

# THE EARNEST CHRISTIAN AND GOLDEN RULE.

VOL. XXXII.

OCTOBER, 1876.

No. 4

## JUSTIFIED.

BY REV. B. T. ROBERTS.

"The great want of our church," said a prominent minister of a prominent church, "is a justified membership." Is not this the want of every church? What avail numbers in a church, if the great mass in it are in an unsafe condition? Of what use are the fine sermons, and the artistic music and singing, if those who listen to them from Sabbath to Sabbath, keep straight on to hell? Why build costly meeting houses if they offer no obstacle to sinners on their way to perdition? Whatever may be its success in other respects, a church that does not fit its members for Heaven, is a failure. It may do a great many good things; but its most important work is left undone. All the rest amounts to nothing if the souls which it undertakes to guide to Heaven, land in hell.

The same is true of us as individuals. For we are not saved by societies. *Every one of us must give account of himself to God.* If all with whom we are associated gain Heaven, it will not help us if we are among the lost. And if the preacher and every member of the church to which we belong, goes to perdition, they cannot take us with them if we stand in a justified relation

to God. It is a matter then of the greatest personal concern that we see to it that we have Scriptural evidences of our being in a justified state.

1. Justified souls know that they are justified. Some things we know; and some things we take for granted. A traveler assumed that he had his pocket-book. He felt easy and comfortable, until he had occasion to use some money. He searched carefully, but to no purpose. He could not find in his pockets what was not there. He then remembered how he was jostled in getting on to the train a hundred miles away; and now, that he realized his loss, could see how it occurred. The passengers on board a steamship were sleeping in apparent security; no one dreamed of danger. But a sudden shock aroused them only to meet with a watery grave. So many take it for granted that, because they are acceptable members of the church, they will be acquitted at the day of judgment. Their preacher is eloquent and learned; therefore they expect to be saved. What a dangerous delusion! *He that believeth on the Son of God hath the witness in himself.*—1 Jno. v, 10. *The Spirit itself beareth witness with our Spirit that we are the children of God.*"—Rom. viii, 16. This is not presumption. Nothing is taken

for granted. It is a divine assurance that our sins are forgiven. It is God's voice which tells our souls that we are pardoned. One cannot have this witness and not know it. It is impossible. There is attending it a peace which passeth all understanding. Under provocations the soul is calm and patient and unmoved. Under trials its faith and courage do not forsake it. One may be deceived in many matters. But when one feels patient in tribulation, joyful in afflictions, and triumphant in the prospect of death, there is no room for deception. He is never more certain that he is not mistaken. These are evidences satisfactory to himself; but they are not proof to others. They look for fruits. They have a right to expect them. The Saviour says, *Ye shall know them by their fruits.*—Mat. vii, 16. Of these fruits we can notice but a few. Justified souls have,

2. Victory over the world. *For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith.*—1 Jno. v, 4.

But the great majority of professing Christians are overcome by the world. It is their master. They follow the pursuits which its policy dictates, and in the manner which its maxims prescribe. But no promise of gain can tempt a justified soul to engage in any pursuit which necessarily involves disobedience to God or injury to man. He is not of the world, and does not do business like the world. *Ye cannot serve God and mammon.*—Mat. vi, 24. They are not governed by the fashions of the world when they come in conflict with the word of God. *Whose*

*adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel.*—1 Pet. iii, 3.

John Wesley says: "Nothing can be more express; the wearing of gold, of precious stones, and of costly apparel, together with curling of hair, is here forbidden by name; nor is there any restriction made, either here or in any other Scripture. Whoever says 'There is no harm in these things,' may as well say, 'There is no harm in stealing or adultery.'" Again he says, "You are surrounded with saints of the world—persons fashionably, reputationally religious. These are continually warning you against running into extremes, and striving to beguile you from the simplicity of the Gospel. You have suffered by false teachers of your own, who undermine the doctrine you had received; negatively, in public, by not insisting upon it, by not exhorting you to dress as persons professing godliness (and not to speak for a Christian duty is, in effect, to speak against it); and positively in private, either by jesting upon your exactness in observing the Christian rule, or by insinuations, which, if you did not mind them then, yet would afterward weaken your soul. You have been, and are, at this day, 'in perils among false brethren;' I mean, not only those of other congregations, who count strictness all one with bondage, but many of our own; in particular those who were once clearly convinced of the truth; but they have sinned away the conviction themselves, and now endeavor to harden others against it, at least by example; by returning again to the folly from which they were once clean

escaped. But what is the example of all mankind, when it runs counter to Scripture and reason?" These are the plain words of the founder of Methodism. They agree with the teaching of the Scripture. What folly then, for persons to profess to be the disciples of Christ, and yet conform to the world in dress, in things which God has forbidden by name! No matter what such persons profess; if they imagine that they are in the way to Heaven they are evidently deceived.

3. In short, justified souls do not live in the habitual disregard of any of the commands of God, or the neglect of any duties which he enjoins. There can be no true piety without obedience. Disobedience is sin. And it must be ever borne in mind that the Holy Word declares that, *He that committeth sin is of the devil.*"—1 Jno. iii, 8. What folly then for one who is conscious that he is living in sin all the while, to allow himself to be persuaded that he is a child of God! He is under condemnation; and *There is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*"—Rom. viii, 1.

4. Justified souls are happy. It may be that their circumstances afford no happiness; but the favor of God does. They may, for a season, be in heaviness through manifold temptations. Affliction may throw its dark cloud over them, and make them ever feel that this earth is not their abiding place. But deep down in the soul there is an undercurrent of joy making them rejoice because their name is written in Heaven.

Beloveds, will you look at this matter carefully and candidly, and see if

you are justified. If not, it is pardon you need. Do not let a false pride keep you from confessing where you stand. It is popular to seek holiness. So do not strike a compromise with the devil by avowing yourself a seeker of holiness when you know it is pardon you need. If you do, you may get false light, and false comfort; but you will get nothing from God until you become honest. You cannot successfully practice deception upon Him. He knows all your secret wanderings—all your hidden sins. Throw yourself upon his mercy. Confess your sins, forsake your idols, and consecrate yourself without any reserve to Him.

If you are justified, it will be an occasion of fresh joy to have the Bible tests applied to your experience. You will take new courage to press on to a closer walk with God. *Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?*—2 Cor. xiii, 5.

—If you are worldly-minded, you are a backslider. If you find the things of the world are uppermost in your mind, and occupy your first thoughts in the morning, or press spontaneously upon your attention as soon as you are alone; if your associations and thoughts and feelings are earthly, you are a backslider.

—Do not think so much about denying yourself, and living holily; but seek to lose yourself in the love of God. When love to him warms and fills the heart, love will exercise self-denial, without ever thinking of it. Walk in communion with God, and you will walk in holiness.



## FREEDOM FROM CARE.

"Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God."—*Phil. iv. 6.*

Were Christianity only useful in liberating men from care, it ought to earn the liveliest gratitude of the entire universe. Ever since sin came into our world, care has pressed upon our race with awful force. The wrinkled brows, the stooping gait, and the anxious countenances of thousands, tell of an amount of care that can be comprehended only by God. But by the wonderful provision made for us in the Gospel of Jesus Christ, we may be freed from all care. Indeed, if we put trust in Jesus for full salvation, we shall be freed from all care. To profess to be a follower of Jesus, and yet to be full of care, casts a sad reflection on the goodness of our Heavenly Father. Has he not made the fullest provision for our wants? Has he not distinctly forbidden care? Has he not urged us to make him a confident, and open our hearts in grateful recognition of his goodness, and trust in his continued guidance to help?

