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THE HOLY SPIRIT.

BY REV. B. T. ROBERTS.

We attended, last evening, in South Eastern Ohio, a Sabbath-school meeting, held at the annual association of a large denomination. The speakers were evidently men of ability and education. The subject was, the qualifications of Sabbath-school teachers. The addresses were sound, methodical and dry. Wit and anecdote were introduced to relieve the dryness, but to no purpose. Evidently, there was no impression made.

Last Sabbath, just before sun-down, we were at a meeting held on the beach of the Atlantic, in New Jersey. Thousands were in attendance. They were full of eager expectation. Men of renown spoke with eloquence. Pathetic incidents from ancient and modern history were related in dramatic style. The audience were interested. But it was plain to see that the interest was that which is awakened by the lawyer's brilliant plea, or the politician's subtle appeal. There was nothing said calculated to convict of sin. No effort was made to induce professed Christians to separate themselves more completely from the world and give themselves wholly to Christ. To say the most, it was an innocent entertain-

ment. The opportunity was lost, and the people dispersed as indifferent and worldly as they came.

The failure in both these cases was owing to the want of the Holy Spirit in those who spoke. This is the great lack in, we fear, the most of the meetings held by all denominations.

1. We need the Holy Spirit to suggest the matter which we should present to those whom we would benefit. This is equally true of those who labor in public, and of the private Christian, who evidences the genuineness of his conversion by endeavoring to bring his acquaintances to Christ. Many seem to think that if they speak the truth, nothing more is needed. This is a great mistake. In dealing with souls not only is truth called for, but the particular truth adapted to their present wants. Too little regard is paid to adaptation. In soul-saving, as in medicine, it is everything. A drug-shop is full of remedies. Each may be good in its place. But he who should take from the drug-shop whatever comes to hand and give it indiscriminately to the sick, would be much more likely to kill than to cure. The man was sick, and you gave him medicine. Why, then, did he die? Was not the medicine good? Was it not powerful? Yes; but he was burning

with fever and you fed the fever. Or he was sinking, and needed a stimulant, but you gave him a purgative. Of course he died. Your treatment killed him.

In no work whatever is such skill required as in the cure of souls. You cannot always ascertain their state from their appearance. Some who seem careless, may be slowly dying of despair. Others appear uncommonly wicked who have put on a reckless air to hide conviction. The study of books will not qualify you to prescribe for souls. The skill to save them cannot be gained from experience. We must have the Holy Spirit to point out the disease and the remedy, or we work at random. Those for whom we labor will still be unsaved. Where we should awaken, we shall encourage deluded souls to hold on to their false hopes; where we should "lift up the bowed down," and "strengthen the feeble knees," we shall lay upon them "heavy burdens, grievous to be borne."

"Wherefore have we fasted, say they, and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge?"

Even in our approaches to God in behalf of souls, we must have the Spirit: or our prayers will be cold, business-like performances, heard only by men. The language may be proper; but our words will be like a bird deprived of its wings. They cannot rise above the earth. Likewise the Spirit also *helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts know-*

eth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.—Rom. viii, 26, 27.

2. We need the Holy Spirit to regulate our METHODS of dealing with souls. In the work of saving men—whether in public or in private—much depends upon the manner. In a critical disease the nurse is second only to the physician. The efficacy of the remedy depends greatly upon how it is administered. So in our dealing out the truths of God. "Were I to say to this people," said one preacher to another, "the same things you do, they would ride me out of town on a rail. Yet they take it from you without a word." One spoke in the tenderness, and with the unction of the Holy Ghost. The other seemed to say, by his manner, "I'll give it to you. You shall have the truth, whether you like it or not." Of course he only stirred up opposition.

Some are professional in their manner. There are certain things expected of them, and their effort is to meet the expectation. There is *so much service to be rendered for so much pay*; and their chief anxiety appears to be to render the service in such a manner as to secure their pay. They are always exceedingly proper. They manifest a commendable degree of zeal; but it is easy to see that it is the zeal of the advocate endeavoring to earn his fee. There is no deep concern for souls; no outgushing sympathy for the perishing. The effort is to do their duty—to do it faithfully, so as to give no just cause of complaint. This is all right as far as it goes. It may answer the purpose of securing position and salary; but it does not result in the

salvation of men. Such have their reward. They obtain what they seek—reputation and money. But they will be poor in all eternity. The Holy Ghost, shed abroad in your heart, will take away the cold, professional air, by making you earnest, simple hearted. You will appear to care more for the salvation of men than you do to preach a good sermon, because you would a thousand times rather see them saved than have it said that you have preached a good sermon.

2. Some are affected in their manner. They act, with greater or less proficiency, a part which they have learned. They affect a pathos which they do not feel. They have tears at their command; but, like drops of rain from a cloudless sky, these tears do not penetrate the surface. Real sympathy is wanting. But few are imposed upon, and their delusion is of but short duration. People soon come to look upon these manifestations as a mere matter of form. The lion-skin put on for effect, fails of its effect as soon as the imposition is detected. Of all dead forms, a form of power without the power, is the most offensive. There is beauty in the motion of living beings; but there is scarcely anything more revolting than the motions of a dead body galvanized into an appearance of life.

3. Some are so constrained in their manner, that they cannot suitably express what they really feel. They have strength; but they are tied up. They have a sound experience; but no freedom of utterance. What they say is good; but it is in such a stiff way that it loses much of its force.

Now, what is needed to correct all

this ineffectiveness of manner is—not practice, nor instruction—but the gift of the Holy Ghost. He will, by taking away the fear of man, and giving us a great love for souls, make us appear at the same time, both fearless and gentle; both earnest and natural. All the arts of which rhetoric and elocution are masters, are but the flimsiest substitute for the Holy Ghost. He will correct our manners by correcting us. He makes the fruit good by making the tree good.

But if we need the Holy Spirit to qualify us in matter and manner for doing good—we need it much more for our own personal salvation. The tendency of the popular preaching of the day is to make us overlook this fact. Under the specious pretext of honoring Christ, the work of the Spirit is, in a great measure, lost sight of. Conversion and sanctification are reduced to a mere exercise of the intellect and the will. The favorite figure is that which represents sin as a debt. Christ has paid the debt, and all that is necessary to enjoy peace, is simply to believe it. We heard a popular revivalist teach a large and intelligent congregation, that “we are saved, by what Christ has done for us, and not by what the Spirit does in us.” This is a dangerous doctrine. It is rank heresy. Its tendency is to delude souls to their eternal undoing. Does not our Saviour say, “*Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God?*”—John iii, 5. These words imply a radical change wrought by the agency of the Holy Ghost. To make them mean nothing more than an intellectual belief in Christ, is to destroy the force

of language. Christ teaches us that we must be saved by the work of the Spirit within us, and the Apostle tells us that he was saved in this way. "*According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Saviour.*"—Titus iii, 5, 6. This is the way men were made Christians in Apostolic times. The washing of regeneration takes away the guilt of actual transgression. The renewing of the Holy Ghost takes the sinful dispositions from the heart and sanctifies us wholly. It is in this manner that real Christians are made at the present day. There is a work done in them by the Holy Ghost. They are new creatures. Not merely is there a change in their relations to God, but their hearts are changed. In short, in this consists the difference between saints and sinners. Christ died for sinners. "*In due time Christ died for the ungodly.*"

But this of itself does not save them. "*Without holiness no man shall see the Lord.*"—Heb. xii, 14. But we are made holy by the work of the Spirit within us. "*But ye are washed; but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.*"—1 Cor. vi, 11.

Christ is dishonored under the pretext of magnifying him when he is represented as saving men whether they repent or not. Weak sentimentalists, thieves and robbers, might praise a governor who should grant an unconditional pardon to all the convicts in the prisons of the State. But it would not be to his honor in the estimation of right minded men. The Romanists in

vest Mary with fictitious attributes, and then pay to her an idolatrous homage. Protestants are in danger of regarding the Son of Mary rather as the generous champion of their desperate cause than as that awfully glorious Being, at the sight of whom John fell as dead, "whose eyes were as a flame of fire," and whose "countenance was as the sun shineth in his strength." Already many of the songs and testimonies heard at the great popular, religious gatherings, partake more of the character of the praises of love-sick maidens of the object of their adoration, than of the intelligent worship of their Creator. The whole nation, criminals and all, can unite in honoring the name of Washington; so when Jesus is made our hero, those can unite in His praises who pay not the least attention to His commands.

We must come back to the teachings of the Bible on this subject; or Christianity, even when apparently most prosperous, will degenerate into a refined idolatry, with either, on the one hand, a cold and lifeless, or, on the other, a sensuous, rhapsodical worship. We must insist upon a work of the Spirit in the hearts of men which results in a corresponding change in their lives.

Is this work of the Spirit going on in you? Are you born of the Spirit? Are your natures sanctified by its power? "*But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.*"—Rom. viii, 9.

Does the Holy Spirit abide in you from day to day, controlling your affections, your words and your actions?

THE AGONY IN THE GARDEN.

BY REV. ROBERT IBBOTSON.

Gethsemane and Calvary are places of thrilling interest to every saint, and to every convicted sinner. On Calvary the fountains of the great deep of the love of God were broken up to deluge the moral world; there the Rock was smitten, from which issued the streams in which a guilty world may wash away its crimes, no matter how numerous, or how aggravated; but at Gethsemane the larger part of the atonement was wrought. We have read many comments and heard many sermons on the agony endured by Jesus in the garden, but were never satisfied with the views expressed. The general idea is, that Jesus prayed against the death of the cross when he asked: "If it be possible, let this cup pass, nevertheless, not my will, but thine, be done;" that this prayer was not heard or answered, and that he did not expect that his petition would be granted, but that he prayed as an example for us, and to show his perfect resignation and submission to the will of his Father. And it was not till we had thought much, and searched the Scriptures carefully, that we obtained a satisfactory solution of the difficulty under which our mind labored: but now we do not hesitate to say the prayer was answered, and the cup did pass. We arrived at this conclusion by observing that Jesus, on separating from his disciples for the purpose of prayer, said: "My soul is exceeding sorrowful, even unto death." He then uttered his prayer and returned to his disciples and found them sleeping. Again going apart, he twice urged his petition with increasing earnestness. When he returned to his disciples and calmly spoke of his betrayal into the hands of sinners, to us it is clear the cup had passed, for another evangelist tells us there appeared an angel, strengthening him; and St. Paul, in Hebrews, says: "Who in the days of

his flesh poured out supplications and prayers, with strong crying and tears, unto him that was able to save him from death, and was heard in that which he feared." The cup, then, was the fear that the intense suffering he endured would destroy the life of the body in the garden, and so prevent the accomplishment of the work of redemption by his death on the cross. Well might he say, "I have a baptism to be baptized with, and how am I straitened till it be accomplished." And surely this view ought to increase our love for Jesus. "He trod the wine-press alone, and of the people there were none with him." That the power of his Godhead was inoperative at that time was clear, or he needed not the ministry of that angel. He created the angel and sustained him in existence, but as a man he needed the ministry of the angel. The mar, therefore, wrought the atonement, the God being there only to give vitality and efficacy to the great work being performed; and surely this view is most comfortable to poor sinners like us. If Jesus magnified the law of God, and made it honorable, as man, we see how we can work out our own salvation with fear and trembling, looking unto Jesus, the author and finisher of our faith; but if he only magnified the law of God and made it honorable because he was God, what hope would there be for us?

This view is much more honorable to the Saviour than to suppose that he sought to avoid the death of the cross. So far from this, his earnest cries and tears were for strength to accomplish and perfect the great work he had undertaken, namely, to redeem the world.

