. They have not that love for the Saviour which so assimilates them to His divine nature that they can say, "I am not of the world." As did Judas, so may they admire the divine character. With great enthusiasm they can sing, "Tell me the old, old story, of Jesus and His love." They are zealous and officious in all church finances, but there is often a covetous spirit to be gratified. The fairs and festivals are to raise means to pay

off the costs of idols, or to meet a superfluous and needless expense. We are told, these entertainments show the unconverted that we feel social and friendly with them, that we are interested in their welfare. O the blindness! Sinners may be converted to a good social people, but never to the Saviour in this way. How different was the heart of love which was manifested in a lady, who, overhearing a poor organ-grinder out by the gate, looked at him in pity, her eyes filled with tears as she thought of his passing through life so aimless, nothing here, and then to die in the darkness of eternal night. She went out to him and kindly asked him if he knew who Jesus was. The man said money, money, and passed away. But wherein is there a betrayal comparable to that of Judas? None but those who walk in the clear light of God, can understand the possibility of such an action.

One feature of betrayal is a violation of trust,—a failure in duty. The body of the Saviour is not here to be betrayed into the hands of evil doers, but the ransom for a lost world is paid, whereby souls may be redeemed from sin. This ransom has given the kingdom of light, purity and holiness, to all who will have it. And what is the nature of this kingdom? The Saviour has repeatedly affirmed that *it is not of this world*. It is that which is strictly foreign to sin. It is the direct opposite of display, ostentation, pride, or anything that tends to exaltation of self. It is meekness and humility crowned with love. There is no exclusiveness in this kingdom, there is freedom of access. Come and buy without money and without price. Tell them that the poor have the gospel preached unto them. Go into the highway and hedges, and compel them to come in. Whosoever will let him come.

God has chosen men as co workers with Him. If those who claim discipleship work with God, then are they true disciples, but if they work against His light and holiness, then is the trust God has committed to them, violated. They do not what God designs they should do. By their perfidy, precious souls are mis-

led, and wander down to the awful realities of the *second death*. Surely, a traitor to the kingdom of the Messiah, lives in darkness. The light shineth, but he comprehends it not. No *day star* in his heart to lead him to holiness and the joy of heaven. Self-esteem and self-righteousness combined, prove a blind guide. Considering Christ's kingdom in its purity, how out of character is that pride which strives to outdo in the building of costly churches, boasting of the "highest spire," the best organ, the most artistic singing, the minister of most ability, the most fashionable assemblages. The Saviour never left the bliss of heaven to encourage such pride. Equally opposed to the spirit of God, is the practice of charging for going into a professed religious encampment. Even on the holy Sabbath day, men are appointed to stand at the gates to take the money demanded for admission.* O the covetous Judases! looking out keenly for the finances! Mammon rules.

Judas lived in the early morn of the Christian era. The light that ushered in the new dispensation had just risen, and its rays fell on a waste of darkness. And why should they be so blind? There, at that time lived others who were not. Judas, without doubt, was thoughtless, careless and indifferent. His aims centered in self. If he felt the truth he would not acknowledge it. But what excuse have we? The sun of righteousness has arisen, the noon day passed. We have the evidences, the light and inspiration of the whole New Testament, the example and experiences of Christians for the past eighteen hundred years. The Spirit of God writes truth on the souls of men. There are those who assume to have a part in this ministry, but who continually trample under their feet, the truths of Scripture. They look at the godly and say, extremists, puritans, fanatics, when if they would prayerfully look into God's word, very soon would they see, that those whom they despise are the true disciples. Judas knew in this life, the results of his evil doings. O the terrible grief

and remorse! Not so with many who have his character. The judgment day is reserved for them. "O! what will they do in that day."

O! let us follow God's Holy Spirit, that we may not be *traitors* to the kingdom of Christ.

ANOTHER MODERN MIRACLE.

BY O. A. PRATT.

There are many professing Christians who believe, or profess to believe in Jesus power to save the *soul*, at the same time doubting, or professing to doubt His power to save the *body*. As if, indeed, He had lost His healing power since here on earth. In the meantime, even in this nineteenth century, hundreds of instances of these miraculous cures are being wrought before the eyes of sceptics and scoffers, where the "incurable" are restored, the dumb made to speak, the deaf to hear, and the lame to leap for joy. Truly, "none so blind as those who *will not see*." The Lord help us to get our eyes upon the truth as it is in Him.

The following instance from a New York paper, is among the latest.

A young lady of Harrisburg, Miss Minnie H. Walters, spoke in one of the prayer meetings yesterday, relating a remarkable cure which she attributes directly to the special interposition of Christ. The occurrence related by the lady this morning in detail, in private conversation, is to the effect that over two years ago she was afflicted with a spinal disease so severe that she could scarcely move a finger, and she was confined to a crutch purposely suited for the disease. Nearly two years ago she became convinced that she needed closer consecration to Christ, in other words, she desired the blessings of sanctification so prominent in the Methodist belief. She prayed earnestly without avail. Something seemed to tell her that consecration of body, as well as soul, was required, and it was revealed to her that she would be healed. Thirteen months passed and no result. On

*This was done at a camp-meeting, near Perry N. Y.

the twenty sixth of January last, she once more resolved to pray more earnestly for the fulfilment of the revelation. While praying, the promise came to her "whatsoever thou wilt, ask and it shall be given." She prayed first for heart purity, and next for bodily health. The words came, "rise up and walk," and to her great relief she found herself in apparent health. The doctor next morning found her restored to health, without need of medical attendance. Her statement yesterday was corroborated by four other persons acquainted with the circumstances, who rejoice with her over her restoration to health, which she unwaveringly believes to have resulted from the stretching forth of Christ's hand in reward for her great faith.

PENALTIES OF SABBATH LABOUR.

The late Mr. Wilberforce ascribes his continuance for so long a time under such a pressure of cares and labors in no small degree to his conscientious and habitual observance of the Sabbath. "O what a blessed day," he says, "is the Sabbath, which shows us a precious interval wherein to pause, to come out from the thickets of worldly concerns, and give ourselves up to heavenly and spiritual objects! Observation and my own experience have convinced me that there is a special blessing on a right employment of these intervals. One of their prime objects, in my judgment, is to strengthen our impressions of invisible things, and to induce a habit of living much under their influence." "O what a blessing is Sunday, interposed between the waves of worldly business, like the divine path of the Israelites through Jordan." "Blessed be God, who hath appointed the Sabbath, and interposed these seasons of recollection." "It is a blessed thing to have the Sunday devoted to God." "There is nothing in which I would recommend you to be more strictly conscientious than in keeping the Sabbath holy. By this I mean not only abstaining from all unbecoming sports and common bu-

siness, but from consuming time in frivolous conversation, paying or receiving visits, which, among relations, often leads to a sad waste of the precious day. I can truly declare that to me the Sabbath has been invaluable."

In writing to a friend he says, "I am strongly impressed by the recollection of your endeavor to prevail upon the lawyers to give up Sunday consultations, in which poor Romilly would not concur." What became of this same poor Romilly, who would not consent, even at the solicitation of his friend, to give up Sunday consultations? He lost his reason, and terminated his own life. Four years afterwards Castlereagh came to the same untimely end. When Wilberforce heard of it he exclaimed: "Poor fellow! He was certainly deranged—the effect, probably, of continued wear of mind. The strong impression on my mind is, that it is the effect of the non-observance of the Sabbath, both as to its abstracting from politics, and from the constant recurring of the same reflections, and so correcting the false views of worldly things, and bringing them down to their true diminutiveness.

"Poor Castlereagh! He was the last man in the world who appeared to be likely to be carried away into the commission of such an act; so cool, so self-possessed!" "It is curious to hear the newspapers speaking of incessant application to business; forgetting that by the weekly admission of a day of rest, which our Maker has enjoined, our faculties would be preserved from the effect of this constant strain." Being reminded again, by the death of Castlereagh, of the case of Sir Samuel Romilly, he said, "If he had suffered his mind to enjoy such occasional remission, it is highly probable that the strings of life would never have snapped from over tension. Alas! alas! poor fellow!"

Well might Dr. Farre say, "The working of the mind in one continued train of thought is destructive of life in the most distinguished class of society; and senators themselves need reform in that particular. I have observed many

of them destroyed by neglecting this economy of life."

A distinguished merchant, who for the last twenty years had done a vast amount of business, remarked to the writer, "Had it not been for the Sabbath, I have no doubt I should have been a maniac long ago." This was mentioned in a company of merchants, when one remarked, "That is the case exactly with Mr. —. He was one of our greatest importers. He used to say that the Sabbath was the best day in the week to plan successful voyages; showing that his mind had no Sabbath. He has been in an insane hospital for years, and will probably die there." Many men are there, or in the maniac's grave, because they had no Sabbath. They broke a law of nature and of nature's God, and found "the way of the transgressor to be hard." Such cases are so numerous that a British writer remarks, "We never knew a man work seven days in a week who did not kill himself or kill his mind."