The *past* need not weigh you down with cares. The bad has all been forgiven. The good is treasured up in the book of remembrance.

The *present* need not weigh you down with care. It is under the direction of God. He has promised to take charge of us; will be a pillar of cloud by day, and of fire by night; will never leave nor forsake us.

The *future* need not weigh us down with care. It is in the keeping of God. No good thing will he withhold. No evil thing shall harm. Nothing will be permitted to touch a saint of God but what shall turn out for his good. What reason, then, have we for care? When Providence is on our side, what temporal calamity can harm us? When God is our shield and buckler, what fiend has power to destroy?

"In *everything*." Not the more important matters of life simply, but

everything. Not those things that by their magnitude or difficulty puzzle us, but, little as well as big, in everything we are to make our "requests known unto God."

How important the element of "thanksgiving" in our requests! The requests show our confidence; the thanksgiving are appreciation of God's gifts. The one marks the child, the other the saint; both, the man of God who has grown in stature, and whose growth is honoring to him who sustains it.

But where is the room for care, when in everything we may make our requests unto God? Let the requests be large. Let them embrace perfect purity of life and obedience in all things, and this command will be easily fulfilled. Think to whom thou dost make thy requests. "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding."—*Isa. xl, 28.*

—A chief reason why so many believers fail to attain an exalted type of Christian character is because they do not receive Christ as a living, in-dwelling, personal Saviour. Religion is, to them, an abstraction, rather than a reality. They have faith, but it is a dead, intellectual exercise, rather than a life-giving power begotten in the soul by the Holy Ghost, through the Word of God, "which liveth and abideth forever." We may, we *must* possess Christ if we would be his. In the Bible, a crucified Christ; in the heart, a living Christ; in heaven, a glorified Christ; in the future, a coming Christ;—Christ in life, Christ in death, Christ in a coming judgment—"Jesus Christ, the same yesterday, and to-day, and forever."

—A slothful servant is a withered member in the body; a barren tree in the vineyard; an idle drone in a hive; that is good for nothing.



## EXPERIENCE.

BY MARY H. MOSMAN.

I am often asked, "How shall I obtain power?" I can only say, "God is my power; the more I get of God, the more I have of power." Then comes the question, "How can I get more of God?" I say, by simple faith and obedience. The watchword from Genesis to Revelations, is *obedience*. John xiv, 15, 16, 17, 23, and various other passages, prove this.

The one lesson that we are to learn is, that God has made us for himself; and that he, by his Spirit, dwells within us, and will teach us all things; and it is the significance of our life, to catch hold on those teachings, and obey. Then he, working in us to will and to do of his good pleasure, can, and will lead us, as the interests of his kingdom demand. The Scriptures do not allow us to consider ourselves children of God, until we do this. Until baptized into the Spirit of him who said, "Lo! I come to do thy will, O my God," we cannot claim that we are his. Christ came to redeem us, that we should no longer live to the desires of the flesh, but being saved in him, we are to live unto him, and henceforth we can know but the one aim, viz:—the single eye to God's glory.

From early life I have been a member of the Congregational Church, but for years felt that I was not all the Lord called me to be. After devising and following every means possible, to be brought into the right way, and finding my attempts ineffectual, I at last conceived the idea of breaking away from all opinions and prejudices, and with the Bible as my guide-book, and the blessed Spirit as my teacher, I determined to go forward. This, I believed, was the course of the early Christians, and would give me a like rich experience.

This called me, first, to give myself all away to God. (I knew nothing of the doctrine of sanctification.) Bind-

ing to my heart the promise, "My grace is sufficient for thee," I commenced the life of faith—going out into God, not knowing whither.

I studiously sought to know all God's commands; and feeling that now all my powers were his, in every act I sought his glory—living by the moment.

At times almost overwhelmed by the trials and temptations that pressed upon me, I should have sunk with despair had I not grasped some precious promise and carried it to God, and in all the faith I could summon, held it until lifted unto him; then the power of evil was baffled.

At this time I also took the vow, that, God helping me, I would never go round the first cross, or yield to the first temptation. God has been true to his covenant; and to his glory, I record, that in seventeen years, I have never consciously broken mine.

"Oh, to grace how great a debtor,  
Daily I'm constrained to be!"

I was now following the Spirit and Word, being led on to ground that made me marked in my singularity. Ideas I had never before conceived, came to my mind. Comparing them with Scripture, I could see they were of God; therefore cherished.

I was led to feel I must not commit sin, and that I should not, if I would abide in Jesus. I saw that in the past I had suffered from the feeling that I was sinning, when I had only been enduring temptation, not yielding to it, and should have counted it all joy to have been thus tested, that the Christian graces, by exercise, might gain strength.

I must now do with my might what my hand found to do; whatever Jesus would do if in my place; asking not, was it popular or otherwise. In doing everything for Jesus, "as to the Lord, and not unto men," I must cast off the superfluities of life; forms and needless ceremonies, and mere conventionalities of life must be passed by, as unworthy the attention of one who was given to the interests of the kingdom.

The language of my heart has been that of Nehemiah to Sanballat, "I am doing a great work, so that I cannot come down."

In caring for the body, I must partake only of those articles of food, which we were taught were wholesome and nutritious, and would build it up for the Lord. I could no longer take an article, merely because I liked it; for in thus doing, I was serving self; and the motive for the action was sinful, because antagonistic to the Divine teaching, "whether ye eat or drink," do all with the single eye to his glory.

I now took delight in denying self for Jesus, in whatever way exercised, and was thereby taken into closer companionship with him.

I also became very strict in regard to my dress. The dollars were the Lord's and to be used sacredly for him. I must purchase only what he would if in my place, and as became one saved by the purchase of his blood. Not a farthing for superfluous trimmings, so long as a soul remained unsaved. I should be as free from the world's fashions, and views as the angels, only so far as necessity required me to partake of them. My comfort, or the positive good of my neighbor, were only to be consulted.

The old story of influence, for a time, impeded my progress; but I was at last enabled to leave this all with God, and in all things give myself to be a Bible Christian.

Included in the idle deeds, for which we were to give account, I felt that superfluous stitches were reckoned; and, therefore, reduced my wardrobe to as simple a style as possible. I instinctively shrank from *singularity*; yet if, in following the Word I became so, I would, through the assistance of Divine grace, meet it with a cheerful submission.

Following this course has had the effect, not only to crucify me unto the world, but also the world unto myself. The barrier thus placed between me and the world has given me more free-

dom in God, and I have thereby gained more power. The friends of holiness have almost universally approved my course, so far as I could know, and have given me many a "God speed." The worldlings feel it is in keeping with my profession, and in accordance with the command of the Almighty: "Wherefore, come ye out from among them, and be ye separate." But the lukewarm professor is angered, and those whose views have been modified by companionship with such, dislike it.

Thus my hours, days, and years pass on. I live in delightful communion with God, and feel that, although borne down at times by trials, yet, in soul, I ever rejoice in him, and know the joys of the redeemed.

What I now desire is, a richer baptism of the Holy Ghost, and to possess all his gifts which it is my privilege to enjoy. We are led to believe that we may possess all that the early Christians did; provided, we live as much above the world, and have our faith in as lively exercise.