"'Twas great to speak a word from nought,
'Twas greater to redeem."

—The heir of a great estate, while a child, thinks more of a few shillings in his pocket than of his inheritance. So a Christian is often more elated by some frame of heart than by his title to glory.

THE HEATHEN AND CHRISTIAN.

A lady in New Jersey received into her family a stranger from a heathen land. She found him remarkably intelligent, and sought to instruct him in the truths of Christianity. But though he was apt and willing to learn, she was painfully conscious that her instruction lacked power. She says, in the *Evangelist*:

"One day I sat conversing with him, he in very imperfect English, and I with a dictionary in his native language beside me, to which I had frequent recourse. A proverb of his native country attracted my attention, and I read aloud, 'The heart of man is the same in all nations.' A silence followed, which was broken by the rather personal remark, 'Mrs. W—, why do you—why do American ladies wear ear-rings?' You can imagine the startling effect it had upon me when I tell you that a few weeks before, a friend, whom I considered rather ultra in her religious notions, having reproved me for wearing these, to her, unseemly ornaments, I replied, rather impatiently, 'I am a Christian, but certainly shall not be a fanatic. When God tells me to put them aside, I shall do so, and not until then.' You can readily understand the effect of this question, and from such a source. Unwilling, however, to be convinced, glancing at an elegant chain attached to his watch, I replied, 'Probably for the same reason you wear that chain; they are pretty, and I like all things that are pretty—flowers, pictures, etc.'

"No, no," said he, "my chain is of use. I think you told me that 'God made man all good.' I think he did not put holes in women's ears. Yes, 'The heart of man is the same in all nations.' My country-women blacken their teeth, paint their faces. Christian women make holes in their ears."

"The truth came home with power to my soul. Quietly unfastening my rings, I laid them on the table.

"Why do you do so?" said he, evidently perplexed by the act.

"O," said I, "God did make man good. He has told me to take these rings from my ears, and I obey him."

"Quickly unfastening his chain from his watch, he laid it beside the rings; and notwithstanding my efforts to induce him to resume it, he persisted in his determination of not wearing it again until I did the rings.

"Before his return to his native land, which occurred soon after, his mind seemed much enlightened concerning Christian truths; and he said to me one day, with earnestness, 'Mrs. W—, I wish you would tell American women not to wear ear-rings. It has a bad effect on my country-women. Many others think as I do concerning this matter. And before I came to this country, I was prejudiced against the Christian religion, because I did not think I saw much difference between those who professed it and those who did not.'

"And now, obeying what I solemnly believe to be a message from the Master, I submit the matter to your prayerful consideration. Let us not, dear sisters, send our money and prayers to the heathen, for the spread of the Gospel, and by our thoughtlessness—for I cannot believe any true Christian would lay a stumbling-block in the way of a fellow creature—virtually deny the power thereof."—*The Christian*.

—If there had been any better thing, and more profitable to the health of man, than suffering, surely Christ would have showed it by word and example. For both the disciples that followed him, and also all who desire to follow him, he plainly exhorteth to the bearing of the cross, and saith, "If any will come after me, let him deny himself and take up his cross, and follow me." So that when we have thoroughly read and searched all, let this be the final conclusion, "that we must through tribulation enter into the kingdom of God."

ELDER DAVID BERNARD.

This eminent man of God died in Troy, N. Y., July 11th, aged over eighty years. He was a strong man—one of the few who do not compromise. Dr. J. Blanchard, in *The Christian Cynosure*, gives the following sketch of his life:

David Bernard was a popular young Baptist preacher when the Morgan era opened. In person he was a tall, and what would be called, a fine man. And as to his character, John Quincy Adams, who, during his long life, probably enlogized fewer men than almost any other public man, speaks thus of him:

"To that book ('Bernard on Masonry') and its author, permit me to offer the tribute of unfeigned respect. Elder David Bernard was a minister of the Genesee Baptist Association in the State of New York. He was a man of good repute and of blameless life and conversation. Like many others, he was ensnared into the taking of fifteen degrees of Masonry, and was the Intimate Secretary of the Lodge of Perfection. He was one of the first seceders from the order, and from that time underwent every possible persecution from Masons and to the frequent danger of his life.

"To David Bernard, perhaps more than to any other man, the world is indebted for the revelation of the execrable mysteries of Masonry; nor could he, as a minister of the word of God, have performed a service more suitable to his sacred functions.

"From the time when I first perused Elder Bernard's book, I became convinced that it was impossible for me to discharge my duties as a citizen to my country by knowing nothing about it. . . . I saw a code of Masonic legislation adapted to prostrate every principle of equal justice, and to corrupt every sentiment of virtuous feeling in the soul of him who bound his allegiance to it. I saw the practice of common honesty, kindness of Christian

benevolence, and even abstinence from atrocious crimes, limited exclusively by lawless oaths and barbarous penalties, to the brotherhood of the craft. I saw slander organized into a secret, wide-spread and affiliated agency, fixing its invincible fangs into the hearts of its victims, sheltered by the darkness of the lodge-room and armed with the never-ceasing penalties of death."

—J. Q. Adams's Letters.

Such were some of the lessons, if we may trust this great, cool-minded statesman, for which the world is indebted to the man who has just left us. He would have been murdered a thousand times did not the lodge copy the wisdom of popery which never burns heretics when she will lose more than she will gain by it.

The Baptist denomination, from its rise in this country, has been more democratic, nearer the people than other evangelical sects. Under the influence of Bernard, it became essentially, and to a vast extent, literally anti-Masonic. And though the return shock of the lodge has stunned it; though thousands have succumbed and gone under the returning wave; though the good elders—Stearns, Pease and Culver—were awed or amazed into silence for years; though every Baptist church in New York City but one (and that perhaps since) rescinded their resolutions and took the accursed pest back to their bosom; though the last Baptist paper gave way and its able and excellent editor, Dr. Nathan Brown, has been ostracized by sending him to foreign missions, Bernard has stood like a rock amid the retreating waves.

No sooner did he learn of the movement inaugurated in 1868, eight years ago, but he put himself in communication with it. A stroke of paralysis, twenty years before, had partially deprived him of locomotion and of speech; and, according to the analogies of that disease, should, years ago, have deprived him of life. But he seemed incapable of death while he had work to

do. He wrote additional recollections of the popular earthquake of American history which overturned the lodges. His tall, venerable form appeared on the stage in Shakespeare Hall, Syracuse, along with Garrett Smith and Samuel D. Greene, who stood there before us like men of a past generation sent back to warn us of the damning crimes and desolating nature of the lodge. In Worcester, Mass., two years later, and three years later still at Syracuse, Bernard's venerable form stood again erect among us, and we marked no change but the increased unearthly brightness of his countenance. He seemed to defy age, death, palsy, and whatever chills and silences ordinary mortals. He spoke, he prayed, he testified, he wrote, published and plead with his countrymen, until at length the fire of God in his bosom has consumed him, and he has passed to the next world, as flame goes out when the fuel is decomposed.

"Thou hast fallen in thine armor,
Thou beloved of the Lord;
With thy last breath, crying: 'Onward!'
And thy hand upon thy sword."

Of the Syracuse trio, Smith and Bernard have left us, and Greene alone remains of the three. Thrice venerable men! Sent into this lower world of ordinary mortals, ye have withstood the overflowing scourge of error and iniquity which bore away the multitude, and having lived longer and wiser than others, two of you have passed to that world where adherence to principle ceases to be singular, because fact and right are the same thing.

—He that desireth to keep the grace of God, let him be thankful for grace given, and patient for the taking away thereof; let him pray that it may return; let him be cautious and humble, lest he lose it.

—Some body has said, "Thy word was thunder, and thy life was lightning. Such should be the preaching and the conversation of every minister.

NEW MANNA.

BY H. F. HILL, JR.

That is what we need day by day. As the children of Israel needed new manna every morning, so we need to have our religious experience continually renewed. We cannot live on an old experience, any more than the Israelites could live on old manna. The experience of yesterday cannot satisfy the soul to-day. It reaches out for something higher and better. The soul must have fresh bread from heaven or it will sicken and die. Some try to live on past experience, but they are sickly. They may make a great profession of religion, and have a name to live; but they are dead.

Would you like to feed on fresh manna every morning? Then take up the cross for Jesus every day; speak to some one personally about his soul; do some kind act for Jesus' sake, and God will satisfy your soul with bread to the fulness.

If we feed on new manna, we shall continually grow in grace. None ever arrived at such a stature of the fulness of Christ, that he can no longer grow in grace. There is indeed a maturity of the spirit; but it is not like that of the body. When the spirit has become mature, it may still grow immeasurably. The Apostle speaks about attaining to "the measure of the stature of the fulness of Christ;" but adds, in the same connection, "that we may grow up into him in all things, who is the head, even Christ." Brother, do you fancy that you have arrived at such a stature in Divine grace, that there is no longer any chance for you to grow? Then you are feeding on very stale manna indeed, and which has become badly corrupted by the worm of conceit.

—If Christ has your good will, he will certainly have your good word. If you truly love Him, you will not be ashamed to speak for Him.

SERVING GOD.

BY HANNAH PELTON.

The religious history of the world is at once strange and mysterious. The most prevailing sin of all ages is that of serving other gods. In the early dawn of the religious world, so given were the people—even God's chosen—to idolatry, that the corner-stone of the law given on Mount Sinai, reads: "I am the Lord thy God which brought thee out of the land of Egypt, and out of the house of bondage. *"Thou shalt have no other gods before me."* Then the second law: "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth." As one remarks, this was spoken to a people that had just come out of a country where they worshipped beasts and birds and reptiles, and where the walls of the temples were covered with the images of all kinds of fowl and creeping things. In this age of refined sensibilities and culture, we may well wonder how such a thing could be possible. Why, to worship birds, beasts and reptiles—how repulsive! "But then they were ignorant in those days," says the sympathetic modern religionist. Perhaps so; but even now the worshippers of gods are many, did we but realize the fact. "Yes," sighs one; "in heathen countries it is so. How sad! We must try and spread the Gospel light." Dear Christian, you who can count yourself dead indeed unto sin, and whose eyes are open to spiritual truths, is not the first commandment disobeyed as fully and as generally now, in this age of light, as by that ancient people, Israel? The Bible student wonders why it was that the chosen people of God should be continually led to the serving of strange gods; but why wonder, when now, in the very meridian of Gospel light, the whole professed Christian world, with few exceptions, are continually going af-

ter, and serving, strange gods. True they differ greatly from the ancient style of gods, and the manner of worship is also changed; for we live in another dispensation, and are truly an enlightened people. What proves the serving of gods in these days, as well as anciently, is that thing which keeps the soul from the true and living God; from believing on the Lord Jesus Christ for conversion, sanctification and redemption. To allow any thing to hinder us from living holy lives, is violating the command, "Thou shalt have no other gods before me."