Reuben D. Messey, M. D., Professor of Surgery in the Ohio Medical College, remarks, "The Sabbath should be regarded as a most benevolent institution, adapted alike to the physical, mental, and moral wants of man. The experiment has been made with animals, and the value of one day's rest in seven for those that labor, in recruiting their energies and prolonging their activity, has been established beyond doubt. In addition to constant bodily labor, the corroding influence of incessant mental exertion and solicitude cannot fail to induce premature decay, and to shorten life. And there cannot be a reasonable doubt that, under the due observance of the Sabbath, life would, on the average, be prolonged more than one-seventh of its whole period; that is, more than seven years in fifty.— *Christian Witness*."

Remember, you are at the door of eternity, and have other work to do than to trifle away time. Those hours which you spend in your closets are the golden spots, and will have the sweetest influence upon your last hours.

THUNDER AND ELOQUENCE.

The manner in which Whitefield once turned a thunder storm to his purpose, has been thus narrated. Before he commenced his sermon, long, darkening columns crowded the bright, sunny sky of the morning, and swept their dull shadows over the building, in fearful augury of the storm.

His text was, "Strive to enter in at the strait gate; for many, I say unto you, shall seek to enter in, and shall not be able." "See that emblem of human life," said he, pointing to a shadow that was fitting across the floor. "It passed for a moment, and concealed the brightness of heaven from our view;—but it was gone. And where will ye be, my hearers, when your lives have passed away like that dark cloud? O, my dear friends, I see thousands sitting attentive, with their eyes fixed on the poor, unworthy preacher. In a few days, we shall all meet at the judgment seat of Christ. We shall form a part of that vast assembly, that will gather before the throne; and every eye will behold the Judge. With a voice whose call you must abide and answer, he will inquire whether on earth ye strove to enter in at the strait gate; whether you were supremely devoted to God; whether your hearts were absorbed in Him. My blood runs cold when I think how many of you will then seek to enter in, and will not be able. Oh, what plea can you make before the Judge of the whole earth? Can you say it has been your whole endeavor to mortify the flesh, with its affections and lusts? that your life has been one long effort to do the will of God? No! You must answer, I made myself easy in the world by flattering myself that all would end well; but I have deceived my own soul, and am lost.

"You, O false and hollow Christian, of what avail will it be that you have done many things; that you have read much in the sacred word; that you have made long prayers; that you have attended religious duties, and appeared holy in the eyes of men? What will

all this be, if, instead of loving Him supremely, you have been supposing you should exalt yourself in heaven by acts really polluted and unholy?

"And you, rich men, wherefore do ye hoard your silver? wherefore count the price ye have received for Him whom ye every day crucify in your love of gain? Why, that, when you are too poor to buy a drop of cold water, your beloved son may be rolled to hell in his chariot, pillowed and cushioned around him."

His eye gradually lighted up, as he proceeded, till towards the close it seemed to sparkle with celestial fire.

"O sinners" he exclaimed, "by all your hopes of happiness, I beseech you to repent. Let not the wrath of God be awakened. Let not the fires of eternity be kindled against you. See there!" said he, pointing at the lightning, which played on the corner of the pulpit—"Tis a glance from the angry eye of Jehovah! Hark!" continued he, raising his finger in a listening attitude, as the distant thunder grew louder and louder, and broke in one tremendous crash over the building. "It was the voice of the Almighty as he passed by in his anger."

As the sound died away, he covered his face with his hands, and knelt beside his pulpit, apparently lost in inward and intense prayer. The storm passed rapidly away and the sun bursting forth in his might, threw across the heavens a magnificent arch of peace. Rising and pointing to the beautiful object, he exclaimed, "Look upon the rainbow, and praise Him that made it. Very beautiful it is in the brightness thereof. It compasseth the heavens about with its glory and the hands of the Most High have bended it."

Never did beggar stand longer at a rich man's gate, than did Jesus the almighty Saviour stand at the gate of sinful worms. But his patience with his own is still more wonderful; they know his preciousness, and yet will not let him in; their sin is all the greater, and yet he waits to be gracious.—*M'Cheyne.*

UNDER THE CLOUD.

BY MRS. H. A. REQUA.

Under the cloud to-day,
Blinded by mists of sin,
Too dense the vapors to let one ray
Of God's pure sunlight in;
Playing with pebbles and toys,
Gathering flowers by the way
Frail as the gossamer wreaths of frost
On the smiling brow of May:—
Clinging to all with a fervent clasp,
The frail heart's surest stay,
Reeds that will shatter within their grasp;
They will see it all some day,
Some day—
God grant that the light be not withheld
Till the fearful judgment day!

Sowing and watering tares,
Tending them day by day,
Burdened and saddened with cumbering
It were nobler to fling away. [cares
Brodering garlands of flowers,
Roses and lilies fair,
Meet for the shrine in Pleasure's bowers,
With Folly to bind them there.
Beautiful—ah! but the fearful cost,
The gems that are flung away,
And the mortgaged soul that may soon
They will see it all some day, [be lost.
Some day—
God grant that the light be not withheld
Till the fearful judgment day!

Adorning with purple and gold
Forms that will sleep at last
At the feet of the earth-worm, enshrined
with mold,
Thro' the march of centuries vast.
Gathering up chaff, as they go
To the Bar, with steadiest care, [know
As if—God have mercy!—they did not
The Judge of the earth was there.
Gathering up chaff and dropping the
Bartering gold for clay; [sheaves:
For diamonds of truth choosing worth-
less leaves—
They will see it all some day,
Some day—
God grant that the light be not withheld
Till the fearful judgment day!

A DREAM AND ITS RESULTS.

BY WILSON W. TAIT.

Some people do not believe in dreams. But when I look carefully at the results of one of my dreams, and read the Scriptures in reference to them, I am led to believe that, in many cases, God uses them as means to convey unto man a knowledge of his will concerning him. This was the case with Joseph, when God told him, in a dream, to take the mother and child and flee to another country.

In October, 1873, I was the subject of a peculiar dream, which brought me to repentance. I had been convicted for some time, and had all the opportunities that could be desired for living a better life; but on resisting the Spirit of God time after time, I finally concluded to go my own way, as I did not want to be scoffed at by the world. The night I made this resolution was the awful night to me. As soon as I had retired and was unconscious of things around me, I thought I was upon a high precipice, and was standing close to the edge, when, all at once, I fell and found myself falling (as I thought) down an endless pit. But soon, I thought, I was at last in the regions of the damned, with the Prince of darkness at my side. All around me were his captives, crying and groaning for mercy, who, like myself, had quenched the Spirit of God till it was too late for them. In that moment, such was my agony, thinking I was there forever, that I cried out, Lord, save me! But there was no Saviour nor sympathy for me: nothing to comfort me but the assurance that I was lost forever. Just at that moment I awoke, and lo! to my surprise, I found myself knelt down at my bedside praying for mercy. My feelings in that hour can be better imagined than described. That dream was so impressed upon my mind that I found no peace till I was a child of God. I believe to-day that that dream was of God, to call me to seek his face and to be an heir of heaven. I do not mean to say that I advocate the

idea that all dreams mean something, or are for some purpose; but I do say that I believe that some dreams are of God, and are intended for our good.

SEARCH THE SCRIPTURES.

BY WILLIAM FELL.

These words were uttered by the Saviour. They are of vital importance to every human being. It is a command that cannot be slighted without injury. The mariner who is careless in regard to consulting his chart or compass, is in great danger of being shipwrecked; and the soldier who leaves his sword and rushes to the battle field without his weapon, becomes an easy prey to the enemy. Every true soldier of Christ sees the necessity of being fully equipped for war. One of the most important weapons is the "sword of the Spirit, which is the word of God." The more familiar we are with this old Jerusalem blade, which cuts both ways, the quicker we gain the victory over the enemy. A "thus saith the Lord" will put the devil to flight. He who is armed with this weapon speaks as one having authority. "For the word of God is quick and powerful, and sharper than any two-edged sword; piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart."

"Search the Scriptures." Why? Because the Bible contains the revealed will of God to man. How very important to know what God's will is concerning us! Every honest, earnest soul will search God's word and obey it. He will give all his energies to this. Luther, when he discovered the Bible, exclaimed, "O, that God would give me such a book for my own!" He prized the Bible, and the influence of this book shook the world. In that book lay hid the reformation. A man who is intimate with God, and his precious word carries with him a power that is felt by wicked men. He is a minute-man for God, "instant in season, out of season."

His influence is felt wherever he goes. He is always an aggressive Christian, and goes in for capturing all the prisoners he can from Satan's ranks.