My experience teaches me, that he who is "the same yesterday, to-day and forever," is now ready to heal diseases.

At times to enable us to work more efficiently for him, he now, as then, allows us to discern the spirits of those to whom we are called to minister; and in accordance with his promise: "He shall teach you things to come."—Jno. xvi, 13. He lifts the curtain, and we see his will, which is to be wrought in us, or in those whom he would bring before us.

Thus living wholly unto him, he not only makes us co-workers, but takes us into fellowship with the Spirit, and we learn that truly "The secret of the Lord is with those whom he would bring before us."—Ps. xxv, 14.

The church is filled with scepticism on these points; and those who forsake all for God, stand weak and intimidated before their spiritual foes, because not armed like the early disciples, with this power, to make our Jesus known

and feared, as still the Living One, and an Almighty power.

Will those who read this pray that I may know and possess all the gifts the Lord has for me; and that believers may again, if it is his will, be thus endowed; and, as you raise your prayer, may your own souls be baptized, and you be enabled to go forth into the vineyard, with new courage, feeling that in Christ Jesus, the All-sufficient Friend, you lack nothing; and God will bless your labors, and hasten the kingdom.

O God! glorify thyself, and magnify the riches of thy grace. we ask in the name of Jesus. Amen!

FASHIONABLE LIFE.—Ten, if not a hundred, times more money is expended by the members of our Baptist Church to support "fashionable life," than all that is contributed by us to send abroad the glorious Gospel of the blessed Lord, to the perishing millions of our fellow men. Take an item or two as an illustration. The Custom House entries in our ports show that the cost of the artificial flowers imported annually for the heads of the ladies of our land amounts to some seven or eight millions of dollars. The cost to the consumers is at least double that amount. Now, with the most moderate estimate, the sisters in our Baptist churches pay more than half a million of dollars for this adornment of the head, to say nothing of the costly attire worn in violation of the plain injunction of the Scriptures. Now, with all the revivals and large additions to the churches, our piety, I think, must be very deficient, and at a low ebb, if we cannot raise for our foreign missions so much money as is expended by the ladies in our church for this personal adornment.—*O. Wilbur.*

—It is a great matter to live in obedience, to be under a superior, and not to be at our own disposing. It is much safer to obey than to govern.

## ALONE WITH GOD.

BY H. F. HILL, JR.

To be often in the society of those who love God is good for the soul; for Christians minister grace one to another. Paul expresses a desire to be with the Christians at Rome, that "I may impart unto you some spiritual gift, to the end ye may be established; that is, that I may be comforted together with you by the mutual faith both of you and me."—Rom. i, 11, 12. It is also good, sometimes, to seek the company of those who do not love God, that we may let our light shine and be the means of bringing them to Christ. Christ was eminently social, and from the time he commenced his ministry, he was often found in the society of all classes of people, that he might shed an influence on them for good.

Christ also spent much of his time in retirement, especially in that period of his life that preceded his ministry; hence very little is heard of him up to that time, except that he was the carpenter's son. It was so also with John the Baptist; for he was in the deserts till the day of his showing unto Israel. Christ, also, in the midst of his public career, would frequently retire from the company of his disciples, and from all the world, and would often remain all night upon the mountain tops in communion with the Father.

We, too, ought to have special seasons for retiring from the world, to seek communion with God—seasons so sacred that no one should be suffered to intrude upon them. It is in such seasons, when our minds are lost to all but God, that the Spirit searches our hearts, shows to us our weaknesses and frailties, and we gain strength and vigilance to guard against those points in the future. It is on such occasions that the soul becomes sensible of the overshadowing presence of Jehovah,—the world seems small to us, and we become refreshed with new courage, zeal, patience, and wisdom for the



duties and trials of life. Oh, what society there is in God, to them that seek him with all their hearts. What an influence must such communion have upon their lives. Christians come forth from these secret communings as Moses came down from the holy mount, with their faces all aglow with the glory of God, not indeed literally, but shedding a benign and holy influence on all around.

PERSECUTION.—We abhor the spirit of persecution, and maintain, as an indisputable truth, that every rational creature has a right to worship God, as he is persuaded in his own mind. But are we true to our own principles? So far that we do not use fire and faggot. We do not persecute unto blood, those that do not subscribe to our opinion. Blessed be God, the laws of our country do not allow of this; but is there no such thing to be found in England as domestic persecution? The saying or doing anything unkind to another for following his own conscience, is a species of persecution. Now, are we all clear of this? Is there no husband who, in this sense, persecutes his wife? who uses her unkindly, in word or deed, for worshipping God after her own conscience? Do not parents thus persecute their children? no masters or mistresses, their servants? If they do this, and think they do God's service therein, they must not cast the first stone at the Roman Catholics.—*J. Wesley.*

—What would you think of a sailor at sea who never looked at chart or compass? What would you think of a builder putting up a house by guess and never looking at the plans that had been drawn for him? You would think such men were very foolish. You are sailing on the sea of life—look to your chart, the Bible. You are building character for eternity—follow the plans given you in the Bible.

## GRATITUDE.

Sanctified gratitude is heaven begun. The city of the living God abounds with worshippers. It resounds with hallelujahs. The voice of angels is praise. The language of the saints is adoration. The anthems of the church below, are her responses to the symphonies of the church above. Gratitude is the music of Heaven in the soul. The full swell of the benevolence of the Most High meets a most perfect concord in the everlasting gratitude of the redeemed.

Let gratitude then abound on the earth. Let it continually actuate every believer's breast. Let us set ourselves diligently to prayer. Let us set ourselves diligently to praise. "Pray without ceasing," says the Apostle; and immediately adds, "in everything give thanks; for this is the will of God in Christ Jesus concerning you."—1 Thess. ii, 17, 18.

Obeys this command, O believer. Look around you for causes of thankfulness. Be eagle-eyed to discern your mercies, rather than your miseries. Look not always at the dark spots in every picture, lest your mind be darkened like them. Fix your eyes also on the bright and beautiful, that your mind may reflect their image. Let the one teach you to pray; let the other teach you to praise.

The tide of gratitude increases as it flows. It rises higher and higher, both before and around us, and extends itself widely on every side. When we render thanksgiving to our God and Saviour for one mercy, a second presents itself to view; then a third; then a fourth; then others successively arise, and roll in upon our remembrance. The goodness and the mercy of the Lord are, like the mighty deep, unfathomable. His acts of love, are as the ocean waves, innumerable; and innumerable, therefore, should be our acts of thanksgiving.

—All that is not of God shall perish.

HOLINESS DEFINED.

BY REV. R. W. HAWKINS.