The Holy Ghost dwells not in the soul where idols are enshrined. The elegant hat with swaying plumes, so admired; the gold chain, ear-rings and ornaments; the fashionable attire;—these are gods to many. They keep them from the meek and lowly Jesus. Hence they are gods. The affections of the heart are set on them. "Oh, no; it is not so," they say. If it is not so, why is the human nature so greatly stirred—often to passion and to an angry voice—when such attire is proved to be unscriptural? They say, "God looks at the heart, and not at the dress." We know he is the searcher of hearts, and we also know that the attire affects the soul. It tends to estrange the soul from the Saviour. A costly, gay, and elaborate attire—or it may not be costly, only fashionable—invariably begets pride; and one cannot have this and the spirit of Christ at once. The two cannot harmonize. "Ye cannot serve God and mammon." If it cannot, and does not, mar the beauty of the soul, why did the prophet, Isaiah, pronounce such a curse on the daughters of Zion, who walked with wanton eyes, and minced as they went, clad in the ornaments of the heathen women? Why does God speak with regard to it in two other places of Scripture—to "let it not be your adorning," but to seek the meek and quiet spirit, which, in the sight of God, is of great price? "Be not conformed to this world." Many

ministers boldly assert to their jeweled congregations, "that dress has nothing to do with religion." Oh, how false and unscriptural. Surely there are "leaders that cause the people to err."—Isa. ix, 16. Let a godly man or woman in the Spirit urge such an audience to kneel and seek for the baptism of the Holy Ghost, and they would all be aghast. And why? Simply because the Spirit of the Lord and the love of their idols cannot possibly co-occupy the same place. There is no congeniality between the two.

Some allude to the gorgeous temple of Solomon as an excuse for modern extravagance in church decorations; also to the "presents" presented by Isaac to Rebecca as worthy of imitation. Such would do well to remember, that the old dispensation was one of types and shadowings of the Gospel, and when the veil of the temple was rent from top to bottom, they were done away with.

The serving of gods may also be in business, in secret orders, houses and lands, associations, and friends, an ornamental church with its ceremonies and accompaniments. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength."

The Christian who walks in the light will understand fully the Scripture, "Walk in wisdom toward them which are without, redeeming the time, for the days are evil." Also "glorify God in your body and in your spirit, which are the Lord's." "Ye are not your own, for ye are bought with a price." "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."—1 John ii, 15, 16.

Churches drift into formalism, because of idolatry. It is a deadly foe to vital Christianity. Many walk in the church who never have experienced

the *new birth*, have never been brought out of bondage, because of the *idols*. The teachers fail to educate the mind on this, the first principle of a life in Christ, and they are left to grope their way in darkness.

"If the blind lead the blind, both shall fall into the ditch."

The redemption of the human race is founded on the first commandment. God's finger first wrote that. He saw that it struck at the great sin of the soul.

"Little children, keep yourselves from idols."—1 John v, 21.

—No man is fit to comprehend things heavenly unless he submit himself to the bearing adversities for Christ's sake. Nothing is more acceptable to God, nothing more wholesome to Him in this world, than to suffer cheerfully for Christ. And if thou couldest choose thou oughtest rather to wish to suffer adversities for Christ, than to be refreshed with many consolations; because thou wouldst thus be more like unto Christ, and more conformable to all the saints. For our worthiness, and the proficiency of our spiritual estate, consisteth not in many sweetnesses and comforts; but rather in thoroughly enduring great afflictions and tribulations.

—Were men as quick to discern, and as wise to judge, in spiritual as they are in temporal things, and did they as earnestly and perseveringly pursue them, they might all, through grace, become rich for eternity. But while they know that to obtain temporal good they must be awake and active, must exercise judgment, lay plans, and diligently pursue them, they often hope to obtain eternal good without thought, plan, or effort.

—A man should be born to high things not to lose himself in them. Slaters will walk on the ridge of a house with ease, which would turn our heads.

SPIRITUALISM.

The thought of the age is that nothing is of any worth which man's understanding cannot reach. It believes nothing which passes the powers of the human intellect. It cares for nothing which it has not already begun to grasp.

One of the saddest and most suggestive facts of the present time is, that men of exceptional culture and ability have been found most ready to yield to the follies of Spiritualism, the weakest, most material, and poorest attempt which ever sought to solve the mysteries of the world to come.

The slightest effort at reasoning on the declared facts of Revelation would show that an understanding trained in all its instinctive movements upon a system over which time and death bear absolute rule, must find itself incapable to conceive conditions from which time and death are eliminated. Man on earth approaches all things through the cognizance of the senses, which move step by step. Sequence is the law of the visible and tangible world. The mental life perceives that there can be existence independent of the world; but it perceives only that this is possible, not how it is to be. The moment one tries to think definitely, thought is shaped by the facts of daily experience. All moral sentiments, principles, passions, are discovered to man through the things which perish in the using. The certainty and uncertainty of death, certainty as to the end, uncertainty as to the hour—these shape nearly all of man's hopes and fears and efforts. He struggles to live, because life will cease without effort; just as a swimmer strikes out in the waves of a tempestuous sea, since if he ceases, he sinks. It is only with the utmost effort that the mind can begin to approach the forms of a life out of which every condition of the present life, every earthly motive which consciously sways one here below, shall be taken.

Nor is this latter-day weakness, which goes to creaking tables and seven times detected impostors, a new thing. It was long ago worsted in the conflict with Christianity. It is a poor copy, a wretched travesty of the Delphic oracle, and the pythiness on the sacred tripod. As has been well said of it, it reproduces the heathen folly, but not the classic grace.

Such thoughts may well come to one who reads the history of St. Paul's encounter with the philosophers of the garden and of the porch, in the Areopagus at Athens. For those Epicureans and Stoics were only the predecessors of the Positivists and the Pantheists of to-day. Through simpler processes, and by a shorter road, they reached the same moral conclusions. "Let us eat and drink, for to-morrow we die," is the finality of the one. The denial of all moral accountability is the acme of the other. They of old could find no good in those things which "passed man's understanding." On the other side of their altar, "to the unknown God," stands Christianity, with that Godhead first made known to it in the ancient revelation of the self-existent Deity, made through the bush that burned with fire and was not consumed; afterward more nearly and fully shown in that greater miracle of the Incarnation, the mortal dwelt in by the pure flame of the eternal Word. To faith is shown that which the intellect cannot compass. Jesus and the resurrection are the truths which unlock the mighty saying, "I am that I Am."

It is this battle, once triumphantly won against the mere efforts of human philosophy, which a self-sufficient age would fain renew.

Yet there is a sadder thought which rises as one looks at this poor attempt. The Greek philosophy came out to battle from the strong intrenchments of its culture, its ancient renown, from the temples which Pericles had reared, and the statues which Phidias had endowed with a more than human loveliness. The modern Epicurean and Stoic owe

all their weapons, their skill of thought, their progress in discovery, to that very Christianity against which they sneer or rage. Like the savages on the Western frontier of this land, they have received their weapons from, and owe their skill to fight, to the very power against which they use them. The whole civilization of the present, the "modern Athens," the new world's Corinth, whose "two seas" are the impassable oceans of old, is the work of the Church of Christ. It is the ingratitude and treachery of a rebellion which stains the conflict waged by the infidelity of the present.

But for the Church of Christ what cheering promise of final victory! Moses, alone on the mountain side of Horeb, receiving the commission to confront the multitudinous forces of Egypt, St. Paul, alone in the noisy Agora of Athens, represent the beginnings of inconceivable triumphs. Egypt crouches at the footstool of Christian powers to ask a little of the light and knowledge, which can raise it from its sensual and sordid degradation. It is tributary to the birth-day feast of a Christian republic. Athens, and all its glories of intellect and art have been rescued from oblivion by the work of the Christian Church. The Hebrew outlaw, the Christian Apostle, are the world's names of power, for whose sake alone the men of to-day are striving to decipher from their tombs the names of forgotten Pharaohs, and to study the extinct philosophies of the porch and garden. Even in this world, the Church of Christ, loving her Lord with an uncertain and feeble love, has obtained his promises far beyond its utmost desire.—*The Churchman*.

—Some Christians at a glance seem of a superior order, and are not; they want a certain quality. At a florist's feast the other day, a certain flower was determined to bear the bell; but it was found to be an artificial flower: there is a quality called *growth*, which it had not.

PUTTING OFF AND ON.

"Put off the old man. . . . Put on the new,"—Col. iii, 9, 10.

There are two professions with which we are familiar—the profession of a painter and of a sculptor. The painter works by putting on his colors—color after color, touch after touch—till he fills up his empty canvas, and completes his conception. The sculptor works by striking off chip after chip from his block of stone or marble, till the stone takes shape in his hand—it may be of a man, or of some other creature. The Christian unites in himself both these professions—he works as the painter by putting on, and he works as the sculptor by striking off; and God works with him in both these ways to complete his high idea of the Christian,—the man in whom the likeness of Christ appears. In both ways every Christian is employed as a fellow-worker with God; in one more than another, according to his stage of Christian life. The young Christian works more especially as the sculptor. He is newly dug, like the rough stones, out of the quarry. Nature, and the passions of nature, are strong in him, and the self-confidence that gives to evil passions the victory. Christian youth, like other youth, is heady, high-minded, self-relying; fears no evil, dreads no fall, and is ready to rush into danger, to tamper with temptation, and trifle with that from which it should stand aloof.

Exhort young men that they be sober-minded. There is an intemperance from strong drink which is the fool's intemperance. There is also an intemperance of the wise; the intoxication of desire—the intense, eager chase into which the Christian, in common with the other youth of our age, is seduced after the world, till sobriety of mind is lost in the excitement of earthly pursuits, and heaven is shut from view by the dust that is raised by the chariot-wheels in the earthly race. Let the young Christian strike off false,

feverish, earthly desire, would he rise in character to the idea of Christ. Be sober-minded. He only is not intoxicated who weighs earthly things in the balance of the sanctuary. Let him strike off vain self-reliance. Many a young Christian would have proved wise unto salvation had he not thought he was so already, and safe had he not feared no danger. If these be not separated from his character by the gentler, persuasive influences of the Word, he will constrain a heavenly Father, who knows his danger, to lift the hammer of his providence, and by terrible things in judgment—by stroke upon stroke—detach from the block he has dug out of the quarry that which unfits it for a place in his temple. The earth rings with the strokes on the blocks that will not otherwise take shape. And let God be thanked that even in this rough way he prepares his materials for the heavenly temple, rather than there should be no temple for his glory, or one stone left out of the building.

There is a prevailing mistake that everything is accomplished in regard to a Christian when he is converted; and many are satisfied all their lives to look back to some period, some day or date, when they came under their first decisive, powerful, religious convictions of sin, righteousness, and of judgment. They are ever reverting to that luminous spot—to that point or flash of light along their previous way. Let thanks be given to God if they have had a clear conversion, sudden or gradual,—a turning-point in their history from sin to God. But their advance in the kingdom is not to be made by looking back upon their starting-point. Let them strike off that false conception. We advance by looking to the goal—by forgetting those things which are behind, and reaching forth unto those things which are before. It was nobly, it was magnificently said by one who had tasted that the Lord was gracious: "Nothing can surprise me after having found out that

God loves me. I know not what he will do for me or make of me."

True conversion has in it the discovery of this glorious truth, faintly or more strongly apprehended—God loves me. It is the turning of the heart from sin to God under the sense of his pardoning love. But this fresh discovery is the spiritual capital on which we are to trade till we are enriched with the fulness of the grace of God. That love being ours, on that love we have to draw. What will it not make us, if we will but use it? What thoughts are in that heart of God that loves us? Can he but desire that we grow up into his likeness? As he loves his own holiness, he cannot but desire that we should be holy—that we rise from converted upward to sanctified men, in soul, body, and spirit. And if we will not thus rise by the still small voice of his word and Spirit, he will speak to us in the fire and in the whirlwind.