A mere superficial, head-knowledge of the Scriptures is not enough. It must get into the heart, and regulate the life, and become a living, active, every-day experience. The command is, "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer but a doer of the work, this man shall be blessed in his deed."—James i. 25. The great demand in these days of worldly conformity and worldly pleasure, is for men and women who dare live out their religion in their daily life—"living epistles, read and known of all men;"—holy men and holy women, whose experience keeps pace with the Bible. A genuine follower of Jesus is a Bible Christian. He squares his life by the word, and makes it the business of his life to please God. "His delight is in the law of the Lord: and in his law doth he meditate day and night." It is a sure indication that a man is born of the Spirit when he takes pleasure in searching God's word. As soon as a soul has tasted of the "powers of the world to come," the language of his heart is, O God, "what wilt thou have me to do;" and instinctively his thoughts are directed to the word of God. He finds by a blessed experience that the word is a "lamp unto his feet and a light unto his path;" and with the Psalmist he exclaims, "O how I love thy law! It is my meditation all the day. I delight to do thy will, O God; yea, thy law is within my heart."

NEGLECT.

"What, will you tell me that you can be roused, that your insensibility is not such as it is impossible to overcome, or rather, that your choice is not so fixed but that it might be swayed by adequate inducements, when you will not resign a bauble which stands in competition with heaven, nor deny an appetite for the sake of escaping hell? Is it that

heaven is not sufficiently glorious; is it that hell is not sufficiently terrible? We can admit no plea for deficiencies in the proposed punishment or reward. Indeed there can be none of you bold enough to urge it. The man whom heaven cannot allure from sin, the man whom hell cannot scare from sin, would a brighter heaven, (if such there could be,) or a fiercer hell, prevail with him to attempt the overcoming corruption? Oh, the salvation is great, greater in nothing than in the reward and punishment which it propounds to mankind; for of both it may be said, that "eye hath not seen, nor ear heard, neither have entered into the heart of man." But then, being thus great, its greatness is our proof that there is no hope of moving those whom it moves not. The happiness promised to obedience, there can be imagined none richer; the wretchedness threatened to disobedience, there can be imagined none serner. And yet the man is unaffected. He is not attracted by the happiness—then I must despair of attracting him. He is not alarmed by the wretchedness—then I must despair of alarming him. And therefore, it is the greatness of the salvation which shows me his peril. Yea, as this greatness is demonstrated by the proposition on everlasting portions, not to be exceeded in the intenseness, whether of joy or of woe, and which, therefore, leaves no inducement untried by which the careless may be roused, and the sensual braced to self-denial, we seem to hear this question reverberated alike from the firmament above, with its homes for the righteous, and from the abyss beneath, with its prisons for the lost, 'How shall we escape if we neglect so great salvation?'—*H. Melvill.*

"Look not for any blessings out of Christ; and in, and by, and from Him look for all blessings. Let Him be thy life, and wish not to live longer than thou art quickened by Him. Find Him thy wisdom, righteousness, sanctification, redemption; thy riches, thy strength, thy glory."—*Bishop Hall.*

RELIGIOUS EXPERIENCE.

BY E. EDGEL.

Words cannot express what the Lord has done for my soul. Bless the Lord, O my soul! In the winter of 1868 I sought and found the Lord. He was precious to my soul. I was twenty-four years old. I had been very fond of dancing, but the Lord took the love for it all out of my heart. Praise his holy name! I went to a circus about two years after I was converted, and I felt that it was no place for a Christian to go to, although my pastor went to such places of amusement. I went to a debating school about six years after I was converted, and they would not allow the name of Jesus to be mentioned, and I felt as though I could hardly stay till it was out. He said that "old things are done away and behold all things are become new." The fourth day of November, 1874, God sanctified my soul. Praise his holy name! He took all the man-fearing and man-pleasing spirit out of my heart, and made me free in Christ Jesus. Sometimes I had wanted to shout before, but the man-fearing spirit was in my heart and I did not dare to shout. I was afraid of what my pastor or classmates would think, for they did not really believe in shouting. But when God sanctified my soul I was not afraid nor ashamed, and, praise his holy name! I have felt his Holy Spirit dwelling in my heart ever since. I have some glorious seasons waiting on the Lord, but I had to come low at the feet of Jesus before he would sanctify my soul. I had to lay aside all pride and fashion of the day, and adorn myself in modest apparel, just as the word of God commands. I praise the name of Jesus that he did ever strip me for the race. I feel that I am dead to the opinions of the world, its applauses and its fashions. My main object of life is to worship my blessed Saviour, who has done so much for me.

The real work of God is very much opposed here by lukewarm professors and backslidden priests--those that have

the form of godliness and deny the power of the Holy Ghost. They claim that we are to grow up into sanctification, or that conversion is all the sanctification that there is. They do not receive the blessings because, instead of following the teachings of the Holy Spirit and of God's word, they follow the fashions of the world. God says that we should have no fellowship with the unfruitful works of darkness, but rather reprove them, for it is a shame to even speak of those things that are done of them in secret.—Eph. v. 11, 12. Jesus says, "Come out from the world." But many who claim to be followers of Jesus, look and dress like the world. God commands that we adorn ourselves in modest apparel, not with gold nor costly array. But the ministers try to deny the word of God. The blood of souls will be upon their skirts. If we are where the word of God cuts us off we are not even in a justified state. It is certain that we cannot be sanctified till we are justified. We are told that "times are changed." But the word of God is not changed; neither is the real work of God in the soul changed, neither has Jesus changed. If we ever enter heaven we must follow the track that Jesus has marked out. "Without holiness no man shall see the Lord." If we stand in the pulpit, that will not cause us to see God in peace. We must have the Holy Ghost in our hearts. The lust of the world, the lust of the eye and the pride of life is of the world and is not of the Father. How essential that ministers should be holy men, so as to hold up the true light to the people. Thousands of souls will go down to hell from the church, because the true light of the Bible is not held up. We read that it is not all that say "Lord, Lord, that shall enter heaven, but they that do the will of my Father that is in heaven." We are commanded to "put on the new man, which, after God, is created in righteousness and true holiness."—2 Tim. ii. 20, 21. "For both he that sanctifieth and they who are sanctified are one."—Heb. ii. 11. The word of God plainly teaches that, "who-

soever committeth sin is of the devil."—1 John iii. 10. Then ministers and people all through the land are pleading for sin. They say that we are not to become holy till at death's door. But the word of God says, that whosoever abideth in him sinneth not. Whosoever sinneth hath not seen him, neither known him.—1 John iii. 9. God commands us to live in holiness and righteousness before him all the days of our life, (Luke i. 75,) and I have not learned how we can do that and live in sin. I praise God that there is a highway of holiness cast up for the people of God to walk in.

PRIDE.

"How foolish, how absurd, how ruinous, how blindly destructive of its own object, does pride appear! By attempting to soar, it only plunges itself in the mire; and, while endeavoring to erect for itself a throne, it undermines the ground on which it stands, and digs its own grave. It plunged Satan from heaven to hell; it banished our first parents from paradise, and it will, in a similar manner, ruin all who indulge it. It keeps us in ignorance of God, shuts us out from his favor, prevents us from resembling him, deprives us, in this world, of all the honor and happiness which communion with him would confer; and in the next, unless previously hated, repented of and renounced, will bar forever against us the door of heaven, and close upon us the gates of hell. O, then, my friends, beware, above all things, beware of pride. Beware lest you indulge it imperceptibly; for it is, perhaps, of all sins, the most secret, subtle and insinuating. That you may detect it, remember, that he only who seeks after God in his appointed way, is humble; and that all who neglect thus to seek him, are most certainly proud in heart, and, consequently, an abomination unto the Lord."—Payson.

He never gives faith, but he brings his child into a situation where it will be tried.

WHOSE SERVANT.

BY AUSTIN Q. HAGERMAN.

Every man serves something. There are many sub-masters, but these all are ranked under two different heads—the truth, or a lie, the will of God, or the will of the devil.

Some are serving their ambitions, and are under hard task masters. Some are under the strong master they call riches. Some are serving pleasure, and are bond-slaves to self-indulgent habits.

But some are serving Christ. They believe in His truth so fully that they obey, and do the things that please Him.

Both masters offer wages, and in the service of both there is work and pleasure. Both call for an expenditure of strength and time and money. The seeker after human applause is often anxious and weary. The toiler for wealth is often worn with solicitude, tired in body and brain. The devotee of pleasure and slave of evil habits, is often worn in flesh and vexed in spirit. The pleasures are fleeting, the vanity and vexation of spirit remain.

Those who serve Christ, endure hardness. Sometimes there are fightings without, and fears within. But over all and through all, there is a life-tide of joy and peace, an abiding assurance that all will come out well, even glorious.

And the final rewards are very different. The wages of sin is death. The gift of God is eternal life through Jesus Christ. The service of one, ends in weeping and wailing and gnashing of teeth. But the servants of God shall see His face, and at His right hand enjoy pleasures for evermore.