True experiences are based upon sound doctrine; and the knowledge of doctrine depends upon the proper understanding of the meaning of words. It is essential, therefore, especially upon a subject so important as that of holiness, to "give the sense," and "cause the meaning to be understood." If terms, which are not synonymous, are used interchangeably—that is, as though they meant the same thing, a confusion of ideas is produced, and defective experiences will be the result. To illustrate what is meant by a confusion of terms, and to endeavor to correct this error, the following quotation is given from Rev. J. A. Wood's treatise on "Perfect Love." This work is acknowledged to be one of the best on this subject, and the quotation is selected, not for the purpose of criticising the author, who asserts only what is commonly accepted by other writers, but because many of these terms are here grouped together. He says: "Sanctified souls are often inclined to name the blessing after their principal *sensations*, harmonizing with their emotional experience. One person realizes principally a marked increase of faith, and he calls it, 'the life of faith.' Another is conscious of a deep, sweet resting in Christ, and he calls it 'resting in God.' Another is permeated with a sense of the Divine presence, and filled with ecstatic raptures, and calls it 'the fulness of God.' Another feels his heart subdued, melted, refined, and filled with God, and calls it 'holiness.' Another realizes principally a river of sweet, holy love flowing through the soul, and he calls it 'perfect love.' Another is prostrated under the power of the refining and sin-killing Spirit, and he calls it, 'the baptism of the Holy Ghost.' And another realizes principally a heaven of sweetness in complete submission to God, and he calls it 'entire sanctifica-

tion.' While another may feel clearly and strongly conscious of complete conformity to all the will of God, and calls it 'Christian perfection.' If genuine, the work wrought in each case is essentially the same."

Now, so far from these all being essentially the same, either as to the meaning of the terms, or the nature of the experiences, each one is a different experience, all necessary as *parts*, which taken together, constitute *the whole*. If we except the term "Christian perfection," which is not strictly scriptural, the term "holiness" is the only one that expresses the experience in its completeness. Logically speaking, the term "holiness" is generic, and the rest are specific; or, in other words, "holiness" is a comprehensive term, expressing a state which includes all the rest. This will be apparent by stating what is contained in holiness, and comparing it with the quotation. Those who are in a state of holiness, are "sanctified" in the sense of being set apart, or fully consecrated; and when thus consecrated, will feel "clearly and strongly conscious of complete conformity to all the will of God," "completely submitted," completely "subdued and melted." Then faith will spring up, and they will realize "the life of faith," and be conscious of "a deep, sweet resting in Chr'st." They will also feel the power of the refining and sin-killing Spirit, as "the baptism of the Holy Ghost" comes upon them; and as a consequence of this, will realize "a river of sweet, holy love flowing their soul"—*the blessing of perfect love*; and will be "permeated with a sense of the Divine presence," as if filled with "the fulness of God." This "sense of the Divine presence" should be specially mentioned, because it is always manifest when a soul is in the full enjoyment of this blessing, and is perhaps the first thing lost in a decline. It is "a sense of sacredness and reverence"—"a sacred awe"—pervading the entire being, and surrounding those who possess it with a holy

and heavenly atmosphere, which is felt by every one that comes into their presence.

In addition to this distinction of terms, there is one of a different nature—a distinction of great importance, which, if properly understood and observed, would save many from a confused and an indefinite experience. It is this: the distinction between our acts toward God, and God's acts toward us. In receiving the blessing of holiness, these acts are, on our part toward God, *consecration* and *faith*; and on God's part toward us, *cleansing* and *filling*; the application of the blood of Christ to *cleanse*, and the baptism of the Holy Ghost to *fill* the vessel. God's operation cannot take place except as there is perfect consecration and perfect faith on our part; and it is possible to know that our consecration is complete, yea, and have the assurance of faith based upon the written word of God, before the operations of God are consciously realized. Abraham's offering was in order upon the altar, and his faith led him to drive away the unclean birds, and to wait on God even in the horror of great darkness, before the fire came down between the pieces. Because these acts are often simultaneous, they are frequently confounded; and for want of making this distinction in teaching, souls often stop short of receiving the baptism of the Holy Ghost.

What is true with regard to receiving the blessing, is true with regard to retaining it. No one can realize constantly the cleansing of the blood and the indwelling of the Holy Ghost except as his consecration is kept complete, by walking in all the light as it shines, and constantly exercising the same nature of appropriating faith which he exercised at the time the blessing was first received.

By observing these distinctions, many would be saved from the error of taking a part for the whole, and from confounding their duty with God's operation.

Persons who suppose they have received the blessing of holiness, but are in doubt concerning it, may be profited by making the following inquiries: Am I now fully consecrated? Has any part of my original consecration been withdrawn from the altar? Have I added to my consecration as further light has shone upon me? Then, as to faith, Am I now exercising that appropriating faith which first brought rest of soul? Am I now resting in my consecration and faith as the work accomplished, without realizing the operation of God upon me? Have I ever felt the cleansing blood? Has the fire come down upon the sacrifice? Have I indeed received my Pentecost—the baptism of the Holy Ghost?

THE BIBLE.—What a wondrous book this Bible of ours is! When you have read it through a score of times, you may have only strolled over the surface, looked at the land, or plowed at most, the upper soil. If you take one passage and dig deep for the treasure that coucheth beneath, you will find it inexhaustible. The book has in it a matchless fulness. It were as possible to measure space, or to grasp the infinite in the hollow of your hand, as to investigate the entire compass of Holy Scripture. It is high; I cannot attain unto it. It is broad; I cannot reach its boundary. But O, what an abundance of provision, and what a fulness of comfort there are stored up in the promises of God's word!—*Spurgeon*.

—Ah, it is this that rivets the believing soul to Christ—the certain conviction that Christ is a divine Saviour. If Christ were only a man like ourselves, then how could he be a surety for us? He might suffer in the stead of one man, but how could he suffer in the stead of thousands? Ah, but we believe and are sure that he is the Son of the living God, and therefore I know he is a sufficient surety for me.



## REGAINING A CROWN.

BY REV. J. G. TERRILL.

They were seated by the fire place, in a Western farm-house, a winter's Sunday afternoon. One was a warm-hearted Christian layman, about thirty-five years of age; the other was a boy preacher, in poor health. They had been conversing for some time of heaven—the way thither—the blessedness of a faithful life—the comfort of assurance, when, with a deep feeling, the elder of the two exclaimed: "But I can never wear the crown that I might have worn."

"Why so?" asked the other.

"O, I have been so unfaithful for a few years back. I have lived very near the Lord at times. But I have made him so much trouble. You know I weep much; it was so from the beginning. I could not read the Bible, pray or testify, without the tears running down my face. I could not ask a blessing at the table without their dropping on my plate. I was tempted about it, and one day asked the Lord to dry them up. He did; but dried up my religion also. For some time I could go through all my religious exercises without a tear; but my peace was gone—all was dark! I began at last to long for the old joy. One day I went far out into the woods and knelt in prayer. I asked forgiveness for the foolish shame that desired the removal of my tears. In agony I prayed, 'Give me back my tears, my hope, my joy.' For the first time for weeks my eyes overflowed. What comfort it was to weep! But with my tears came back the peace and joy I had lost. God used to talk with me. When the minister was to call on me to close the service for him by prayer, I would know of it the night before; so also when I was to lead class. But he talks to me no more like that. I know he has forgiven the wandering that caused this withdrawal; but the old familiar communing has not returned.

O, I can never wear the crown I might have worn!"

"Does not the blood of Jesus cover all—blot out all?" the preacher asked.

"Yes; but the old experience does not return!"

"Is there more than one road to heaven? If but one, will you not have to travel it over again?"

"Perhaps so."

"Will not faith in Jesus lift you in a moment to the highest spot in experience you have known?"

"Yes; I suppose it will," he answered.

With closed eyes and uplifted face, he sat and drank in every thought. His thirsty soul was being filled—filled with righteousness. Suddenly he sprang to his feet, caught up the preacher in his arms, and bounded around the room for joy. His hallelujahs made the place ring.