At every stage of the Christian life there is much to be put on. It is touch by touch that finishes the painting. It is grace added to grace that matures and finishes the Christian character. The true artist is difficult to please. He touches and retouches a thousand times. He has his high idea; and we have ours before us in a divine Master. "I have given you an example, that ye should do as I have done." Christ cannot approve of a slovenly copyist in his school. As our hands steady and our eye becomes familiar with him, he expects that we copy him more exactly—that every grace of character becomes truer and bears a more life-like resemblance to the original. Wines mellow with age; fruits sweeten as they ripen; so should grace be perfected with years. The meekness, gentleness, patience, love, holy zeal of the Master should appear pre-eminently in the aged disciple.

—Man is made capable of three births: by nature, he enters into the present world; by grace, into spiritual light and life; by death, into glory.

CHRISTIAN COMFORT.

That the Christian family needs and desires stimulants in the way of encouraging words of cheer and comfort, will not, I think, be disputed or doubted by any. The Christian finds a great deal of false comfort in this world—"false comforters," who, like the three "friends" of Job, "comfort in vain, and in whose answers there remaineth falsehoods." Christians have to endure severe afflictions—such as poverty, sudden losses of property and of friends, as well as physical and mental anguish. To many these are a great source of temptation, and especially so when their more favored friends—favored with health, wealth and affluence, and whose stream of life glides smoothly along without an apparent ripple—insist that their afflictions which they are sometimes brought to bear and suffer are sent as punishment for their sins, and are conclusive evidence that those thus suffering are hypocrites, and not good men and women, as they profess to be.

This was the kind of comfort that Job's three friends rendered him in his sore afflictions. Poor comforters, indeed! Job, however, refuted all their arguments by referring to all past experience, by which he proved conclusively that men are not dealt with in this world according to character; that distinction is not observed here in this world in the allotments of Providence. But his friends maintain the opposite, intimating that this world is also a place of rewards and punishments, in which men receive good or evil, according to their deeds. Job, by appealing to common sense, and common observation, as well as experience, showed that this could not be true; for it is a matter of fact that the wicked are often prosperous in this world, all through life, and he infers that their judgment and punishment must be reserved for a future state. He asks the significant question, "Wherefore do the wicked live, become old, yea, are mighty in

power?" He further says, "Their seed is established in their sight with them, and their offspring before their eyes. Their houses are safe from fear, neither is the rod of God upon them. . . . They send forth their little ones as a flock, and their children dance. . . . They spend their days in wealth, and in a moment go down to the grave."

There are deep and inexplicable mysteries connected with God's dealings with the children of men generally; and, I might say, with his own children particularly. The Apostle says, "All things work together for good to them that love God." But it seldom appears that all things are working for their good. We cannot always, if ever, see the reason why we have to endure such crosses and losses and disappointments, or why we have been forced into such rough, uneven paths. What God has written and revealed may be read and learned by even a fool; but the wise of this world, the learned and the great of earth, can not now read what he has not written. The future is all wrapped in impenetrable mystery. But God says to all who trust him, "I will guide thee with my counsel, and afterward receive thee to glory." We might indeed grow sad and sorrowful if this "time-haze" were going to last forever, and if, in the future there were no bright to-morrow; but this smoke and fog through which we are compelled to look and travel, will by and by pass away; the storms will all have been hushed; the trials of many long, weary years—years, it may be, of bitter anguish, of sore bereavements, of many disappointments, of head-aches and heart-aches,—will all have ended. Then, from amid the glory and brilliancy of that bright, eternal day, we may look back over the tempestuous voyage of life and exultingly exclaim, while rapture and joy thrills through our very being, "Father, thou hast done all things well." Oh, glorious day to the child of God!

The Christian finds comfort in the

belief that God is everywhere present to sustain and control all laws and events in both the kingdoms of nature and of grace; that he directs the steps of the righteous and overrules the evil designs of wicked men; in short, that he is almighty, and does all things according to his own will. Another source of comfort is the unyielding faith in the omniscience of the Almighty. It is as clearly revealed in the Holy Scriptures that God is all-wise as that he exists. Job says, "With him is wisdom and strength. He hath counsel and understanding." The psalmist says, "All things are known unto him: all things are manifest in his sight." All things, whether animate or inanimate, are known to and by the Lord. The tiny rosebud that blooms and fades away in the lonely forest, unseen perhaps by mortal eye, and the worm that shelters beneath the green foliage, are as well known to God as is Michael the archangel. A certain writer has said that "if any man hopes that anything will be concealed from God, he is deceived." God knows the very imaginations of the thoughts of the heart. All things are naked and open to him with whom we have to do.

The Christian finds comfort in the conviction of the power of God. Infinite wisdom was employed in devising the plan of the great and mighty works of creation; but unlimited power was necessary to execute the plan after being formed. We readily perceive this attribute in the contemplation of the infinity, independence, and perfections of the Divine nature. The works of creation and the scheme of redemption are standing monuments of the eternal power of God. "Ah, Lord God! behold, thou hast made the heavens and the earth by thy great power, and stretched out thine arm; and there is nothing too hard for thee."—*Telescope*.

—The call to religion is not a call to be better than your fellows, but to be better than yourself. Religion is relative to the individual.

EXPERIENCE OF SAFETY.

Entire sanctification affords an experience of safety in Christ to which the unsanctified believer, no matter what his attainments may be, is a comparative stranger. It sinks to deeper depths, and rises to higher heights than any previous attainment in the life of faith. It raises the soul from the low grounds of unbelief, lifting it to the highlands of a living faith. The blessedness of the experience of the new birth, great and glorious as it is, falls below that which the sanctified believer enjoys, in a consciousness of safety in abiding in Christ without sin. Before this blessed attainment was made, that passage of Scripture, "Whosoever abideth in Him sinneth not," was to him without a true meaning. To the mind it was inexplicable. He knew that he was in Christ a new creature; that old things had passed away, and all things had become new. At the same time his experience did not rise to such a blessed realization. Hence, to his understanding, it was a sealed Scripture. But now, with the new and increased light the experience of sanctification brings with it, it is as clear as noonday.

And no small part of the blessedness of this experience is, it abides. Unlike that of the past, fluctuating, unsteady, terminating often in spiritual declension, it remains, is uniform and permanent. Like the calm depths of the ocean, it is unmoved by the rage of the storm. Like the surface of the sea, there may be an external commotion for the time. But in the depths of the soul there is an undisturbed peace that is never reached by external influences,—a peace that "passeth all understanding" on the part of the unsanctified.

In the absence of an experience so deep, and so rich, and so abiding on the part of those who have not made the attainment, we are charged with underrating the experience of justification and the new birth. The charge is not well founded. And it is made

through misapprehension. We do not lessen the importance of the work of regeneration in our view. For, as the building rests upon the foundation, and cannot exist without one, so sanctification rests upon justification and regeneration; and it can no more exist in the absence of a clear evidence of this great work wrought in us than a house can stand without a foundation. If it is lessened in appearance, it is by the same process that the light of the stars is by the opening of day—sinking into deeper light. The light of the experience of regeneration may be compared to that of the moon shining in a cloudless sky. It is clear and beautiful amid the darkness that covers the earth. But when the sun rises it fades away in the clearer and brighter light of the day. The moon is still to be seen in the clear sky. But its light is eclipsed by the brighter light of the sun. So it is in regeneration and sanctification. The experience of the new birth is glorious. It brings the soul out of the darkness of nature into the light and liberty of the children of God. But it is not as clear as that of entire sanctification. Doubt, and fear, and distrust, and uncertainty are among the attendants of the former. But in the clearer light of a sanctified experience, these vanish. While faith, love and trust take their place. Said one, "I have not had an hour's gloom for forty years." And this is the experience of all who retain the evidence of their sanctification.

To have left behind that part of the old experience, an ever-returning consciousness of self-condemnation, which makes up so large a part of the experience of the unsanctified, is no small part of the blessedness of the experience of entire sanctification. Ah! who has not realized that ever-recurring sense of condemnation under the consciousness that he is not what he ought to be, and what he might be, but for the proneness of his heart to backsliding.

It is a blessed thing, too, to be able

to realize the full import of the words of our blessed Saviour, "The prince of this world cometh and hath nothing in me." Blessed thought! Ever before, under the old experience of the "wilderness state," when the tempter came he found a foe within, in the form of pride, envy, revenge, self-will, with unsubdued tempers, ready to second the temptation. But now, when temptation comes, there is no foe to rise and open the door ere the soul is awakened for the onset. The result is, the tempter retires, repulsed more by the absence of internal foes than by resistance.

"Hath nothing in me." No sin; no promptings to evil: every opposing element subdued. While the citadel of the heart is held and garrisoned by the indwelling Comforter, keeping every avenue of the soul.

Can any richer inheritance be desired on this side the celestial city than to be thus made "free from sin?" And if the blessed Jesus, as a man, "knew no sin," is it too much that the disciple should be "as his Master?" Does not the Apostle say that by the exceeding great and precious promises we may be partakers of his holiness? And does not St. John, who wrote so much about perfect love, say, that "as He is, so are we in this world?" And this coincides with the declaration of the Lord Jesus himself: "The disciple is not above his master; but every one that is perfect shall be as his master."

—Some people try to clothe their souls in the great attainments of wisdom and literature and art,—try to grow great and useful. But even Solomon, in all his magnificence of wealth and wisdom, was not arrayed like the simple lilies, which took in every moment only what God gave, and grew great in his sunlight, and his dew, and his rain; every day a little more fair, and a little more lovely, until they outshone the greatest king of all the world. He will do this to thee.

HUMILITY.

BY TIMOTHY P. JARNAGAN.

Humility—O what a jewel! The sweetest grace that adorns the Christian; the most precious quality God's pure eyes can behold in his children.

I. BECAUSE IT IS GOD'S NATURE.

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."—Isa. lvii, 15. Humility was perfect in our Saviour, and he says: "Learn of me; for I am meek and lowly in heart."—Mat. xi, 29.

II. IT IS A CONDITION OF SALVATION.

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."—Mat. xviii, 3. Pride has so ruined man, and is so hateful in the sight of God, that he must have its opposite—perfect humility. No sacrifice of any other nature will do. Micah vii, 6-8. God cannot save the proud, and says: "But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."—Isa. lxvi, 2. "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."—Psa. li, 17. "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit."—Psa. xxxiv, 18. Says Alex. Cruden: "They are of a contrite spirit, whose hearts are truly and deeply humbled under a sense of their sin and guilt, and God's displeasure following upon it; whose proud and self-willed hearts are subdued, and made obedient to God's will, and submissive to his providence, being willing to accept of reconciliation with God upon any terms. This is opposed to the stony heart, that is insensible of the burden of sin, stubborn and rebellious against God, impenitent and incorrigible."

III. IT IS THE GARMENT OF THE CHRISTIAN. The command to every child of God is: "Be clothed with humility: for God resisteth the proud, and giveth grace to the humble."—1 Pet. v, 5.

1. *Humbleness of mind.* God says: "Woe to them that are wise in their own eyes, and prudent in their own sight!" "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering."—Col. iii, 12. Paul showed forth by his life and writings a noble example of this quality—"Serving the Lord with all humility of mind."—Acts xx, 17-27. In like manner, how humbly ought every child of God to live! How low at the foot of the cross! In other words, "Glory alone in the cross of Christ;" seeing that by him alone who died on the tree, was he reconciled to God and received all the grace he possesses—knowledge and everything else included. The true child of God has nothing in himself to glory in, save his infirmities, that the power of Christ may rest upon him. 2 Cor. xii, 9, 10. It is becoming, yea, necessary, that we thus exult in our infirmities; that is, think how weak we are; how little we know; how much we fall short of glorifying God; what numberless infirmities we are encompassed with—all brought upon us by sin. These should ever humble us and keep us in remembrance of the pit of pollution from which we have been dug; and remind us that it is only through the grace of God that we shall ever reach heaven.