Whose servant will you be? Whose are you now? Each of us can answer in his own heart. But let us not be deceived. Let us not try to give mixed service. We cannot please two masters and get the best pay from both. If we serve money, servilely follow fashion, seek praise of men, or obey the lusts of the flesh, we cease to be true servants of Christ.

INDECISION FATAL.

During a violent storm a trading vessel was driven upon a high rock on the western coast of England, and immediately became a total wreck. Many of the crew perished, but the captain and his wife were providentially enabled to reach this rock, and, clambering up it, to escape from the waves. But all danger was not over. Their place of shelter was a crag, separated from the main land by a deep channel, where the sea rushed with terrific violence between the rugged cliffs on either side. The cold was intense, and they had neither covering nor shelter. The tide was rising rapidly, and night was drawing on. It was plain, that unless prompt assistance was rendered, they could not hope to survive. Happily they were descried from a neighboring shore, and a boat was immediately launched to attempt their deliverance.

For the boat to approach the rock was found utterly impossible, and the only alternative was, to project a rope towards them from the shore by means of a rocket, and then to haul them through the surf within reach of the boat. After many fruitless trials, the attempt to throw the rope was successful. The captain grasped the rope, by means of which a second was speedily sent on, and one was made fast to each person. The mountain waves with every successive flow surged up to their very feet, but receding, laid bare the broken and pointed rocks which were spread out below. It was clear that their only way of deliverance was by springing into the wave at the moment of its highest swell, and thus being borne over the danger, while the boat's crew were on the alert, promptly to pull them on board.

The wife is first to make the attempt, and is instructed what to do. All is ready! The big wave swells full at her feet. "Now, now!" shouted the crew. "Spring into the wave!" urged the captain with passionate energy.—Alas! she trembles, hesitates, delays—only a moment—but *that moment is fa-*

tal. She leaps toward the receding wave, falls upon the rugged rocks beneath, and the next moment is taken on board the boat a mangled and lifeless corpse! The captain, ignorant of her hapless fate, follows her, takes the wave at the swell, and is saved.

Human life is not frequently endangered by a crisis so urgent as this, nor does the case often occur in which instant decision is thus necessary for its preservation. But the guilty soul is ever in danger, and the moment even now passing, may exert an influence unspeakably important upon its eternal destiny.

SECTARIANISM.

Let us be afraid of a sectarian spirit. We may, indeed, and we ought to be, more familiar with the professors with whom we are more particularly connected; just as soldiers of the same regiment are more familiar with one another, than with those who belong to other regiments. But the moment this particular attachment grows to such a degree as to make a party in the army of King Jesus, it treaks up the harmony which ought to subsist between all the parts, and hinders the general service which is expected from the whole body. In what a deplorable condition would be the King's affairs if each colonel in his army refused to do duty with another colonel: and if, instead of mutually supporting one another in a day of battle, each said to the rest, "I will have nothing to do with you and your corps: you may fight yonder by yourselves, if you please. I and my men will keep here by ourselves, doing what seems good in our eyes. As we expect no assistance from you, so we promise you that you shall have none from us; and you may think yourselves well off if we do not join the common enemy and fire at you; for your regiments are different from ours, and therefore you are no part of our army." If so absurd a behaviour were excusable, it would be among the wild, cruel men who compose an army of Tartars or savages; but

it admits of no excuse from men who call themselves believers—which is another name for the “followers of him” who laid down his life for his enemies, and perpetually exhorts his soldiers to love one another as brethren,—yea, as he has loved us. Let us, then, peculiarly beware of inordinate self-love. It is too often the real source of our derision: when love to truth is their pretended cause. If St. Paul could say of fallen believers in his time, “They all seek their own,” how much more may this be said of degenerated believers in our days? Who can tell all the mischief done by this ungenerous and base temper? Who can declare all the mysteries of error and iniquity which stand upon the despicable foundation of the little words I, me and mine? Could we see the secret inscription which the Searcher of hearts can read upon the first stones of our little Babels, how often would we wonder at such expressions as these:—My church, my chapel, my parts, my congregation, my popularity, my hope of being esteemed by my partisans, my fear of being suspected by them, my jealousy of those who belong to opposite parties, my system, my favorite opinions, my influence. To all these egotisms let us constantly oppose those awful words of our Lord, “Except a man deny himself he cannot be my disciple.” Till we cordially oppose our inordinate attachment to our own interest, we “sacrifice to our own self,” in our public duties; and even when we “preach Christ,” it is to be feared that we do it more out of contempt than out of a real concern of his interest.—*Rev. John Fletcher.*

O believer, hidden in the cleft of Rock, abide in him. As the sky darkens around you, hide deeper in him. It is only for a short time: one dark, dark cloud, and eternal sunshine beyond—one wild wave of vengeance, and an unbounded ocean of glory.

Make your enemy see and feel your love to him.

FALSE PROPHETS.

“They are false prophets who teach a false way to heaven, a way which does not lead thither; or—which comes in the end to the same point—who do not teach the true. Every broad way is infallibly a false one. Therefore this is one plain, sure rule. “They who do not teach men to walk in a plain, narrow way, to be singular, are false prophets.” It matters not what they call that other way. They may call it faith, or good works, or faith and works, or repentance, faith and new obedience. All these are good words; but if under these, or any other terms whatever, they teach man any way distinct from this, they are properly false prophets. How much more do they fall under that condemnation, who speak evil of this good way; but above all, they who teach the directly opposite way; the way of pride, of levity, of passion, of worldly desires, of loving pleasure more than God, of unkindness to our neighbor, of unconcern for good works, and suffering no evil, no persecution, for righteousness’ sake! If it be asked “Why, who ever did teach this, or who does teach it as the way to heaven?” I answer: ten thousand wise and honorable men; even all those, of whatever denomination, who encourage the proud, the trifler, the passionate, the lover of the world, the man of pleasure, the unjust or unkind, the easy, careless, harmless, useless creature, the man who suffers no reproach for righteousness sake, to imagine he is in the way to heaven. These are false prophets in the highest sense of the word. These are traitors both to God and man. These are no other than the first-born of Satan; the eldest sons of Apollyon, the destroyer. These are far above the rank of ordinary cut-throats; for they murder the souls of men. They are continually peopling the realms of night, and wherever they follow the poor souls they have destroyed. “Hell will be moved from beneath, to meet them at their coming!”

But do they come now in their own shape? By no means. If it were so,

they could not destroy. You would take the alarm and flee for your life. Therefore they put on a quite contrary appearance; "They come to you in sheep's clothing, although inwardly they are ravening wolves." They come to you "in sheep's clothing;" that is, with an appearance of harmlessness. They come in the most mild, inoffensive manner, without any mark or token of enmity. Who can imagine that these quiet creatures could do any hurt to any one? Perhaps they may not be so zealous and active in doing good, as one would wish they were. However, you see no reason to suspect that they have even the desire to do any harm. But this is not all. They come, secondly, with an appearance of usefulness. Indeed in this, to do good, they are particularly called. They are set apart for this very thing. They are particularly commissioned to watch over your soul and to train you up to eternal life. It is their whole business to go about doing good, and healing those that are oppressed of the devil, and you have been always accustomed to look upon them in this light, as messengers of God, sent to bring you a blessing. They come, thirdly, with an appearance of religion. All they do is for conscience' sake! They assure you it is out of mere zeal for God, that they are making God a liar. It is out of pure concern for religion, that they would destroy it, root and branch. All they speak is only from a love of truth and a fear lest it should suffer; and it may be from a regard for the church, and a desire to defend her from all her enemies. Above all, they come with an appearance of love; they take all these pains, and for your good. They should not trouble themselves about you, but that they have a kindness for you. They will make large professions of their good will, of their concern of the danger you are entangled in—new mischievous doctrines. They should be very sorry to see one who means so well, hurry into any extreme, perplexed with strange and unintelligible notions, or deluded into enthusiasm. Therefore it is, that they advise you to keep still in a plain, middle way,

and beware of "being righteous overmuch, lest you should destroy yourself."
—*Rev. John Wesley.*

ABIDING IN CHRIST.

BY EMILY PALMER.