Sunday came again, and with it the gathering of pilgrims in the old hall. At the close of the sermon our lay brother was called upon to lead in prayer. With a fervency unusual, he poured out his soul before God. It was hard to tell whether it was not more of thanksgiving than supplication. As the preacher was preparing to leave, our layman approached, and in a whisper, said: "I knew last night that you would call on me to-day."

"What did I tell you?" was the reply.

And there are many who, like this brother, are laboring under the same mistake. They have been restored to the favor of God; but their sense of unworthiness hinders the full exercise of their faith. Some of them have once enjoyed perfect love—long for it now; but, by a misapprehension, are kept from entering into it. Scolding will not help them; it will make the matter worse; for they think they deserve scolding. We need not tell them of past unfaithfulness, of their mistakes, fanaticism, or sinfulness; they think of that too much now. What they need is to get their eyes off

from themselves, and upon Christ. "The blood of Jesus Christ, his Son, cleanseth from ALL sin."

THE WILL.—There are some persons who, in addition to the outward nature, have had a degree and kind of inward experience which is truly remarkable. It is not an experience which, properly speaking, can be described as sanctification; but is sometimes taken for it. These persons have been much exercised on the subject of a holy life; they have experienced much anxiety in regard to it, and in consequence of the new views they have had, and the inward victories they have obtained, have been the subjects of a high degree of joy. Sometimes the joy, owing in part, I suppose, to some peculiarities of mental character, is sudden, intense, overwhelming. They suppose themselves wholly and forever conquerors. Not being in a situation fully to analyze their feelings, either their origin, their nature, or permanency, it is not wonderful that they make mistakes, and they ascribe wholly to grace what is partly due to nature; attributing to religion, which is always benevolent and pure, what belongs to physical or selfish excitement. Experience often shows that the sanctification which they profess under such circumstances, has not those elements of kindness, forbearance and meekness, of permanent faith and of inward subjection; and nothingness, which are necessary to characterize it as true. In other words, it is a sanctification which is evidently limited and imperfect; because, although it has some elements of good in it, it has pervaded only the intellectual and emotional part, including the desires, perhaps, to some extent, without being able to reach and subdue that terrible refuge and fortress of evil—the natural will.—*Upham.*

—In the Old Testament we have God for us; in the Gospels, God with us; in the Epistles, God in us.

## JEREMY TAYLOR.

He was one of the most illustrious divines of the English Church. He was the son of a Cambridge banker, and was born in that town, August 15th, A.D. 1613. At the age of thirteen, he entered Caius College University of Cambridge, as a charity scholar, and after seven years hard and brilliant study, took the degree of Master of Arts. He was admitted to orders before he was twenty-one. At about the age of twenty-three, he was appointed chaplain to the King. After the defeat of the King by the Parliament, he withdrew to Wales, where he remained thirteen years. He started a school which was successful. During this time he wrote most of his great works—such as the "Life of Christ," "The Rule and Exercises of Holy Living," and "The Rule and Exercises of Holy Dying," and many other celebrated works. In 1660, he was elevated to the bishopric of Down and Connor in Ireland, which he retained until his death, August 13th, 1667.

Jeremy Taylor was styled the modern Chrysostom on account of his golden eloquence. He has no equal in the whole series of ecclesiastical writers for richness of fancy. All other divines show poor and meagre beside him in this respect. He ranked as one of the first men of his age in point of learning, subtilty of argument, elevation of devout feeling, and philosophical largeness of view, while his inexhaustible imagery is full of tender and pathetic beauty. His writings had a great influence in moulding the religious character of John and Charles Wesley. We shall give our readers from time to time, some choice extracts from his writings:

"Some men talk like angels, and pray with great fervor, and meditate with deep recesses, and speak to God with loving affections, and words of union, and adhere to him in silent devotion, and when they go abroad are as passionate as ever, peevish as a frightened

fly, vexing themselves with their own reflections. They are cruel in their bargains, unmerciful to their tenants, and proud as a barbarian prince. They are, for all their fine words, impatient of reproof, scornful to their neighbors, lovers of money, supreme in their own thoughts, and submit to none; all their spiritual life they talk of, is nothing but spiritual fancy and illusion; they are still under the power of their passions, and their fire rules them imperiously, and carries them away infallibly.

"Let these men consider. There are men who think it impossible to do as much as they do. The common swearer cannot leave that vice, and talk well; and these men that talk thus well, think they cannot do as well as they talk; but both of them are equally under the power of their respective sins, and are equally deceived, and equally not the servants of God. This is true; but it is equally as true, that there is no necessity for all this; for it ought, and may be otherwise, if we please; for I pray you be pleased to hear St. Paul: 'Walk in the Spirit, and ye shall not fulfil the lusts of the flesh.' There's your remedy. 'For the Spirit lusteth against the flesh, and the flesh against the Spirit.' There's the cause of it. 'That ye may not, or cannot, do the things ye would.' That's the blessed consequent and product of that cause. That is plainly, as there is a state of carnality (of the which St. Paul speaks in my text), so that in that state a man cannot but obey the flesh, so there is also a state of spirituality, when sin is dead, and righteousness is alive; and in this state the flesh can no more prevail, than the spirit could do in the other.

"Some men cannot choose but sin; for 'the carnal mind is not subject to God, neither indeed can be,' saith St. Paul; but there are also some men that cannot endure anything that is not good. It is a great pain for a temperate man to suffer the disorders of drunkenness; and the shames of lusts are

intolerable to a chaste and modest person. This also is affirmed by St. John: 'Whosoever is born of God doth not commit sin, for his seed remaineth in him.' So that you see it is possible for a good man not to commit the sin to which he is tempted; but the Apostle says more: 'He doth not commit sin, neither indeed can he, because he is born of God.'

"And this is agreeable to the words of our blessed Saviour. 'A corrupt tree cannot bring forth good fruit, and a good tree cannot bring forth evil fruit;' that is, as the child of hell is carried to sin *pleno impetu*, he does not check at it; he does it and is not troubled. So on the other side, a child of God is as fully convinced of righteousness; and that which is unrighteous is as hateful to him as *colocynths* to the taste, or the sharpest punctures to the pupil of the eye. We may see something of this in common experiences. What man of ordinary prudence and reputation can be tempted to steal? or for what price would he be tempted to murder his friend? If we did hate all sins as we hate these, we should have as few drunkards as we have thieves. In such things as these we do not complain of the words of this text: 'What I would not, that I do; and what I would, I do not.' Does not every good man overcome all the power of great sins? and can he by the Spirit of God and right reform; by fear and hope conquer Goliath, and beat the sons of the giant; and can he not overcome the little children of Gath? Or is it harder to overcome a little sin than a great one? Are not the temptations to little sins very little? And yet are they greater and stronger than a mighty grace? Could the poor Demoniac that lived in the graves, by the power of the devil, break his iron chain in pieces. And cannot he who hath the Spirit of God, dissolve the chains of sin? 'Through Christ that strengthens me, I can do all things,' saith St. Paul. We are more than conquerors: for even amongst an



army of conquerors there are degrees of exaltation. Some serve God like the Centurion, and some like St. Peter, some like Martha, and some like Mary. All good men conquer their temptations; but some with more ease, and some with a clearer victory; and more than this. We kill the viper and make treacle of him; that is, not only escape from, but get advantage by temptation. But we commonly are more afraid than hurt. 'Let us therefore lay aside every weight, and the sin that doth so easily beset us;' so we read the word of the Apostle; but St. Chrysostom's rendition of them is better; for the word, in the Greek, is a perfect passive, and cannot signify the strength and irresistibility of sin upon us; but the quite contrary signifies the sin that is so easily avoided, as they that understand that language know very well; and if we were so wise and valiant as not to affright ourselves with our own terrors, we should quickly find that by the help of the Spirit of God, we can do more than we thought we could. But men in the matter of great sins and little, do as the magicians of Egypt; when Moses turned his rod into a serpent, it moved them not. But when they saw the lice and flies, then they were afraid. We see that by the grace of God we can escape great sins; but we start at flies, and a bird out of a bush disorders us. The lion in the way troubles us not, but a frog and a worm affrights us. Remember the saying of St. Paul, 'Christ came to redeem to himself a holy church, and to present it pure and spotless before the throne of grace.' And if you mean to be of this number, you must endeavor to be under this qualification, that is—as Paul labored to be—'void of offence, both towards God and towards man.'