The peacock becomes very proud when it gets its eyes off its feet and begins to view its beautiful plumage; but as soon as it looks down at its ugly feet, its pride all drops. So when Satan comes, telling us what we know, how bright our intellect is, what we are thought of, what wonderful things we have done, and of how much use we are to the cause of God—we must look down at our feet and say: "Get thee

behind me, Satan, for I am what I am by the grace of God alone. O! you fiend of hell, keep your fiery darts at home; for through the blood of the Lamb I have conquered the sin of pride and self-importance that ruined you; and, by the grace of God, shall not suffer myself to become entangled again with the yoke of bondage." We must cry out with a fervent spirit: "O God, give me perfect hatred of pride, and arrogance, and the evil way, as thou dost hate it! Save me from doing anything from such a base motive; O save me from falling into the condemnation of the devil. Enable me, O God, to give thee thine own glory; for thou hast said, 'My glory will I not give unto another.' O Father! thou knowest I am only what thou in mercy hast made me. Thou didst find me in sin, and only through thy Son am I saved—am I anything. O save me from thinking anything of myself; but give me humility. Give me grace to think soberly, and to live with an eye single to thy glory. O help me to live unto thee alone, for Jesus' sake. Amen."

When the sin of pride, self-importance, vain-glory, or robbing God of his glory, by attributing anything to our own wisdom that was directly from him, and only through him, has had the least possession of our hearts, that sin must be repented of as most heinous in the sight of God; and everything that has called forth such a spirit, must be strictly avoided, with a constant prayer to God to keep us from being lifted up, calling upon him to witness our weakness, and give us victory over it. Such a frame of soul and mind will beget in us,

2. *Teachableness*—which quality is necessary for every child of God to possess. (1) In order to learn of the Lord. "The meek will he guide in judgment: and the meek will he teach his way."—Ps. xxv, 9. He does not say, "the proud will he teach his way," or "guide in judgment;" for "God resisteth the proud, but giveth grace

unto the humble." (2) In order to receive instruction or reproof from others, God is sometimes pleased to use instruments to teach us his ways. It may be a child. Those who have true humility, and are in earnest to please God and get to heaven, will gladly receive reproof or instruction from a child, or from any one—black or white.

3. *Meekness of appearance*. This will be a natural consequence with those whose hearts are really changed, if they walk in the light as God is in the light. It is really essential that outwardly we have the characteristics of the heavenly light within—that we be like Jesus. First, The carriage of the whole person should be an emblem of meekness—the actions, looks, everything, should tell for God. "A proud look (or *haughty eyes*), are an abomination to the Lord;" and he says, "Him that hath a high look and a proud heart will I not suffer;" and again, "but will bring down high looks." Nothing may be done where pride is at the bottom of it. All glorying is done away with in the cross; all living for self; all vain pomp and show; all living for the approbation of others, to please others, to make a show in the world; all is done away in the cross, whereby the world is crucified to us and we to the world. Henceforth the soul lives unto God. Second, Soul and body are his glorious image. The body is presented as well as the soul on the cross, "a living sacrifice, holy, acceptable unto God, which is your reasonable service." Henceforth we may no more deck it off to please the eye of man; we may no more go into sin and extravagance. The adorning of the body must be after God's order. It is objected by the world, and by those who "profess that they know God; but in works deny him;" that the adorning of the body does not affect the heart. But they are not fit judges. God's word must be the standard. "To the law and the testimony: if they speak not according to this word, it is because there is no light (or, no morning) in them."

Isa. viii, 20. Costly array is a direct fruit of covetousness, pride, living for self, show, and the approbation of the world. Mat. vi. 24-34. It shows that we are not crucified with Christ, that we are not living for God. It plainly bespeaks the form of godliness spoken of in 2 Tim. iii, 1-5, which is so fashionable now-a-days. We cannot knowingly foster the fruit of pride on the outside and be pure within. God's word plainly declares: "If any man teach otherwise, and consent not to whole some words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself."—1 Tim. vi, 3-5.

Those who pass lightly by God's precious word and justify themselves in following the fashions of the day, and in "putting on gold, and pearls, and costly array," which God so faithfully warns us against (Isa. iii, 16-24; Mat. vi, 24-34; 1 Tim. ii, 9, 10; 1 Pet. iii, 3, 4), are not in earnest to please God on earth or to get to heaven. They are treasuring up unto themselves "wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds." These do not tremble at God's word, as he says such as he will hear and save, do; but are men and women "destitute of the truth," who "wrest the Scriptures to their own destruction"—builders upon the sand; and unless they repent, one day their house shall fall, and great will be the fall of it.—Mat. vii, 21-29. Men and women are alike guilty. Speaking to the latter, the Apostle says: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart,

in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." Dear reader, would you not rather have "the ornament of a meek and quiet spirit, which is in the sight of God of great price," than to be decked off with all the attire the world could afford, and be an abomination to him, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works?"

4. *Usefulness.* If we would be of any use in the cause of Christ, we must be very humble; "In meekness instructing those that oppose themselves,"—2 Tim. ii, 25. In order to do this we must "be first partaker of the fruits." God cannot use a proud, self-important instrument. While we are living for self, or show, or the "friendship of the world," we are the enemies of God. Jas. iv, 4. Those only who are weaned from the things of time and sense, dead to sin, self, and the world, will have any interest in souls or power with God. In all ages those who have had most power with God have been those who were "dead indeed unto sin, and alive unto God," who sought not the honor of the world nor their brethren, but were zealous for God's glory. We need more spiritual fathers and mothers; not *hirelings*, lest they leave the sheep; but men and women after God's own heart—"full of faith and of the Holy Ghost," who, moved by pure love, will not shun to "declare the whole counsel of God;" and who, like Paul, will "travail in birth" for precious souls as though they were their own children, until Christ be formed within them.

IV. BECAUSE IT IS THE POWER OF THE CHURCH. This consists in humility. In all ages pride has been the ruin of the church. When a church begins to say, "I sit a queen, and am no widow, and shall see no sorrow," just as soon God leaves. This is to be guarded against by each individual forming the body being "clothed with humil-

ity," and seeking "the honor that cometh of God only;" and as a body united in the Lord against pride and conformity to the world—not lusting after honor, riches, intellectuality, or great men to give distinction. The fate of the church in the past should be a lesson for us now, and for time to come. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence."—1 Cor. i, 26-29.

LOVE.—Love is a great thing, yea, a great and thorough good; by itself it makes everything that is heavy, light; and it bears evenly all that is uneven. For it carries a burden which is no burden, and makes everything that is bitter, sweet and tasteful. The noble love of Jesus impels a man to do great things, and stirs him up to be always longing for what is more perfect. Love desires to be aloft, and will not be kept back by anything low and mean. Love desires to be free, and estranged from all worldly affections, that so its inward sight may not be hindered; that it may not be entangled by any temporary prosperity, or by any adversity subdued. Nothing is sweeter than love, nothing more courageous, nothing higher, nothing wider, nothing more pleasant, nothing fuller nor better in heaven and earth; because love is born of God, and cannot rest but in God, above all created things.

—If you would be puent be brief; for it is with words as with sunbeams—the more they are condensed the deeper they burn.

THE HOLY GHOST.

BY REV. JOHN PETERHOFF.

1st. His name and character.—Spirit of God.—Jer. i, 2, and Mat. iii, 16. Spirit of our Father.—Mat. x, 20; xxiii, 2. Spirit of Christ.—1 Pet. i, 11. Spirit of grace.—Heb. x, 29. Spirit of holiness.—Rom. i, 4, of truth.—John xiv, 17. The Comforter.—John xvi, 26. Eternal Spirit.—Heb. ix, 14. Therefore he is God.

Peter said that Ananias lied to the Holy Ghost. He also said that he was God.—Acts v, 3, 4. Compare Isaiah vi, 8, 9, with Acts xxviii, 25, 26, and Exo. xvii, 7, with Heb. iii, 7-13. He is the Lord, Jehovah, God. Compare Jer. xxxi, 33-34, with Heb. x, 15, 16; 1 John ii, 27. He has creating power. He formed the body of Christ.—Mat. i, 20; Luke i, 35; Heb. x, 5-6.—raising him from the dead.—Rom. viii, 11; Acts ii, 24. He reproves the world of sin.—John xvi, 8. All good, spiritual gifts proceed from the Spirit.—1 Cor. xii, 4-11, and Jas. i, 17.

2d. He is promised to men. "I will pour my Spirit upon thy seed, and my blessing upon thy off-spring."—Isa. xlv, 3; Ezek. xi, 19 and xxxvi, 26; Joel ii, 28; Mat. 3, 11. The Lord Jesus did renew this promise. John xiv, 16, 26; xv, 26; xvi, 7. His directions and warnings are carefully to be attended to. Exod. xxiii, 21; Isa. lxiii, 10. To wilfully sin against him is fatal.—Mat. xii, 31. It is a sin unto death.—1 John v, 16, and Heb. x, 26, 27. To commit this sin, is knowingly, wilfully, and maliciously to ascribe the work of the Holy Ghost to the devil, Pharisee and Judas-like.

3d. By the Holy Ghost we are brought to Christ.

Through the preaching of a crucified and risen Saviour—like at the day of Pentecost—the Holy Spirit will convict of sin. He thus led the very murderers of our Saviour to surrender themselves to his service, and be filled with the Holy Ghost. Acts ii, 48. It is a

Spirit of light. "The people that walked in darkness have seen a great light."—Isa. ix, 2. It shines into the heart of the sinner, so that the sinner can see his wretched condition, being pricked in the heart, he will cry, "What shall I do."—Acts ii, 37. Zech. xii, 10: It is a Spirit of grace, and supplication, and bitterness. This is the first step toward regeneration. The sinner that is thus melted and brought to cry with the Philippian jailer, "What must I do to be saved" (Acts xvi, 30,)—is a person.

4th. To whom the Holy Spirit will take of the things of Jesus (that is his suffering for sinners, and his atoning blood, that cleanseth from all sin), and will show it unto him (John xvi, 14), and when the truly penitent gets a sight, by faith, of the suffering of Christ, and claims it by faith, as having been done for him, it will justify him from all his guilt (Rom. v, 1), and the baptism of the Holy Ghost will fall upon him. Acts x, 44; xi, 15.

Some may suppose and say that this may take place with us and in us, and we not know anything about it. This is not possible, as we shall see if we look at the following facts.

A fiery baptism—that which symbolises the descent of the Spirit in conversion, implies pain, such conviction from sin and dread of hell; such self-reproach, and deep remorse, has often driven men to the verge of madness. Fire burns the flesh, penetrates to the bone. "Can a man take fire into his bosom, and his clothes not be burned?"—Prov. vi, 27. If not; how could a soul receive the fiery baptism of the Holy Ghost and be unconscious of it? Fancy not that God is a consuming fire to sinners only; he is also a consuming fire, not to the penitent soul, but to their sins, and unholy pleasures, and habits, that had bound them to the world. If you have never felt pain, be assured you have not been made free from sin. Nothing short of burning out will remove sin; yet, painful as it may be, throw open your

bosom for this baptism of fire; whatever wounds it inflicts, they shall be healed, and you be adopted into the family of God, and the spirit of fear driven away by the spirit of power and of love, and of a sound mind, (2 Tim. i, 7,) and you be holy in heart. Heb. iii, 1, and xii, 14.

5th. No person can get in this brotherhood without being baptized into it—not by water, but by the Spirit. "For by one Spirit are we all baptized into one body, whether we be Jew or Gentile; whether we be bond or free, and have been all made to drink into one Spirit. 1 Cor. xii, 13.