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." This text implies that those who are spoken of were once in Christ, but by transgression they lost that happy state. O! how watchful we should be, lest the enemy of our souls beguile us away from Christ. For then God leaves us, and O, how desolate, how empty, how dark, how disconsolate, to be bereft of the Father and the Son! While we live in obedience we have both glorious company! But how glorious none can tell! It is very easy to retain these visitants as long as we are willing to do God's will, but when we refuse to obey, we transgress, and the best of all company leaves us. How carefully we ought to examine ourselves, and come unto Him in faithful prayer. We should be very careful not to grieve the Holy Spirit. How we feel if our children manifest ingratitude to us! We should consider the debt of gratitude we owe to Him who died on the cross for us. O, how it will enhance our misery when we come to the Judgment and hear Jesus say, ye knew your duty and did it not! I visited you with the gracious influences of my Holy Spirit. I did all I could to save you. I told you, "If you did not abide in my love, you would be cast forth as a branch and be withered." The Bible is full of exhortations to constancy, to faithfulness. "Stand fast." "Keep yourselves in the love of God." "Be thou faithful unto death and I will give thee a crown of life." "Let us therefore be fearful lest a promise being left us of entering into His rest, any of you should seem to come short of it." "Holding the mystery of the faith in a pure conscience." Let us live so that with Paul we may say, "I have fought

the good fight, I have kept the faith: henceforth there is laid up for me a crown of righteousness." "Finally my brethren be strong in the Lord and in the power of His might. Put on the whole armor of God that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against spiritual wickedness in high places. Wherefore, take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand fast, therefore having your loins girt about with truth and having on the breastplate of righteousness."

REFORMS

"The sinner or deceived professor is naturally a conservative, as opposed to a reformer. He says, let me alone in my indulgences and I will let you alone in yours, provided they in no way interfere with my own. Consequently he is in general disposed to distrust, to discountenance, and to ridicule reforms and those that advocate them. He is uncandid and hard to convince, will demand an express thus saith the Lord, or what is equivalent to a demonstration of the wisdom, and utility, and practicability of a proposed reform. He will evince in many ways that his heart is not predisposed to reforms. He will be eagle-eyed in respect to any fault in the character or measures of the reformers; he will be eager to detect and seize upon any error in their logic, and is easily displeased and repelled with their measures. In short, sinners will be almost sure to manifest a latent dislike to reforms. They will dwell much and almost exclusively upon the evils of *revivals of religion*; for example; the danger of spurious excitements; of promoting fanaticism and misrule; of encouraging false hopes; and they will in various ways manifest a disrelish for revivals of religion; but always under a pretence of a concern for the purity of the church, and the honor of God. They will be too much taken

up with the evils and dangers, to ever give themselves heartily to the promotion of pure revivals. They act on the defensive. They have enough to do to resist and oppose what they call evils, without even trying to show a more excellent way. They in general take substantially the same course in respect to almost every branch of reformation, and especially to every reform that can touch their idols. They are so much afraid of mistakes and evils, that they withhold their influence, when in fact the difficulty is, they have no heart to the work. The fact is, benevolence has been for thousands of years endeavoring to reform the world, and selfishness is opposing it. And often, very often, under the sanctimonious garb of a concern for the honor of religion, selfishness utters its sighs and lamentations over the supposed ignorance, mistakes, fanaticism, and injurious measures of those whose hearts and hands and entire being are devoted to the work." --Rev. C. G. Finney.

CHRIST STILLING THE TEMPEST.

From the German.

THE wind is wild, and rough the sea,
The Lord is greater far than they,
He always hears when supplicants pray,
He's never far from you or me.

In fragile bark across the deep,
The Saviour passed in days of old,
The boisterous winds blew loud and cold,
And He awhile had fallen asleep.

"Help! help! Lord!" His disciples said,
"Say, wilt Thou leave us thus to die?"
And would the Lord not hear their cry,
Though slumbers wrapped His weary head?

He woke from sleep, and raised His hand,
And bade the threatening billows rest;
Then calm grew ocean's troubled breast,
Full soon the ship was at the land.

When thou dost see some danger near,
Soul, ask of Christ to give thee aid,
Then thou no more shalt feel afraid,
He'll drive afar what makes thy fear.

Remember to keep holy the Lord's day.

TO THE DISCOURAGED.

BY C. L. SUTCLIFFE.

"If ever a passage of God's word was *burnt* into my soul, it has been this: 'Unstable as water, thou shalt not excel.'" So said a minister who rose to give his experience at a meeting held for the promotion of holiness. He had for many months, almost years, been engaged in what seemed to be a hopeless struggle against feebleness and fluctuation in his spiritual life; and now, sorely discouraged, he rose to ask the prayers of those assembled.

A few weeks later, this brother was called upon to speak at a public meeting. But how changed! His *countenance* was changed; his *tones* were changed; but *how* changed the *testimony*! One subject seemed to have taken possession of him—the living, loving, ever-present Christ. *Gladness in Him, strength in Him*, unspeakable preciousness in Him! Self—unlovely, weary, dreary self, with all the bitterness and bondage—seemed to have been forgotten, or to be remembered only as a nightmare of the past, from which there had come the glad awaking. And the old motto? Gone! Gone with the rest! And, instead, a new one received: "*Stabilised and strengthened and settled!*"

And what had brought about the change? What lay *between* the weariness and the gladness, the weakness and the strength, the utter hopelessness and the new-found encouragement? *Only a simple exercise of faith, appropriating faith*, preceded, as it must always be, by conscious, unreserved surrender. It was this, as our brother told us, that had made glad the wilderness of his life, and caused the desert to rejoice and blossom as the rose.

Is this an isolated case? Are there not many Christians who are living day after day in a past of disheartening failure, before whose eyes and upon whose hearts a mystic hand has seemed to trace, in words of prophetic doom, "Unstable as water, thou shalt not excel?" And their lives are lived beneath this

shadow, and their energies are paralyzed by a discouragement from which they have no power to flee; and the sun, and the light, and the moon, and the stars are darkened; and the daughters of music are brought low, and only funeral mourners go about the streets of the desolated city.

Has this been the experience of any to whom these lines come? Have they only known, by loving but unsuccessful endeavors to cheer, the utter hopelessness of those who have yielded themselves to the absorbing contemplation of the failures of the past? These words are not for backsliders, for faithless ones who, "having loved this present world," have bartered peace of conscience and realised fellowship with Christ for that which has been offered in exchange. If these desponding ones have little joy in Christ, they have even less in aught beside. There is a spectre at every feast to which they find their way, and a worm prepared for the destruction of each gourd beneath which they sit down to rest. The thought of what they *might* have been and *are* not, and of what they *would* be, but cannot now hope to become, rests like an over-spreading blight on every portion of their life. Not only is the land behind them desolate, but that which lies before is waste. Few spend more time in prayer, in self-examination, in religious reading, and the study of the word.—But prayer becomes an oft-repeated, hopeless, wearying *confession*, and self-examination an unhealthy, introspective scrutiny, resulting in ever-fresh and deepening discouragement; whilst all that is read seems only like the cart-loads of good instructions cast into Bunyan's "Slough," to make matters, already hopeless, worse.

Thus, with bowed-down head and burdened heart, life's pathway is traveled wearily. The history of the past is accepted as the prediction of the future. "The thing that hath been, it is that which shall be;" and with what strength it may, the cheerless spirit applies itself to the duties of to-day.

Oh, that thou wouldst rise up and

turn thy back for ever on the drear, despondent life thou hast been living, and go forth with him who calls thee—not to the future thou hast pictured for thyself, but to the glad, free life, and joyous service to which He summons thee. Believe it, there are years of brightness before you yet, discouraged one, if only you will dare to trust the Lord for them. The "clay" that you have feared was hopelessly marred, shall yet take form in the great Potter's hands, as a vessel unto honor; and even the poor broken fragments of which your past life seems to have been composed, shall be cemented by the same wondrous skill into a mosaic that shall be most fair to look upon. "Lo, all these things worketh God oftentimes with man."

How soon, in company with Him who loves thee, and beneath the sunshine of His smile, would thy poor, dreary life regain its freshness, and take on forms of beauty that would render it a wonder to thyself! Where sin has most abounded to blight and ruin, there does the grace of God abound yet more to renovate and beautify, that the greatness of His power and the gentleness of His love may be triumphantly displayed. So, in the wilderness, He causes waters to break out, and streams in the desert: the parched ground becomes a pool, and the thirsty land springs of water. Where the thorns have grown most rankly, and the briars overspread the ground, there the Lord plants His fir-trees, and causes His myrtle-trees to flourish. And even in the waste, dry places, where the "dragons" had their home, there shall be "grass, with reeds and rushes."

And now, between these two—the sad, dark, cheerless past, and this irradiated future—what does there lie? Only the *present hour*, with its call for present decision and present action. The Lord puts it in your power, by a single decisive act, to pass from the one to the other. By the unreserved surrender of body, soul, and spirit, put yourself out of your own keeping into the hands of the Lord Jesus Christ. Trust Him with all—with all that lies behind as well as

all that lies before. And having put yourself into His keeping, leave yourself there. Keep *your* hands off, lest you should spoil His work. *His*, remember, and not yours, must be the work, as His, not yours, will be the triumph.