—If we could see the end as God does, we should see that every event is for the believer. When we get to the haven, we shall see that every wind was wafting us to glory.

### THE THRONE OF GRACE.

"I am going to throw myself under the wings of the cherubim, before the mercy seat," cried Fletcher of Madeley, when he had concluded his last sermon, and was walking up the aisle to celebrate his last communion.

The idea present in his mind was the "Holy of holies," in the ancient Jewish Tabernacle. There, amid profound darkness, God was wont to manifest himself to the Hebrew fathers. What pleading has that sacred chamber witnessed! What victories had been gained there, under the wings of those cherubim. Moses had talked with God face to face as a man talks with his friend; had heard God proclaim his mysterious name, and had beheld in part the divine glory displayed. There he had turned the curse pronounced against Israel into a blessing. There he had won his victories over all enemies before he won them in the field; and there he was fitted to legislate and to execute the office of supreme magistrate for a great people for well nigh forty years.

There Joshua had met with God and had received his commission to hold the sun in chains and the moon in bands, while the army routed the combined enemies of God.

There, too, had come the priests of the people, and clad in robes of ceremonial purity, and crowned with priestly coronet, and shining Urim and Thummim, and flashing breast-plate, had cast themselves on the blood-besprinkled floor until all sin atoned for, and all grace secured, they went forth to bless and to guide.

There, beneath the wing of the cherubim, David had prevailed to wear a diadem, and to wield a sword, to tune his harp, to compose his wondrous odes of praise; and Solomon had acquired his wisdom, his fame, and his untold riches; and Isaiah had been enabled to draw aside the curtain of futurity and listen to the songs of angelic harpers, crying, "Holy, holy, holy;" and

Ezekiel to witness and depict the pomp of the resurrection scene; and shall not God's servants of the present century find the same chamber, the loftiest thought and the sublimest courage; the divinest skill and the holiest power?

“YOU DON'T PRAY.”—The following instructive anecdote, relating to President Finney, is characteristic: A brother who had fallen into darkness and discouragement, was staying at the same house with Mr. Finney over night. He was lamenting his condition; and Mr. Finney, after listening to his narrative, turned to him with his peculiar, earnest look, and with a voice that sent a thrill through his soul, said: “You don't pray! That is what's the matter with you. Pray—pray four times as much as you ever did in your life, and you will come out.” He immediately went down to the parlor, and taking the Bible, he made a serious business of it, stirring up his soul to seek God as did Daniel, and thus he spent the night. It was not in vain. As the morning dawned, he felt the light of the Sun of Righteousness, shine upon his soul. His captivity was broken, and ever since he has felt that the greatest difficulty in the way of men being emancipated from their bondage is, that they “don't pray.”

“CALLETH FOR THEE.”—“The Master is come, and calleth for thee.” Not for your minister, or for some other gifted member of your church, but *for thee*. No matter who you are, or how limited your sphere, it is you he calls for. No lack of gifts can excuse you. If God calls you, it is simply to do what you can, however little that may be. Jesus said of Mary, “She hath done what she could.” The poor woman who cast into the treasury two mites did all that she could, and Jesus commended her. “Go thou and do likewise.”

RUM.—A minister of the Gospel told me one of the most thrilling incidents I ever heard in my life. A member of his congregation came home for the first time in his life intoxicated, and his boy met him upon the doorstep, clapping his hands, exclaiming: “Papa's come home!” He seized the boy by the shoulder, swung him around, staggered and fell in the hall. The minister said to me, “I could give you his name, if necessary. I spent the night in that house. I went out, bared my brow that the night air might fall upon it and cool it. I walked down the hill. There was his child—dead! There was his wife in strong convulsions, and he asleep!” A man but thirty years of age asleep with a dead child in the house, having a blue mark upon the temple where the corner of the marble steps had come in contact with the head as he swung him around, and a wife upon the brink of the grave! “Mr. Gough,” said my friend, “I cursed the drink. He had told me I must remain till he awoke, and I did. When he awoke, he passed his hand over his face, and exclaimed: ‘What is the matter? Where am I? Where is my boy?’ ‘You cannot see him.’ ‘Stand out of the way! I will see my boy.’ To prevent confusion, I took him to the child's bed, and as I turned down the sheet and showed him the corpse, he uttered a wild shriek: ‘Oh, my child!’” That minister said further to me: “One year after, he was brought from a lunatic asylum to lie side by side with his wife in one grave, and I attended the funeral.” The minister of the Gospel who told me that fact is to-day a drunken hostler in a stable in Boston! Now tell me what rum won't do! It will debase, degrade, imbrute, and damn everything that is noble, bright, glorious and God-like in a human being. There is nothing that drink will not do that is vile, dastardly, cowardly, sneakish, or hellish. We are united brethren, are we not, to fight this monster—rum! till the day of our death?—*J. B. Gough.*

## HOLINESS.

It is not a little sin to represent trifles as necessary to salvation; such as going on pilgrimages, or anything that is not expressly enjoined in the holy Scripture. Among these we may undoubtedly rank orthodoxy, or right opinions. We know, indeed, that wrong opinions in religion naturally lead to wrong tempers, or wrong practices; and that consequently, it is our bounden duty to pray that we may have a right judgment in all things. But still a man may judge as accurately as the devil, and yet be as wicked as he.

Something more excusable are they who imagine holiness to consist in things that are only a part of it—that is when they are connected with the rest; otherwise they are no part of it at all. Suppose in doing no harm, and how exceeding common is this? How many take holiness and harmlessness to mean one and the same thing? Whereas were a man as harmless as a post, he might be as far from holiness as heaven from earth. Suppose a man, therefore, to be exactly honest, to pay every one his own, to cheat no man, to wrong no man, to hurt no man, to be just in all his dealings; suppose a woman to be uniformly modest and virtuous in all her words and actions; suppose the one and the other to be steady practisers of morality—that is, of justice, mercy, and truth. Yet all this, though it is good, as far as it goes, is but a part of Christian holiness. Yea, suppose a person of this amiable character to do much good, wherever he is, to feed the hungry, clothe the naked, relieve the stranger, the sick, the prisoner; yea, and to save many souls from death, it is possible he may still fall far short of that holiness, without which he cannot see the Lord.