All that ever were in the true church of Jesus Christ, or now are, have been baptized into it by the Holy Ghost. There is but one plan of salvation—one way to heaven. Mat. vii, 14. Therefore, whether we be Jew or Gentile, in order to be qualified for heaven, we may, and must be, baptized with the Holy Ghost. Acts i, 5.

Through the preaching of Philip, the Samaritans believed, and were baptized with water; but this alone did not qualify them for heaven. Therefore, Peter and John prayed for them, and laid their hands on them that they might receive the Holy Ghost. Acts viii, 12–17. Some think that to believe and be baptized is all that is needed to be saved. Peter and John did not think so, or they would have said, "You are all right now—you need no more;" but they well knew, that without the baptism of the Spirit they could not be saved; and Paul was of a like mind. See Acts xix, 1–6. We are not only to be baptized with the Holy Ghost, but to be filled with it. The disciples were filled with it. Acts xiii, 52; ii, 4; iv, 31. Some ten or twelve years after this, the Gentiles were baptized with it. Acts xv, 8; xi, 15. Barnabas was a good man, and full of the Holy Ghost. Acts xi, 24. Stephen was full of it, and died seeing heaven open. Acts vii, 55. This is what is meant to be filled with all the fulness of God. Eph. iii, 19.

6th. Such are the men that God makes choice of to work in his church. Acts vi, 3. Some are set apart to the ministry of the Gospel. "The Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them."—Acts xiii, 2.

A man that has not received the baptism of the Holy Ghost, and is not called and sent of God to preach, will never effect much in bringing souls to Christ. A stream will not rise higher than its fountain. He may have his head well stored with learning, and may shine before men as a scholar, and have the world run after him, and may convert them to himself with fine, smooth sayings. Jas. iv, 4. But Paul says, such are the enemies of the cross of Christ.—Phil. iii, 18. Such judge for reward—teach for hire—divine for money, yet will they lean upon the Lord, and say, is not the Lord among us. Mich. iii, 11. Such divines may be like a well-finished locomotive—beautifully polished; it has the wood and water, and a train of cars hitched to it; but there it stands; it has no fire to raise steam; there is no power. Give it fire and power and it will move. So is that polished, educated minister that is destitute of the baptism of the Holy Ghost and fire. There is no power. Acts i, 8. No souls are converted to God; no spiritual stir; his church does not move heavenward; all spirituality dead. The place where they are assembled not shaken. Acts iv, 31. Not so with the true minister, that is called of God. His chief book and study is the Bible. 2 Tim. iii, 15. The great J. Fletcher said: "I seldom look into any book but the Bible." If a man has a good stock of Bible knowledge, his heart is filled with the love of God, and his soul inflamed with the light and heat of the Holy Spirit; that man is little concerned to please men. "Do I seek to please men? If I yet please men, I should not be the servant of Christ. For I certify you, brethren, the Gospel which was preached by me was not after man,"

(not from sermon books and man's works). "For I neither received of man, neither was I taught it." He did not get his qualification to preach at a theological school, Gal. i, 10-12. "Our sufficiency is of God, who also has made us able ministers." 2 Cor. iii, 5, 6; Eph. iii, 7, and Col. i, 23, 25.

7th. Such are men of prayer. Acts vi, 4. The Holy Ghost influences them, what, and how they shall preach. "Which things we also speak, not in the words which man's wisdom teacheth."—1 Cor. ii, 13. "And my speech, and my preaching, was not with enticing words of man's wisdom; but in demonstration of the Spirit, and of power. I came not to you with excellency of speech or of wisdom, declaring unto you the testimony of God."—1 Cor. ii, 1, 4. "Not many wise men after the flesh, not many mighty, not many noble are called. But of him are ye in Christ Jesus."—1 Cor. i, 26-30. The qualification for heaven must come from God. Human wisdom may shine before men; but divine wisdom shines before God. "For God who commands the light to shine out of darkness, has shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ."—2 Cor. 4, 6. "But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us."—2 Cor. iv, 7. Therefore, their preaching did not come in word only, but also in power, and in the Holy Ghost. 1 Thes. i, 5.

It is true some of such men may be called ignorant, as were the Apostles (Acts iv, 13, and see Mat. xi, 25); but they will effect more in the cause of Christ to save souls, than all the doctors of divinity without the baptism of the Holy Ghost. But give an educated man the baptism of the Spirit, then he may accomplish more than he that has no education.

—That glory is short which is given and received from men.

THE CONFLICT.

BY REV. A. V. LEONARDSON.

No conflict like that which is spiritual, and which every child of God is called to pass through. This world is the great battle-ground where the great conflict is going on between right and wrong, truth and error, light and darkness, heaven and hell, Christ and Belial. In heaven there is no contention, no strife, no sorrow, no sickness or death, because there is no evil there. God is holy, saints are holy. Heaven is a holy place, and they all breathe the same holy atmosphere, and bask in the sunlight of a Saviour reconciled.

In hell all is wrong. There is no principle of right, no contending there of the right with the wrong; but there is strife and "every evil thing." The word of God designates this as a place of "outer darkness," where there is "weeping, and wailing, and gnashing of teeth." There is the darkness of misery, without one particle of happiness; the darkness of despair, without one ray of hope; the darkness of sorrow, without one glimmer of day. The inhabitants of that terrible abode delight—if delight were possible—in tormenting each other. One place is called the upper world or heaven, where God and the good angels and saints will dwell. While the other place is called the lower world, or region of the lost, where the devil and his angels and wicked men will dwell. But in this world—this middle world—is the battle field where the contending hosts meet in deadly conflict. The devil and all his hosts are arrayed against God and his people, and God's pilgrims need to remember this, and think it not strange that the legions of darkness should make fearful and protracted assaults upon you. What can we do in this conflict without the whole armor on? Paul says: "For we wrestle not against flesh and blood; but against principalities, against powers, against the rulers of the darkness of

this world, 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."—Eph. vi, 12, 13. Pilgrims—

"See the mighty hosts advancing,
Satan leading on."

So in order to counteract his mighty influence, God's army needs to be marshalled on the field of battle. To arms! to arms! ye soldiers of the cross, and the final, glorious victory is ours.

—♦♦♦—
 REPENTANCE. — Repentance before God, is the only way to become happy in eternity. Our Saviour says, "Except ye repent, ye shall all likewise perish."—Luke xiii, 3. He calls all men to repent—young and old, rich and poor. Peter says, "Repent ye therefore, and be converted, that your sins may be blotted out, when the time of refreshing shall come from the presence of the Lord." We must daily repent of our sins and seek the forgiveness of the Lord Jesus Christ. Paul writes, "I die daily." So must we die daily, that the body of sin may be destroyed. The Lord sent Jonah to preach repentance to the Ninevites; and they repented, and the Lord had mercy on them. So also will he have mercy on all the children of men who call on the name of the Lord. Godly sorrow worketh repentance; but the sorrow of the world worketh death. Dear friends—you who live careless and unconcerned about your souls' salvation, give heed to the cry of them who stand as watchmen on the walls of Zion. Repent!—*Herald of Truth.*

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 —A calm sea after a storm, a blue sky after a black thunder-cloud, health after sickness, light after darkness, rest after toil, are beautiful things. But none of them can give more than a feeble idea of the comfort which those enjoy who believe in Christ, and have peace with God. It is peace which passeth all understanding.

THE LORD'S CARE.

When so many well-authenticated instances of special divine interposition in behalf of those who trust in God are already on record, and still constantly occurring, why should we doubt the facts, and in a caviling spirit try to explain them away, or treat such occurrences with indifference? Do we believe God ever made a revelation of himself to man, even second-handed? Do we hold sacredly true the angelic interference in Daniel's behalf when cast into the fierce lion's den? God is the same to-day. Cannot he who closed the lions' jaws who would otherwise, in ordinary cases, have devoured his prophet, also even now shut the mouth of the ravenous wolf that would devour an innocent child? Let us "have faith in God." (Mark xi., 22.)

A remarkable case of the preservation of the life of a little twin girl of but nine years of age, from the ferocious forest wolves, has lately occurred. The scene is laid in Plattville, Col.; the parents of the child are named Sutherland; and the instance is fully narrated in the *Denver News* of November 29, 1875. The child went with her father on a cold afternoon to the woods to find the cattle, and was told to follow the calves home while the father continued the search for the cows. She did so, but the calves misled her, and very soon she became conscious she was lost. Night came on, and with it the cold of November and the dreaded wolves. With a strange calmness she continued on her uncertain way. The next day, Sunday, at 10 A. M. she reached, in her wanderings the house of John Beebe, near a place called Evans, having travelled constantly eighteen hours, and a distance of not less than twenty-five miles. All night the wolves growled around her, but harmed her not; neither was she in the least frightened by them, although we are far from supposing Colorado wolves to be harmless as kittens. All know that in ordinary cases fierce packs of bloodthirsty wolves

would devour a man, and even a horse. But this little one was invincible in her trusting, simple faith. The narrative states "She said that the wolves kept close to her heels and snapped at her feet; but her mother told her that if she was good, the Lord would always take care of her, and she knew the wolves would not hurt her, because God wouldn't let them!" The child was hunted for by a great number of people, and being found, was restored shortly to her parents in perfect health and soundness.

"God wouldn't let them!" Blessed, sweet faith! Blessed, believing child! And blessed be the mother that teaches her children to "be good" and trust in the power of the living God "always."—*D. T. Taylor.*

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 NOTHING IS LOST.—The drop that mingles with the flood—the sand dropped on the seashore, the word you have spoken—will not be lost. Each will have its influence and be felt till time shall be no more. Have you ever thought of the effect that might be produced by a single word? Drop it pleasantly among a group, and it will make a dozen happy, to return to their homes to produce the same effect on a hundred perhaps. A bad word may arouse the indignation of a whole neighborhood; it may spread like wild-fire to produce disastrous effects. As no word is lost, be careful how you speak; speak right, speak kindly. The influence you may exert by a life of kindness—by kind words, holy words dropped among the young and the old—is incalculable. It will not cease when your bodies lie in the grave, but will be felt, wider and still wider as years pass away. Who then will not exert himself for the welfare of millions?—*Christian Treasury.*

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 —Severity may be useful to some tempers; it somewhat resembles a file, disagreeable in its operations; but hard metal would be the brighter for it.

EXTRACTS FROM J. WESLEY.

The following will show how Mr. Wesley regarded the blessed doctrine of holiness :

Saturday 21.—I visited one who was ill in bed; who after having buried seven of her family in six months, had just heard the eighth, her beloved husband, was cast away at sea. I asked, "Do not you fret at any of these things?" She said, with a loving smile upon her pale cheek, "Oh, no! How can I fret at anything which is the will of God? Let him take all besides; he has given me himself. I love, I praise him every moment." Let any that doubts of Christian perfection look on such a spectacle as this! One in such circumstances rejoicing, even now, and continually giving thanks.

24.—A large congregation attended at five in the morning, and seemed just ripe for the exhortation, "Let us go on unto perfection." I had, indeed, the satisfaction of finding most of the believers here athirst for full redemption.

Saturday 7.—In the evening I spoke with those at Manchester, who believed God had cleansed their hearts. They were sixty-three in number—to about sixty of whom I could not find any reasonable objection.

Thursday 12, and the following days, I examined the society in Bristol. Still I find that the greatest part are in peace and love, and none blamable as to their outward conversation; but life, power and "struggling into God" are wanting; few are agonizing to be altogether Christians.