Be sure that you are thorough; thorough in your surrender, and thorough in your trust. Trust Him to make the change in your very nature a thorough one—to lay His hand of power upon the springs of thought and feeling deep down within your soul; above all to take and hold possession of the stronghold of your will. Then, with His mighty power exerted from the centre of your being, to harmonize all the distracting forces of your nature, to energize every faculty, and to fill and enlarge every capacity, your life shall become a thing of wonder to yourself and many.

But "*can you do this?*" Yes, if you will not allow the thought that there is something for you to *do*, to paralyse your energies, but will recognise the fact that in your case *doing* means simply allowing *Him* to do the work. And if in addition to this, you do what you *have* to do with just the *feelings* you already have; if you tarry till your heart becomes more tender, or your sorrow be more deeply stirred, or till you are by any process whatsoever, rendered more worthy to receive this grace, then assuredly you cannot *now* respond to the Beloved's summons, and it may be you never will. If sanctified by faith, then *as you are*, if "*as you are*" then *now*. Just now! "*Arise, He calleth thee!*" "*Rise up, my love, my fair one, and come away.*"—*King's Highway.*

Ministers are God's tools for building up the gospel temple. Now you know well that every wise workman takes his tools away from the work from time to time, that they may be ground and sharpened; so does the only-wise Jehovah take his ministers oftentimes away into darkness and loneliness and trouble, that he may sharpen and prepare them for harder work in his service.

HAVE FAITH IN GOD.

BY D. W. TINKHAM.

To have faith in God our affections must all center in the divine will. Our wills go where our affections are, and love is the servant of Faith. So faith that works by love is the only true faith. This is the life of faith, to be hid with Christ in God. The greatest hindrance to spiritual life is an unwillingness to die to earthly surroundings. The necessity of the case is that we enter in through the blood of Jesus into the holy of holies. The Spirit alone can help our infirmities into victory over the devil. This is what Paul realized when he died daily. By having faith, hope and charity—all centered in the divine will, the soul's affections drink in the life principles of Christ for the good of others. Heaven is brought to earth by faith. It was a faith given of God as a result of Saul's surrender to God's will. God gave him the power to glory in the cross, and the Spirit adapted him to the necessity of the case, as should best glorify God. It was not Paul's learning, but his credit at the bank of Heaven, that gave him power. He kept his vows—kept the faith—kept his affections in the intercourse with Christ pure and ready to come out in the Spirit and help faith on with the glorious work. Gospel faith never uses substitutes for the Spirit. Every other faith can be imitated and counterfeited but the faith that works by love and purifies the heart. If we have not faith that brings answers from God, it is because our affections are not centered in Christ, and the cross. Our glorying must be in the cross alone, that crucifies us to the world and the world unto us.

INFLUENCE OF A HOLY LIFE.—There is an energy of moral suasion in a good man's life, passing the highest efforts of the orator's genius. The seen but silent beauty of holiness speaks more eloquently of God and duty than the tongues of men and angels. Let parents remember this. The best inher-

ance a parent can bequeath to a child is a virtuous example, a legacy of hallowed remembrances and associations. The beauty of holiness beaming through the life of a loved relative or friend, is more effectual to strengthen such as do stand in virtue's ways, and raise up those that are bowed down, than precept, command, entreaty or warning. Christianity itself, I believe, owes by far the greater part of its moral power—not to the precepts or parables of Christ—but to His own character. The beauty of that holiness which is enshrined in the four brief biographies of the Man of Nazareth, has done more, and will do more, to regenerate the world and bring in everlasting righteousness, than all the other agencies put together. It has done more to spread His religion in the world, than all that has ever been preached or written on the evidences of Christianity.—*Chalmers*.

FAITH.—Faith is the life of Christianity, and a good life is the life of faith. So that if you are willing, even in death, to confess, not only the articles, but in affliction and death, to trust the promises; in the lowest nakedness of poverty you can cherish yourselves with expectation of God's promises and dispensations, being as confident of food and raiment, and deliverance and support, when all is in God's hands, as you are when it is in your own. If you can be cheerful in a storm, smile when the world frowns, be content in the midst of spiritual desertions and anguish of spirit, expecting all should work together for the best, according to promise; if you can strengthen yourselves in God when you are weakest, believe when you see no hope, and entertain no jealousies or suspicions of God, though you see nothing to make you confident; then, and then only, you have faith, which in conjunction with its other parts, is able to save your souls. For in this precise duty of trusting God, there are the rays of hope, and the great proportions of charity and resignation.—*Jeremy Taylor*.

SANCTIFICATION.

Archbishop Usher was a man of distinguished learning, piety and diligence. The following circumstance will show that his humility equaled his other valuable endowments:

A friend of the Archbishop frequently urged him to write his thoughts on *Sanctification*, which at length he engaged to do; but a considerable time elapsing, the performance of his promise was unfortunately claimed. The Bishop replied to this purpose: "I have not written, and yet I cannot charge myself with a breach of promise, for I began to write; but when I came to treat of the new creature which God formeth by his own Spirit in every regenerate soul, I found so little of it wrought in myself that I could only speak of it as parrots, or by rote, but without the knowledge of what I might have expressed; and, therefore, I durst not presume to proceed any farther upon it."

Upon this, his friend stood amazed to hear such an humble confession from so grave, holy and eminent a person. The Bishop then added: "I must tell you, we do not well understand what sanctification and the new creature are. It is no less than for a man to be brought to an entire resignation of his own will to the will of God; and to live in the offering up of his soul continually in the flames of love, as a whole burnt-offering to Christ; and O, how many who profess Christianity are unacquainted, experimentally, with this work upon their souls!"

TO THE OVERCOMERS.

BY NEWMAN CHAMBERLAIN.

"To him that overcometh will I give to eat of the hidden manna. And I saw, as it were, a sea of glass mingled with fire, and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God."

In the island of Euphrosyne, there grows in abundance a species of tropical plant, which most beautifully symbolizes

the state of the soul. It belongs to an order of plants called aerial plants.—At first it strikes its roots downward into the soil, like other plants, and derives from the earth its appropriate nourishment. At length it puts forth tendrils, which fasten upon something above it, and its roots quit the ground. It derives no more nourishment from the earth: all its support is from the heavens above. Suspended, above the earth, it puts forth leaves and flowers which fill all the adjacent region with their perfumes.

So the soul, in its hidden, interior, sanctified life, lives and flourishes where the natural man could not survive. Cut off from the world and all worldly supports, and suspended by faith from the heavens, it lives all the happier; for it sympathizes with the delights, it fulfills the command of the apostle, "Rejoice evermore, in everything give thanks. Rejoice in the Lord always; and again I say, Rejoice."

Perilous times are upon us. Many, professing to be the Lord's people, are "heady, high-minded, lovers of pleasure more than lovers of God." The closer we walk with Christ, now, the closer will we walk with Him to all eternity. Let us watch against formality—be diligent to grow in grace. A growing tree is a living tree. When a tree ceases to grow, it is in danger of being blown down. So with a believer.—"Hold that fast which thou hast, that no man take thy crown." "Behold, I come as a thief," says Jesus; "blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." "Woe to them that are at ease in Zion."

God help us to walk in the light as He is in the light, that our fellowship may be with Him. Keep clear from the powers of darkness. In everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God. With heaven in our view, the spirit of Jesus in our hearts, well may we come under the great blessing,—
"Blessed are the pure in heart, for they shall see God."

EDITORIAL.

PERFECT LOVE.

You profess holiness, but do you really enjoy perfect love? A profession of holiness without love is like a well without water, like a stove without fire, like a tree without fruit. It raises expectations only to disappoint them. You let down your bucket for water—it comes up empty. You go for warmth but find none. You shake the tree for fruit but gather nothing but leaves.

If your experience is a fruitless one, the fault is not in your circumstances but in your experience. You may be a pattern of plainness and non-conformity to the world—you may be uncompromising in your opposition to its fashions and pleasures—Zeno the Stoic was all this, and yet he was only a heathen, and not a Christian. But you cannot be filled with love to God and man without being a blessing to others. Towards those who are striving to do God's will you will have no feeling of envy or jealousy. You will not try to cripple their influence by lowering them in the estimation of others. You will rejoice with them that do rejoice. If they build faster or better than you, if you have love, you will not stop work and go to persecuting them on that account. If they really cast out devils in the name of Jesus, you will not forbid them, though they follow not you. *Love envieth not.*—1 Cor. xiii. 4.

Towards those who are out of the way you will feel—not anger—but compassion. Suppose they do act wrong, what else could you expect? You will not hold them off, nor act distant, as though you feared they might pollute you. Jesus came to *seek and to save them that are lost*. If you have his love you will go after those who go astray. We ask you again, Have you perfect love? Read its characteristics in the thirteenth chapter of 1st Corinthians. Ask yourself the question, as you read them one by one, Is this true of my experience? Am I able to suffer long and be kind? Am I free from envy and vanity? Do I not think better of those who think well of

me, than I do of others of equal worth? Does not my opinion of others depend very much on the degree of attention which they pay to me?