What, then, is that holiness which is the true wedding garment—the only qualification for glory? “In Christ Jesus”—that is, according to the Chris-

tian institution, whatever be the case of the heathen world—“neither circumcision availeth anything, nor uncircumcision; but a new creation; the renewal of the soul “in the image of God wherein it was created.” “In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love.” It first, through the energy of God, worketh love to God and all mankind; and by this love, every holy and heavenly temper. In particular, lowliness, meekness, gentleness, temperance, and long-suffering. “It is neither circumcision”—the attending on all the Christian ordinances—“nor uncircumcision”—the fulfilling of all heathen morality—but the “keeping the commandments of God;” particularly these: “Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself.” In a word holiness is, the having “the mind that was in Christ,” and the “walking as Christ walked.” By faith we are saved from sin, and made holy. The imagination that faith *supersedes* holiness, is the marrow of antinomianism. The sum of all this is this: The God of love is willing to save all the souls that he has made. This he has proclaimed to them in his word, together with the terms of salvation, revealed by the Son of his love; who gave his own life, that they that believe in him might have everlasting life. And for these he has prepared a kingdom, from the foundation of the world. But he will not force them to accept of it; he leaves them in the hands of their own counsel; he saith, “Behold, I set before you life and death; blessing and cursing; choose life that ye may live.” Choose holiness, by my grace; which is the way, the only way to everlasting life. He cries aloud, be holy and be happy; happy in this world, and happy in the world to come. “Holiness becometh his house for ever!” This is the wedding garment of all that are called to “the marriage of the Lamb.” Clothed in this they will not be found naked.



"They have washed their robes and made them white in the blood of the Lamb." But as to all those who appear in the last day without the wedding garment, the Judge will say: "Cast them into outer darkness; there shall be weeping and wailing and gnashing of teeth."—*J. Wesley.*

**SPIRITUALISM.**—Says the *Baptist Union*: "Spiritualism is a withering scourge—whom it touches it curses. It relaxes morals, weakens conscience, excites passion, destroys domestic purity and peace, works general mischief in society. We have known thousands who have experimented with it, yet not one benefited, but multitudes destroyed by it. In the circle of our own acquaintance, scores of families have been distracted by its influence; others testify to the same results wherever it prevails. The insanity of R. D. Owen is one of its fruits, of which there are thousands of examples in lunatic asylums. Wretched wives wandering with vile men, disgraced children, households destroyed, are samples of its work. Is it not time to pluck up a tree that bears such baneful fruit? Have we not seen enough of this delusion to cause general fear of its blighting touch? Its effects are more dreadful than the contagion of mortal disease."

**A HARD TASK.**—I know that it is dreadful work to be bound to preach when one is not conscious of the aid of the Spirit of God. It is like pouring water out of bottomless buckets; or feeding hungry souls out of empty baskets. A true sermon, such as God will bless, no man can preach of himself; he might as well try to sound the archangel's trumpet! We must have thee, O blessed Spirit, or we fail! O God, we must have thy power, for every action that we perform is but the movement of an automaton, and not the acceptable act of a living, spiritual man.—*Spurgeon.*

## EXPERIENCE.

BY EMERETTA PAYNE.

When about eight years of age, I was converted at a meeting. For a few weeks my joy was unspeakable. It was so easy to be good and do right. My naturally quick temper was subdued. Nothing troubled or disturbed me. When an older sister, who experienced religion at this time, was baptized, and united with the church, I felt so sorry that I could not do so too. But as no one spoke to me about it, I thought I was too young, but resolved that I would love Jesus just the same, and when I was older they would take me into the church. Temptation however came, and I yielded to impatience. Oh! how well I remember the heaviness of my heart at that time. The place is indelibly fixed on my memory. How I wept to think those naughty feelings had come back, and that I was no longer a child of God. I had sinned and Jesus was no longer mine.

Had there been some one to tell me of Jesus, my Advocate, it would have soon been all right; but I thought only those who loved God and belonged to him could get help by going to him in prayer. I thought I must wait for another revival; and I did wait five long years, still the desire never left my heart. At the age of thirteen I left home for a few weeks to visit some friends. When my brother came to take me home, he told me that they were holding revival meetings in our place. How my heart bounded for joy! Now, I thought, I shall find Jesus again. I went to the meeting that night, and when an invitation was given, went forward as a seeker. My faith was not as simple and child-like as before; but I sought with all my heart, and very soon Jesus accepted me as one of his redeemed ones. I was once united with the M. E. Church on probation. At the close of my probation, I was baptized and received in full connection. For about two years I

enjoyed religion. When I was fifteen, I left home to teach school, and for a time I found Jesus very precious. Being among strangers, I often fled to him for help, and always found him sufficient for my needs. Soon, however, he gave me work to do from which I shrank. I had unsaved friends that I felt it my duty to talk with. Again and again I promised the Lord that if he would spare our lives until we should meet once more, I would bear the cross; but the summer passed and the cross was not taken up. I returned home in a weak, condemned state. The winter following was one of almost uninterrupted gaiety, in which I took part with the gayest of the gay. Never but once do I remember of being reproved, or hearing it intimated that such a life was inconsistent with the profession I made. This reproof came from an old lady—a faithful Christian, I now believe, but one whom all seemed to consider unnecessarily strict. I, looking upon her in this light, paid less heed to her words than I otherwise might have done. Nevertheless, I think God blessed her warning to my good. In the Spring my father left the place; but I remained as a teacher in the school. Conscience, which seemed to have slept through the winter, began to awake and ask wherein I, who professed to be a child of God, differed from my associates who made no profession. They led moral lives, wherein did I do more? I searched in vain to find the difference, so I turned to the other side and tried to console myself with the thought that, if my life did not differ from the lives of non-professors, neither did it from those who made a profession; but this would not do, conscience would not be silenced. At last I resolved that I, at least, will not be an hypocrite. I will ask the pastor to drop my name from the church record. Several times I set for this purpose, but dare not do it. I felt that it would be severing the last link that bound me to God and gave any hope of Heaven,

But my convictions did not leave me; and in the Fall, while listening to a sermon in the Presbyterian Church in Binghamton, I saw the way back to God. I went home, and alone in my closet, sought and found pardon, peace and joy. Soon after, a series of meetings was commenced in the Baptist church in Conklin, where my parents were then residing. These meetings were continued for several months, and were seasons of great profit to my soul. My experience became deeper and more settled than ever before. For about a year I continued to grow in grace and in the knowledge of the truth. I communed with God and felt his smiles continually upon me. If tempted, it was but a brief season ere faith would triumph, and I feel myself more firmly fixed on the Rock. A change in my home again placed me in the society in which I had formerly moved. I was deprived of meetings, except on the Sabbath. Gradually, very gradually, at first I began to be less watchful and prayerful, to read light literature, and to engage in worldly amusements. A change was wrought, and yet the change was so gradual that I, myself, was in a measure deceived. I knew that my enjoyment in the things of God was not what it had been; that I often left undone things which I ought to have done, and did things which I ought not to have done. Still I hoped I was a child of God. Oh, false hope! a child of God while I disobeyed him, and followed the inclinations of a wicked heart! For several years I lived in this way, striving to be a Christian and serve the world at the same time. Alternating between hope and doubt, but really going farther and farther from God all the while.