Cork.—I found many growing in grace, many rejoicing in the pure love of God, and many more, who were earnestly panting after the whole mind that was in Christ.

Sunday 20.—I found much enlargement in applying to a numerous congregation the lovely account given by St. James of "pure and undefiled religion." In the afternoon I preached a funeral sermon for Mary Charlton, an Israelite indeed. From the hour that

she first knew the pardoning love of God, she never lost sight of it for a moment. Eleven years ago she believed that God had cleansed her from all sin; and she showed that she had not believed in vain, by her holy and unblamable conversation.

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WHAT IS WANTED.—The Holy Spirit is able to make the word as successful now as in the days of the apostles. He can bring in by hundreds and thousands as easily as by ones and twos. The reason why we are not more prosperous is, that we have not the Holy Spirit with us in might and in power, as in early times. If we had the Spirit sealing our ministry with power, it would signify very little about our talent. Men might be poor and uneducated; their words might be broken and ungrammatical; there might not be any of the polished periods of Hall or the glorious thunders of Chalmers; but if the might of the Spirit attended them, the humblest evangelist would be more successful than the most learned of divines or the most eloquent of preachers. It is extraordinary grace, not talent, that wins the day. It is extraordinary spiritual power, not extraordinary mental power, that we need. Mental power fills a chapel; but spiritual power fills the church. Mental power may gather a congregation; spiritual power will save souls. We want spiritual power. Oh! we know some before whom we shrink into nothing as to talent, but who have no spiritual power, and when they speak they have not the Holy Spirit with them; but we know others—simple hearted, worthy men—who speak their country dialect, and who stand up to preach in their country place, and the Spirit of God clothes every word with power. Hearts are broken, souls are saved, and sinners are born again. Oh, Spirit of the Living God! we want thee. Thou art the life, the soul, the source of thy people's success. Without thee they can do nothing.—C. H. Spurgeon.

PERVERSION OF PROVIDENCE.

In minds of puny form, whose enthusiasm is commonly mingled with some degree of abject superstition, the doctrine of a particular providence is liable to be degraded by habitual association with trivial and sordid solitudes. This or that paltry wish is gratified, or vulgar care relieved, "by the kindness of Providence;" and thanks are rendered for helps, comforts, deliverances, of so mean an order, that the respectable language of piety is burlesqued by the ludicrous character of the occasion on which it is used. The fault in these instances does not consist in an error of opinion, as if even the most trivial events were not, equally with the most considerable, under the Divine management; but it is a perversion and degradation of feeling which allows the mind to be occupied with whatever is frivolous, to the exclusion of whatever is important. These petty spirits, who draw hourly from the matters of their personal comfort or indulgence, so many allusions of prayer and praise, are often seen to be insensible to motives of a higher kind; they have no perception of the relative magnitude of objects; no sense of proportion; and they feel little or interest in what does not affect themselves. We ought, however, to grant indulgence to the infirmity of the feeble; and if the soul be indeed incapable of expression, it is better it should be devout in trifles, than not devout at all.

Yet these small folks have need to be warned of the danger of mistaking the gratulations of selfishness for the gratitude of piety.

It is a rare perfection of the intellectual and moral faculties which allows all objects, great or small, to be distinctly perceived, and perceived in their relative magnitudes. A soul of this high finish may be devout on common occasions without trifling; it will gather up the fragments of the divine bounty, that "nothing be lost," and yet hold its energies and its solitudes

free from the embrace of momentous cases. If men of expanded intellect, and high feeling, and great activity, are excused in their neglect of small things, this indulgence is founded upon a recollection of the contractedness of the human mind, even at the best. The forgetfulness of lesser matters, which so often belongs to energy of character, is, after all, not a perfection, but a weakness; and a more complete expansion of mind, a still more vigorous pulse of life, would dispel the torpor of which such neglects are the symptoms.

Thwarted enthusiasm naturally generates impious petulance. If we encumber the Providence of God with unwarranted expectations, it will be difficult not to so murmur under disappointment as those who think themselves defrauded of their right. In truth, amidst the sharpness of sudden calamity, or the pressure of continued adversity, the most sane minds are tempted to indulge repinings which reason, not less than piety, utterly condemns.

The imputation of defective wisdom, or justice, or goodness, to the Being of whom we can form no notion apart from the idea of absolute knowledge, rectitude, and benevolence, is too absurd to need a formal refutation; and yet how often does it survive all the rebukes of good sense and religion! So egregious an error could not find a moment's lodgment in the heart, if it did not need a surface of adhesion where presumption has been torn away. The exaggerations of self-love not quelled, but rather inflated by an enthusiastic piety, inspire feelings of personal importance so enormous, that even the infinitude of the Divine attributes is made to shrink down to the measure of comparison with man. When, allusions, such as these, are rent and scattered, how pitiable is the conscious destitution and meanness of the denuded spirit!—with how cruel a shock does it fall back upon its true place in the vast system of Providence!

THE MAN OF MACEDONIA.

BY REV. JAMES MATHEWS.

Acts xvi, 6-10.

"O for a vision and a voice to lead me,
To show me plainly where my work
shall lie!
Look where I may, fresh hindrances im-
pede me;
Vain and unanswered seems my earnest
cry."

Hash! unbelieving one! But for thy
blindness,
But for thine own impatience and self-
will,
Thou wouldst see thy Master's loving
kindness,
Who, by these hindrances, is leading still.

He who of old, through Phrygia and Ga-
latia,
Led the Apostle Paul, and blessed him
there;
If he forbid to "preach the word in Asia,"
Must have prepared for thee a work
elsewhere.

Courage and patience! Is the Master
sleeping?
Has he no plan, no purposes of love?
What though awhile his counsel he is
keeping?
It is maturing in the world above.

Wait on the Lord! In his right hand be
hidden,
And go not forth in haste to strive
alone:
Shun—like a sin!—the tempting work
"forbidden:"
God's love for souls, be sure, exceeds
thine own.

The Master cares! Why feel, or seem,
so lonely?
Nothing can interrupt true work for
God:
Work may be changed; it cannot cease,
if only
We are resolved to cleave unto the
Lord.

None are good works, for thee, but work
appointed:
Ask to be filled with knowledge of his
will,
Cost what it may! Why live a life dis-
jointed?
One work throughout! God's pleasure
to fulfil!

But if, indeed, some special work await
thee,
Canst thou afford this waiting time to
lose?
By each successive task, God educates
thee;
What if the iron be too blunt to use?

Can walls be builded with untempered
mortar?
Or fish be caught in the unattended
snare?
Must not the metal pass through fire and
water,
If for the battle-field it would prepare?

O thou unpolished shaft! Why leave the
quiver?
O thou blind axe! What forest canst
thou hew?
Unsharpened sword! canst thou the op-
pressed deliver?
Go back to thine own Maker's forge
anew.

Submit thyself to God for preparation;
Seek not to teach thy Master and thy
Lord!
Call it not "zeal." It is a base tempta-
tion,
Satan is pleased when man dictates to
God.

Down with thy pride! With holy ven-
geance trample
On each self-flattering fancy that ap-
pears!
Did not the Lord himself for our example,
Lie hid in Nazareth for thirty years?

Wait the appointed time for work ap-
pointed,
Lest by the tempter's wiles thou be en-
snared;
Fresh be the oil with which thou art
anointed;
Let God prepare thee for the work pre-
pared.

SMOOTH EVERY WAVE.

Smooth every wave this heart within;
Let no dark tempest gather here;
Calm every ripple, till my sea
Be, like the polished silver, fair.
One word of old still'd raging wind,
And "Peace, be still," subdued the wave;
Let that dear word again be heard,
And let the tempest cease to rave.
Jesus! thy word is mighty still,
Creation knows it; let his heart
Know it in all its grace and power,
Till every tumult thence depart.

EDITORIAL.

REPENTANCE.

"We do not preach repentance here," said an old-fashioned preacher, on a fashionable camp-ground, devoted to "religion and recreation." "Repentance," he went on to say, "implies that somebody has been doing something wrong. To insinuate anything of the kind would not be considered polite. It must not be done."

We attended a "holiness camp meeting" about a week. What we heard was, for the most part, good. But from beginning to end we did not hear an exhortation or a sermon upon the nature and necessity of repentance. This was passed over in silence.

At most of the popular revivals and camp meetings, no stress is laid upon repentance. Some revivalists ridicule those who insist upon repentance as being necessary to the Christian character. Those who, taught of the Spirit, begin to confess their sins, and plead for mercy, are told to "Cast your deadly doing down," and join in singing—

"Jesus paid it all,
All the debt I owe,
Nothing either great or small
Remains for me to do."

Such teaching is pleasing to carnal nature. By it thousands are enrolled as converts and added to the church, who never took the first step towards becoming the followers of Jesus Christ. He who says he never did anything to repent of is in darkness. He does not see himself in the light in which God sees him. He is blinded to his true condition. "*If we say that we have not sinned, we make him a liar, and his word is not in us.*"—1 Jno. i, 10. To tell a sinner to believe that Jesus saves him, before he repents, is to tell him to believe a lie. Such preaching is not preaching the Gospel. It is not the way the Master taught. "*Now after that John was put in prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand. Repent ye, and believe the Gospel.*"—Mark

i, 14, 15. This is the true order: 1st, Repent; 2d, Believe. This is the way Paul says he preached: "*I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.*"—Acts xx, 20, 21. Why, then, is repentance "kept back" in the popular preaching of the day? Has it ceased to be profitable? Is it no longer necessary? Has the declaration of Christ been recalled—"Except ye repent ye shall all likewise perish?"—Luke xiii, 3. This urging people to believe in Jesus as their Saviour before they repent, is a new doctrine. It was not taught by Christ or by the Apostles. It is highly dangerous. We are warned against it in the most solemn manner. "*If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds.*"—2 Jno. i, 11. The "doctrine" that the Apostle here refers to, is the doctrine of Christ—that is the doctrine which Christ taught. We have seen in the passages above quoted, that repentance is one of the fundamental doctrines which Christ taught.

Your duty then is plain. You must not sustain a preacher who will not preach repentance. He may be eloquent and popular. Crowds may run after him. He may fill the church. He may multiply converts. But that is not the test. His brilliant talents only make him the more dangerous. He leads the people astray. He may preach Christ in a certain sense. He may tell the people that they must be saved by Christ and all that. But if he does not tell them that there is only one way to come to Christ, and that is by repentance and faith, and so impress it upon their minds that they see it clearly, he is but a blind leader of the blind. You must give him no encouragement. His ministry is dangerous. He keeps back that which the people greatly need to hear. He does not fully preach the Gospel of Christ.

Not only did the Apostles preach repentance, but it formed the burden of the preaching of those men of God who left a permanent impression for good upon their age. John Wesley, and Jonathan Edwards preached repentance in the strongest manner, and many turned to God under their faithful labors, with weeping and with mourning for their sins. Finney preached with great effect the Gospel of repentance.

The world never needed such preachers more than it does to-day. May God raise them up and send them out. "Pray ye therefore the Lord of the harvest to send forth laborers into his harvest."—Mat. ix, 38.

WHAT IS REPENTANCE?