A want of usefulness is an unerring sign of a want of love. Admit the fact. Stop blaming others. Quit finding fault.

Some preachers when they see a weakness among their people, give strong doses when they ought to take one first themselves. Get a real—not affected—love for souls, then your plain dealing will draw them to you, instead of driving them away. Then you can, in meekness, instruct those who oppose themselves, and God may give them repentance to the acknowledging of the truth.

Seek then, first of all, for a baptism of pure, *perfect love* upon your soul. Do not think you have it when the fruits are wanting. Own your need and then you will ask earnestly to have it supplied. God is ready to shed abroad his love in your heart by the Holy Ghost given unto you. For this, in the work of God, there can be no substitute. An increase of zeal may help some—but nothing will fit you to live right and to do the good you may, but the fulness of the love of God. Do not, then, go another day without it. Is consecration needed to obtain it? Then make the consecration without delay. Keep back nothing. Let God have all. Present your body a living sacrifice. Let your talents, your time, your property, your all be at the disposal of Him to whom you belong.

Is confession called for? Have you manifested to others an unlovely disposition, contrary to the Spirit of Christ? The confession should be as broad as the offense. It may be in the family—it may be to those who look up to you, that you have exhibited your lack of the *love that beareth all things, that endureth all things*, but no matter; make the confession humbly, and plainly, and without any excuses, and see how God will melt your heart and fill you with His love.

Be decided upon this point. Neglect what you may, do not put off seeking the fulness of the love of God. If you have ten talents it will enable you to use them to the glory of God;—if you have but one

it will enable you to make the most of that, and secure to you your eternal reward when the work of life is done.

MASONRY.

Mr. Editor:

DEAR SIR:—I must confess that I am one of the number that know nothing about Masonry. Will you tell me, through the *Earnest Christian*, what wrong things the Masons have done, and are doing? I do not belong to the Order, nor to any secret order of any kind. I know quite a number of good, respectable citizens, and, judging from "daily walks," *Christians in every sense and letter of the word*, that belong to the Masons. I do not like to hear anything said upon any subject, or especially against any organization, without stating fully and clearly the *reason* for doing so.

I am, very respectfully yours,

The question is not so much what Masons have done, as what does *Masonry* require them to do, and what is Masonry? Many men are better than the organization to which they belong, and many are worse. Institutions mould men, to a certain degree, but they do not always control them. Christians sometimes do things which Christianity forbids.

We never were a gambler, but we know what gambling is. For the greater part of our knowledge we rely upon human testimony. We never were a Mason, but we know what Masonry is. We do not talk in the dark concerning it. From its acknowledged champions we learn:

First, that Masonry claims to be A SAVING RELIGION. It is a rival of Christianity. It claims to do for its votaries all that Christianity can do for them. In proof of this statement we give a few quotations from Town's "Speculative Freemasonry"—a work endorsed by the Grand Lodge of New York,—and a standard authority among Masons.

"Speculative Masonry, according to present acceptation, has an ultimate reference to that spiritual building erected by virtue in the heart, and summarily implies the arrangement and perfection of those holy and sublime principles, by which the soul is fitted for a meet temple of God, in a

world of immortality."—Page 13. What more does Christianity imply?

Again he says:

"Speculative Masonry combines those great and fundamental principles which constitute the very essence of the Christian system."—Page 37. Is it not, then, a rival of Christianity?

"It is no secret that there is not a duty enjoined, nor a virtue required in the volume of inspiration but what is found in and taught by Speculative Freemasonry."—Page 31. Of course there is then no need of the Bible! That these claims are false as false can be, can be clearly proved. But to the devout Christian it is enough to know that Masonry makes such claims.

Second. THAT MASONRY, AS A SYSTEM OF RELIGION, IS WHOLLY ANTI-CHRISTIAN. It classes the Bible with the Koran and the sacred books of the Heathen; and thus rejects it altogether as an authoritative revelation from God. It rejects Christ altogether. Mark! We do not say this of Masons, but of MASONRY. In proof of this we give a few quotations from high Masonic authorities.

The Editor of Mackey's National Free-mason, in the April number of 1872, says, "The symbolism of Masonry, which is its peculiar mode of instruction, inculcates all the duties which we owe to God, as being his children, and to men as being their brethren."

This is a plain rejection of the Bible. Do you want any thing plainer? You will find it in "Digest of Masonic Law," by Chase; a Mason in high standing. He says that to require a belief in the "divine authenticity of the Bible, or in a state of future rewards and punishments, is a serious innovation on the very body of Masonry."—Page 206. Many similar quotations from Masonic writers of celebrity might be quoted. But these are sufficient to show that Masonry as such rejects the Bible as an authoritative revelation of the will of God.

It rejects Christ. It does it in its ritual. Did you ever attend a Masonic funeral? Masonic prayers are read at the grave. But there is no mention of Christ. His mediation, his atonement is studiously ignored.

If a passage from the New Testament, in which the name of Christ occurs is quoted, the name of Christ is carefully omitted.

"The Mystic Star," a Masonic monthly published at Chicago in 1870, said, while commending an address delivered by Grand Orator Kending, of Iowa, "We regret, however, to notice a very exceptional expression in brother Kending's address. We refer to the phrase 'earth's Creator and man's Redeemer, Jesus Christ.' This sentiment is purely sectarian, and as such much at variance with brother Kending's general good taste. It is reasonable to suppose that not a tithe of those he addressed believed in this sentiment. All Universalists, all Israelites, all Spiritualists, and many others do not believe in it at all. And were all such removed from the fraternity there would be precious few remaining." Thus you see that, according to Masonry, to acknowledge Christ as man's Redeemer is sectarian! To do it *as a Mason*, in a Masonic gathering, is altogether out of place!

The "Grand Master" of the "Grand Lodge of the State of New York," in his annual address in 1867, said, "I feel constrained to call the attention of the Grand Lodge to the fact, that the devotions in subordinate lodges in many cases are sectarian in their character. I earnestly desire that all things which have a tendency towards indicating that Masonry favors or encourages the practice of any distinct belief, or creed, should be declared to be irregular."

This is outspoken. It is authoritative. As the lawyers say, it was spoken *ex cathedra*—from the throne. Prayers offered in the name of Christ in the lodge violate the fundamental principles of Masonry.

Again, Masonry, in its character as a religion, has a BAPTISMAL as well as a burial service. We extract from an account given in the Washington Evening Star, the following items. "The Master then called the Lodge up, descended from his throne, and, after a few words addressed to the group, lighted the incense on the altar. After a chant by the choir, the Master took the children severally in his arms, dropped their left hand in a basin of perfumed wa-

ter, and said, 'By this symbol I devote you to the service of virtue and truth. May our Father who is in Heaven keep thee innocent and pure all the days of thy life.' The Master then took the vessel of perfumed oil, dipped the little finger of his right hand therein, and marked with a delta on the forehead of each child, saying, 'I set upon thy forehead the symbol of wisdom, power and love of God. May he protect and guide thee in the right course all the days of thy life.'"

Here you see is not the slightest recognition of the Saviour.

We have thus seen from Masonic authorities, that Masonry, as a religious system, is wholly anti-Christian.

From equally reliable sources we learn that Masonry BINDS ITS FOLLOWERS WITH THE MOST HORRIBLE AND MURDEROUS OATHS. Those whom it has thus bound it calls, as if in mockery, free. For proof on this point we cannot depend upon the statement of adhering Masons. For their oaths are a part of their system that they are sworn to conceal. And though these oaths are not binding—Masons having no more right than highwaymen to administer an oath—yet as long as they consider them binding their statements cannot be relied upon. But many have, for Christ's sake, renounced Freemasonry, and been converted to God. The character of these men is a sufficient guaranty that they tell us the truth. Such men as President Finney and Elder Barnard would not knowingly and deliberately publish falsehoods. Men coming out from the Lodge in different parts of the country, without knowing any thing of each other,—without any possibility of collusion, agree in their statements about the nature of Masonic oaths. Nothing can be made clearer by human testimony than that these oaths have been truthfully revealed.

We have room only for the penalty of the oath administered to an entered Apprentice Mason. We quote from one of the first editions of Morgan's Book. "To all of which I do most solemnly and sincerely promise and swear, without the least equivocation, mental reservation, or self-evasion of mind in me whatever: bind-

ing myself under no less penalty, than to have my throat cut across, my tongue torn out by the roots, and my body buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in twenty-four hours; so help me God, and keep me steadfast in the due performance of the same."

Is not this horrible? No man has any right either to take such an oath himself or to administer it to others.

These oaths are not unmeaning. President Finney, in his book on Freemasonry, —a book that ought to be carefully read by every man in the land—says, "In a sermon which lies before me, delivered by Rev. Moses Thacher, a man well known in the religious world, and who has himself taken many degrees in Masonry, he says, 'The institution is dangerous to civil and religious rights. It is stained with blood. I have reliable, historical evidence of not less than seven individuals, including Morgan, murdered under Masonic law.'"

Such, in brief, is Masonry. We have no unkind feeling towards Masons. We would do them all the good in our power. But for us to keep silent respecting Masonry, and thus tacitly endorse the idea that a man can both accept Christ and deny him—that is, be a good Mason and a good Christian,—at the same time, would be treason to Christ. HE THAT IS NOT WITH ME IS AGAINST ME; AND HE THAT GATHERETH NOT WITH ME SCATTERETH ABROAD.—Mat. xii. 30.

COMMON SAYINGS.

Some profess to be in sympathy with earnest Christianity, while they are strongly opposed to the ordinary manifestations of earnestness. They have many "wise sayings" in defense and illustration of their position. One is, "Still waters run deep." This is not true, either literally or figuratively. A shallow pond is always quiet. No matter how hard the wind blows, you never hear its waves making a tumult. It takes the ocean, with its water miles deep, to get up a mighty roar. It is not merely the height of the fall, but the depth of the water which falls, which en-

ables you to hear the awful voice of Niagara leagues away. Stagnant waters are still waters. Where there is deep feeling there is always a manifestation of feeling.

Another of these "wise sayings" is, "It is the lightning that kills—the thunder never harms." But the lightning that kills is always attended by thunder. Sheet lightning is harmless. It plays around as if for amusement. It is never attended by rain. It never strikes. But when you hear the heavy roar of Heaven's artillery, look out! There is a storm not far off. There is earnest work going on somewhere. Showers, whether of rain or of grace, have never yet been managed so as to please every body. They probably never will. While we should seek to avoid every thing offensive, that may be avoided without grieving the Spirit, we should remember that, from Pentecost down, there has never been a work of the Spirit with which formalists have not found fault. Let us hunger and thirst after righteousness, and let the feeling come in God's own way.

Those who hold on by "faith without feeling," seldom hold on long to even the form of godliness. To go against wind and tide you must keep the steam up. To keep, under all the trials and temptations of life, a heavenly temper, we must have the Holy Spirit. One shower, however beneficial, will not always last—we must have "showers of blessings."—Ezek. xxxiv. 26. We should look for them from time to time, and never more than in a season of drouth.

DOING GOOD.

The great difficulty in the way of doing good is in the want of a disposition. He whose heart is fully set on doing good to others, will not fail for want of opportunities. He will find them or make them. To nothing else does the maxim "Where there's a will, there's a way," apply so fully as to Christian usefulness.

Last year a laboring man sent for a package of back numbers of the *EARNEST CHRISTIAN* for gratuitous distribution. He took them and went around, leaving one in every house, and talking to the

people about their eternal interests. He is a plain man, simple and unassuming, but consecrated to God. He was so satisfied at the amount of good done that this year he sent us eighteen dollars for another supply. Who can estimate the amount of good those six hundred copies of the *EARNEST CHRISTIAN* may do, going into families which have little or no religious reading, and silently speaking to them of Jesus and the narrow way? Skeptics may be convinced, sinners converted, and the halting encouraged to make a full consecration of themselves to God. Who will go and do likewise?

QUESTIONS.

1. "Ought we to put any in power into whom God has not put power?"

Ans. By no means. We do wrong to put a man into an office for which he has no fitness. This is true both in Church and State. God has made appointments for his church. "And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."—1 Cor. xii. 28. God gives to men gifts and grace for the place which He wishes them to fill. A spiritual church will recognize the call of God. Natural gifts, however great, do not fit one for God's work. He who would lead on the soldiers of the cross to victory, must have the gift of the Spirit. This will not only help him in his work, but will give him such humility that success will not destroy him. A great deal of the bad feeling which arises at seeing others put forward, has its origin in envy, and jealousy and ambition. These should be put away from every Christian. They render him unhappy, and if yielded to will at last prove his destruction. They introduce and foment divisions. The rule for us to follow is, IN HONOR PREFERRING ONE ANOTHER.—Rom. xii. 10.

2. "Is a brother fit for a class leader, who does not visit his class?"

Ans. The leader should meet his class regularly. But if you mean visit them at their homes, this depends on circumstances.

They may come to class so regularly that it will not be necessary. If they do not, he should certainly look them up and try and encourage them to follow the Lord fully.

3. "Is a brother fit to lead a class, who can drink hard cider with wicked, profane men, even if they are his workmen?"

No: nor fit to belong to the church of Christ. If you know of any person doing so you ought to go to them and entreat them with all your might to abandon their wicked ways, deny themselves, take up their cross and follow Christ. Hard cider is intoxicating. No one who professes to be a Christian should drink it any more than he would poison.

INCREASED CIRCULATION.

We want an increase of at least five thousand new subscribers next year. The state of religion calls for such an increase. There are many religious periodicals that say many good things. But this is not enough. There are hindrances to the thorough work of God which need to be pointed out plainly and persistently. That secret societies, pride and worldly conformity stand directly opposed to "that holiness without which no man can see the Lord," no one can doubt who reads the Bible with care. In warning the people against these and other popular vices the *EARNEST CHRISTIAN* gives no uncertain sound. On this very account many, even of professed ministers of the Gospel, oppose its circulation by all possible means. But, thank God! there are many in all the churches who dare think and read for themselves. These welcome the light. Show them the *EARNEST CHRISTIAN* and they are eager to avail themselves of its instruction.

Beloveds, will you aid us in obtaining five thousand new subscribers? Give a day to this work. Begin now. To all new subscribers who send on the pay now for next year we will send the November and December numbers gratis, as long as the edition holds out. Give us your help. Scatter the light.

CORRESPONDENCE.

LOVE FEAST.

A. H. LEWIS.—The Lord is blessing me with his Holy Spirit. I am trying by his help to live as it is my privilege. Salvation full and free, through the Lamb of God, is my daily theme everywhere. He saves me now: blessed be his name! He is continually with me. We need not fear what Satan can do unto us, as long as we hold on to God by faith. I pray God to make us that have come out from the world strong in him, and in the power of his might. There need not be a weak one among us. We all can be giants for God. He has something for every one to do. "Go in my vineyard and labor, saith the Lord, and whatsoever is right I will give thee." God gives us every time just what we earn. He does what is right all the time: praise his name forever! Language cannot express what I feel in my soul. It is all glory within. I love to obey him in all things. The best enjoyment I have is to follow Jesus and bear his cross. Faith is the gift of God, and it is when we obey God that we receive this precious gift. His promises are to all those that obey him. Obedience is the sure test of our love. Life is short, and I have but one life to live on earth, one race to run, one battle to fight, and a soul that cost the blood of Jesus Christ to save. I realize that if there is anything on this earth that we ought to be in earnest about, it is in regard to our eternal welfare. God wants a people that are just as willing to suffer with him as they are to reign with him. I prefer to take this route—the old Bible track, through to glory, with Jesus in my soul. I do not want any easier way than this. It is cheap enough at any price. I have not only to do, but suffer the will of my heavenly Father. The Apostle says, "If we suffer with him we shall also reign with him." Christ is the way, the truth and the life, and they that believe in him receive power to become the sons of God. And these are no more of the world but are chosen out of it, and the world do not know them because the world know not

the spirit and life which is in them. Let us strive to live in a way that it will be said of us. "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." "They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes." Let us adopt this as our motto, None but Christ as the guide of life; none other to worship, to love, to honor and to obey. None other to depend upon as our Saviour, our help, our guide and Comforter—none other to follow while life shall last. Let our consecration be perfect; standing ever ready to devote all our time, talents, means, friends and self to his service, making the consecration so perfect that we shall be all his who has bought us with his blood, who has adopted us into his heavenly family, and who has prepared for those that love him such great and glorious things as eye hath not seen, nor ear heard, nor the heart of man conceived. Let us hope, let us watch and labor till the Master comes and says, It is enough, come up higher.;

ADELIA VIETS.—My testimony is, the blood of Jesus cleanses me from all sin. I love the narrow way that leads from earth to glory. It costs something to go through on this line, but it is safe, and it pays to follow the Lord wholly.

EMILY DICKSON.—The new name with the white stone, by the grace of God, is mine. Last night the waves of Glory did so roll over and over my soul when I slept; my heart did awaken with the visits of his love, and this morning I sit down under his shadow with great delight. My soul, body and spirit find rest in God.
Philadelphia.

WILLIAM MCKAY.—Jesus saves me, glory to God! I am full. Jesus reigns without a rival in my heart. Last Sunday was one of the best days of my life, sunshine without and within. My march is onward and upward. Bless Jesus, I am going through. Look up, pilgrims, the land is ahead, and I am in the route for Canaan.
Six Corners, Mich.