To repent is to turn from the world to God—from sin to holiness. It implies,

1st. SORROW FOR SIN. The Apostle says: "*For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death.*"—2 Cor. vii, 10. By the sorrow of the world is meant sorrow growing out of worldly considerations—such as the loss of position, or of reputation, or of property. This kind of sorrow generally tends to discouragement and to a lower plunge in sin. But *godly sorrow*, is sorrow because of having forfeited the favor of God, and incurred his displeasure, and become exposed to *everlasting destruction from the presence of God and the glory of his power.*—2 Thes. i, 9. This sorrow *worketh repentance to salvation.* And we are not told that any thing else works repentance. Is there the slightest probability that any one will really turn from a sin that he is not sorry for? As long as he loves it he will hold on to it in his heart, though, from the force of circumstances, he may, for a time, abstain from indulgence. When a suitable opportunity presents, he will return to it with as great a relish as ever. So that there can be no real repentance without sorrow for sin. The teaching, now so popular, which assures the sinner that he need not feel bad on account of his sins, is unscriptural and

wrong. It deceives souls. Saints are not made in this easy way. Job cried out: "*Wherefore I abhor myself and repent in dust and ashes.*"—Job xlii, 6. The Psalms abound in penitent expressions. "*For thine arrows stick fast in me, and thy hand presseth me sore. There is no soundness in my flesh because of thine anger; neither is there any rest in my bones, because of my sin.*"—Ps. xxxviii, 2, 3. There are, in our popular revivals, no expressions of such feelings. Should there be any manifestation of deep emotion it is promptly suppressed.

2. CONFESSION OF SIN. The Bible lays great stress upon this point also. "*If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*"—1 Jno. i, 9. "*He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy.*"—Prov. xxviii, 13. This is included in true repentance. He that is really sorry for his sins, will not act as if he felt good on their account. He will be ready to confess them. All sin, is sin against God. It must be confessed to God. Sin committed in public or against the public, demands a public confession. Sin against our fellow men should be confessed to those who have been injured. This must be attended with restitution as far as possible. He who has wrongfully taken property from another, may not hope for pardon from God while he holds on to that which was obtained by his wrong-doing. Jesus did not rebuke the penitent who said unto the Lord: "*Behold, Lord, the half of my goods I give to the poor: and if I have taken any thing from any man by false accusation, I restore him four fold.*" Jesus did not tell him this is not necessary, but said: "*This day is salvation come to this house.*"—Luke xix, 8, 9. Preachers may tell you that this is not necessary. But if you are truly awakened, the Spirit will work in accordance with the word. You will feel led to do this duty. If you promise God that you will do it, you may obtain pardon. But if, when the opportunity comes for making confession and restitution, you

refuse to do it, you will backslide from God and fall under condemnation.

Here is the reason why there are so many weak converts. They do not come to Christ in the Gospel way. They are deceived. They rest in a partial awakening. They do not pass from death unto life.

Beloved, do you take the Bible way? If you have never repented, thank God that it is not yet too late, and repent now. It matters not how long you have been a member of the church, have the courage to get right with God. It may take property that is in your possession, but which rightfully belongs to others; but if so, you hold on to it at your peril. It may require you to humble yourself before your inferiors; but take the cross, and you will receive a blessing that never comes but in the path of obedience.

LOOK TO JESUS.—It matters not in what direction you look, difficulties and trials are in the way. Some upon whom you depended for help will prove hindrances; others will be taken from you. Refuge will fail you. Discouragements will come in and you will be tempted to think that no man cares for your soul. You must stop looking around and look unto Jesus. As sacrifices to be made come before your mind, look to Him who gave himself FOR YOU. Then you can count all things loss for His sake. As friends fail, remember that He trod the wine-press alone, and of the people there was none with him. He will never forsake you while you are true to Him.

CAMP MEETINGS.

AT RAHWAY, N. J., it rained a good deal during the meeting, and in consequence the attendance was comparatively small, especially on the Sabbath. But some were saved, and the children of God blessed and encouraged. The preaching was close, plain, and many decided to walk in the light.

AT MAGNOLIA SPRINGS, N. J., we attended a tent meeting. There was much

interest manifested, and some were converted, and a number, we trust, fully sanctified to God.

AT SUMMERFIELD, Noble County, in South-Eastern Ohio we attended a very excellent camp meeting. There is but one circuit in that section, organized some two or three years since. There were fourteen tents, and eight covered wagons used as tents, on the ground. The attendance was large. We have seldom seen the work go deeper than it did here. It is in a fertile section of country, but tobacco is its bane. Nearly every farmer raises it, and the use of it among men, women, and children, is general. But the raising of it rapidly exhausts the soil, and really impoverishes the country; the use of it is injuring the people, especially the youth. But many saw that it was not merely inexpedient to raise it and use it, but morally wrong; and they renounced all connection with it fully and forever. The people were deeply moved, and seed sown which, we trust, will yet yield an abundant harvest.

AT HOLLAND, in North Western Ohio, there was a good attendance. The Lord came with his people, and though we were there only the first two days of the meeting, it was plain to see that God would give his people victory. The fallow ground was broken up, and the people drank in the truth.

AT CLYDE, N. Y., was one of the best meetings we ever attended. There were over thirty tents. From the first, the people had a mind to work, and the key-note of victory was struck. At every altar service some were forward seeking salvation, and sometimes the altar was full. Those who came forward generally obtained what they sought, and the shout of victory was often heard. This continued till the close of the meeting, the altar being filled at the last service. As many as nine or ten lay at one time prostrate upon the ground under the power of God. It was an old-fashioned camp meeting, where the people gave themselves fully to God, asked for the Holy Ghost, and gave Him a cordial welcome when he came.

CORRESPONDENCE.

DYING TESTIMONY.

DARLING STEPHENS died of cancer in Edmeston, Otsego Co., N. Y., July 17th, 1876, in his seventy-second year. Brother Stephens was born and resided in this town (except two years) until his death. In 1834, he was united in marriage to Miss Rhoda Forbush. They were converted in the winter of 1844, under the labors of Rev. J. Olney. They joined the M. E. Church, and remained members until 1865, when they united with the Free Methodist Church of this place, of which Brother Stephens has ever since been a consistent, faithful and esteemed member.

His suffering was lingering and severe, especially the last few months; but he was patient and triumphant, saying: "Good is the will of the Lord." At one time he looked up with a heavenly smile, and with his little strength, slowly repeated:

"Thy saints in all this glorious war,
Shall conquer, though they die;
They see the triumph from afar,
By faith they bring it nigh."

When the last moments came with our dear brother, he was not permitted to speak; but looking up to his companion, he tried to say something, but could only give the last kind good-bye look, closed his eyes, like one going asleep, ceased breathing without a struggle, and passed away so gently. There seemed a bright, seraphic gleam playing over his features, and a heavenly calm settled upon his countenance, which continued long after the spirit had fled to be "forever with the Lord."

WILLIAM COOPER died at Buffalo, N. Y., June 25th, 1876, of congestion of the lungs, in the seventy-second year of his age. He was born in England and had lived in this country forty-four years. He was the son of pious parents, and to their example and prayers he often alluded with expressions of devout thankfulness. In the twenty-first year of his age, the death of his father led him to think seri-

ously of the interests of his soul. It was not long till he knew that God, for Christ's sake, had forgiven him all his sins. At the time of his conversion, the Wesleyan church of England was favored with the labors of Adam Clarke, Jabez Bunting, Robert Newton, William Dawson, and others distinguished for piety and eloquence. It was his privilege to hear them, and he would speak of the pleasure and profit he experienced from their ministrations. He was married at Leicester, England, in 1830, to Grace Clark, who survives him.

He came to Buffalo in the fall of 1859, which has been his permanent abiding place since that period. For some years he has been associated with his son in the marble business.

In the first service of the Free Methodists, which he attended soon after he came to Buffalo, Rev. B. T. Roberts preached from Rom. xiv, 17. He was blessed under the sermon, and having found in the Free Methodists a congenial people, he united and continued in church relationship with us until the close of his life. For seven successive terms he held the office of steward, and was also a member of the board of trustees.

The first serious illness of his life was the one that terminated fatally. During his sickness, he was calm, peaceful and resigned. His mind being perfectly clear, he derived much comfort from the visits and prayers of Christian friends. The day before his death, he received the sacrament of the Lord's Supper. It was a memorable occasion to those who participated with him in the solemn service. He requested to have the hymn sung—

"I love thy kingdom, Lord—
The house of thine abode."

Brother Cooper, in his apparel and manner of living, was an example of plainness. His life was characterized by industry, frugality, and generosity. He was remarkably free from bigotry, and recognized good wherever he found it. We believe he lived and died at peace with all men. He left a companion, one son and four grand-children, for whose salva-

tion he felt much interest, and offered many prayers. May they be answered in the salvation of their souls.

G. W. J.

LOVE FEAST.

ELIZA DUNNING.—I am trusting in God. I find that salvation is something that young people can enjoy. Glory to God! Though but eighteen years old, I have taken a decided stand for God. I have enlisted in the army of the Lord, and find a great many adventures, but nothing dangerous. Our Captain is King Jesus, and he gives us every victory, if we trust him. Oh! how I love Jesus to-day; he has done so much for me; and I love the narrow way better and better every day I live. Pilgrims, look up and get refreshed.

MISS KATE M. BURROWS.—I am the Lord's, soul, body, and spirit, this morning. Praise his holy name! Feel the cleansing blood applied to my soul. The storm rages without; but all is peace within. Glory be to the name of Jesus, who gives me a full and free salvation.

REV. J. E. BRISTOL.—My soul rejoices in God to-day, and I can say with the poet—

"O love, thou bottomless abyss!
My sins are swallowed up in thee;
Cover'd is my unrighteousness,
Nor spot of guilt remains on me:
While Jesus blood, through earth and skies,
Mercy, free, boundless mercy, cries."

By the power of grace, I mean to be an unimpeachable witness of the pure religion of Jesus before a sinful world. I do humbly aspire to be a saint—to walk closely with Christ, and fight the good, uncompromising fight of faith. Glory be to Jesus, I am enabled to speak the truth, keep unspotted from the world, and do a clean work for God. May God help me—and all who minister at, and worship before, the altar—from offering strange fire. May God keep us from perjury and blood-guiltiness. Amen. Holy Ghost! come on us. Enlighten, awaken and purify us. This is my prayer. It shall be done! Glory be to God. Amen.

MRS. H. E. HAYDEN.—"They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever." "Commit thy way unto the Lord; trust also in him and he shall bring it to pass." The Lord has so filled my heart with his perfect love, that I am led to do the will of Jesus. I love all of the Lord's children alike, no matter what name they bear. This is one of the things that perfect love will do for us. It will take away all blind zeal and give us a "zeal according to knowledge." While it is right and best, and our duty to belong to that denomination that we choose; yet our Christian love will embrace the entire church of Christ, and we will view the whole world as our field of labor. When I say the church of Christ, I do not mean hypocrites; I mean the real pilgrims, and we find a sprinkling of them in nearly all the churches. O Lord, wash thy church, and purify it, and make it "whiter than snow," we pray thee for Jesus sake.

ZARA MOON.—It is about six months since the Lord, for Christ's sake, forgave all my sins. Praise his name forever! I wish to say to his glory, that he has cured me of the appetite for tobacco; the desire for the filthy weed is all gone. I praise God to-day for a full and free salvation. He saves to the uttermost.

JOSEPH BEETEM.—I praise God for salvation from all sin. I am all consecrated to the Lord fully—given up to follow Him in every respect. I find it pays to serve God with the whole heart. I know by experience that religion is a hard thing to endure, but a blessed thing to enjoy. Praise God.

EDITH A. MARSHALL.—I am only nine years old; but I have got religion. The Lord saved me on the 19th of June, at the Ransom Camp Meeting; and to-day I love the Lord with all my heart. O how I wish that every little girl that reads this would get religion. O praise the Lord, I love everybody. Pilgrims, pray for me.