It was while in this state that I went into the Free Methodist Church in Binghamton, one Sabbath evening, and listened to a sermon for which I expect to praise God through all eternity. The pastor, Rev. B. Winget, and people were strangers to me, and my going there was, I then thought,

merely accidental. I now recognize the hand of God in leading me there. The subject of the sermon was, "A present knowledge of a present salvation." I shall never forget how Brother Winget showed the infinite folly of resting one's hopes in a past experience. So plainly did he portray my condition, that it seemed to me that he must know my experience, and that he was preaching directly to me. But while he made my case so dark, I felt that there was hope; for he declared it to be the privilege, as well as duty of every Christian, to have the witness every moment of acceptance with God. During the following week my mind was almost constantly upon this subject. The next Sabbath I went again to this church, and remained to class, for the purpose of learning whether the testimonies of the people were up to this standard, and found that they were all there in theory, and most of them in experience. Brother Winget led the class. When he called upon me, I did not know what to do. In the face of that sermon and present testimonies, I neither dared give a roundabout experience, or say that I was a Christian; and I would not even, to my own heart, admit that I was wholly backslidden, so I declined speaking, expecting that he would pass on; but no, he kindly, but persistently continued to question me until I told him that I was a member of the Centenary M. E. Church, but not entirely satisfied with my present experience. He helped me what he could; invited me to come again, both to the Sabbath and week-night services. This I did for some time, telling as little about myself as possible, but trying to find my way back to God without admitting that I was a backslider. I clung to my past experience, and tried to find something good about myself; but the light kept shining, and soon I saw my heart full of self, and sin, and wholly without Christ. Then I cried for mercy, and there, in the prayer-room of the Free Methodist Church, surrounded by the

children of God, whose prayers were mingled with my own, the burden was removed. I did not obtain the witness until the next evening, when silently following Brother Winget in prayer, the witness came. Oh! what joy and peace filled my heart. Not a shadow, not a doubt, was left. I knew that I was saved. This was in the latter part of November, 1873. Sometime previous to this, Brother Winget had lent me several copies of *THE EARNEST CHRISTIAN*. The first piece in each was upon the subject of holiness. I tried to grasp the author's meaning, but found myself unable to do so; for although I had been a member of the M. E. Church so long, I knew nothing of this subject, not even that it was one of our doctrines. I say this to my shame; but I remember to have heard unprofessors sneeringly say that the Free Methodists believed in "perfection." Supposing absolute perfection was meant, I felt that I could not embrace such a doctrine as that, and went at once to Brother Winget for an explanation. He explained it sufficiently to take away my prejudices; but I being in an unjustified state, I could not understand its requirements. I read all that I could get upon this subject, and no sooner were my sins forgiven than I felt its necessity and commenced at once to seek for it. I sought for it some time without obtaining the blessing, but continued to receive new light, and as I did, I renewed my consecration.

In February, 1874, I took a letter from the M. E. Church and united with the Free Methodist Church. I continued seeking the blessing of holiness until May 7th, 1874, when I received it with the witness. For several weeks I continued in this state, and then lost it. I think my loss was caused more by not understanding how to meet the enemy with a present faith than from any overt act or wilful negligence. But the taste had been too sweet to allow me any rest short of full salvation. I commenced immedi-



ately to seek it again. At times I would seemingly grasp it by faith, but waver ere the witness came. As I grew more and more in earnest, the enemy tried the more to hedge up the way and get my eyes off from Christ.

On the evening of October 19th, 1874, I had, it seemed to me, a hand to hand contest with the "powers of darkness." It was at our holiness meeting. From the beginning to the close of the meeting, I fought. Just at its close I yielded to the enemy, and said I may as well give up. Up to this time, although it had been hard-fighting, all had been light in my own soul; but when I yielded to discouragement, what darkness, what despair filled my heart! I did not dare leave the church. Brother Sellew, the pastor at this time, dismissed the meeting, and he, with several of the brothers and sisters, drew around me. Oh! the agony I endured from that time until after one o'clock A. M., when God, in his infinite mercy, showed me the power of Jesus blood to save to the uttermost. I threw myself upon his mercy. I believed in his power, and he did save me. Glory be to his holy name! He gave me pardon for my unbelief, and washed and made me clean. Since that time he has steadily kept me—not always on the mountain top, but always his child. To-night the Holy Spirit dwells in my heart, and the blood of Jesus Christ cleanseth me from all sin.

—When a man says he received a blessing under a sermon, I begin to inquire the character of the man who speaks of the help he has received. The Roman people proved the effect they received under a sermon of Antony when they flew to avenge the death of Caesar.—*Newton.*

—Our true age and our real life, are to be dated from the time of our abstraction from the world, and our conversion to God.

## HOLINESS A NECESSITY.

BY REV. B. POMEROY.

.... "Put on the new man, which after God is created in righteousness and true holiness."—EPHES. IV, 24.

The topic on the present occasion is not holiness itself, its nature and conditions. Neither is it holiness the condition of usefulness. Neither are we to consider the manner of reaching this exalted state. The subject will be limited at present to two distinct topics, viz.:

1st. Holiness made necessary to man by his creation—especially in his celestial vastness and his spiritual capacities.

2d. Holiness essential to man's happiness, mostly from his natural voidness.

What I mean by holiness, is that state and degree of purity which excludes sin both in nature and practice, for its negative. It is that, under the Gospel dispensation, which answers to man's original creation in this state. The holiness of man is no new truth; it dates back of all legislation—of all commandment; it antedates the whole Bible. It is a great unbeginning necessity, co-existent with the being, and expresses, more than all things else—God's old idea of man.

The holiness of man, either fallen or unfallen, both first and last, is neither an incident nor an accident. Neither is it an after thought—a super-added quality of graciousness or gracefulness, either of disposition or of manners. Holiness is an element, an essence, an impartation from God. Were fish educated to live in water? They might be educated to live out of water; but since they are created for water, education must fail. Were it possible to grow fallen man into the holy state, then we might bring on our creeds and theories, our catechisms, baptisms, confirmations, and common prayer, with that view. But when it is by a new creation, through faith in Jesus Christ, means are vain, except

as they relate to our faith and repentance.

If we call the new man spoken of in the text, the spiritual nature, which is the seat of the Divine life in man, we shall not be out of the way.

This spiritual nature may be called new from its second or more recent creation, of being made new again; or, in Scripture language, being renewed, by being born into a higher life. For whatever becomes related to Christ, as the branch is related to the vine, shall be conscious of having intersected the life-tides of a nature above himself. But all along, from first conversion on to the more mature degrees; from first rudiments up to glorification, this holy existence shall be felt and called new. Ask the old patriarchs and martyrs how their religion wears? When you shall hear an old anthem of two thousand years' repeating brought forth as the new song of the glorified world, it is not only *new* in itself—in its entertainment, but it is *re-newing*.

Bodies grow old rather awkwardly when coupled with a celestial spirit, impelled by life eternal. This is that which, long ago, desired to dwell in the house of the Lord forever. Sanctuary scenes do not tire. This is that which once thought it could leap over a wall and run through a troop. This expresses, in old style, the renewing of the mind. It is compared to the eagle. This reverses mind gravitation, from the natural tendency downward to things groveling, to dust and death, as by a steep pitch it rises to realms celestial and divine. This is the immortal impulse behind all kingdom means and measures—the power that drives celestial wheels; and death shall turn aside to let this exile home to God. It is here, in this soul-renewing and transforming, that hosannahs that never languish take their rise.

Again, this spiritual, holy existence, may be called new from the intensity of its immortal nature and happiness. It is always young without growing old; always acting, as the Scriptures

in other places teach, that neither circumcision, nor uncircumcision availeth anything. It is evident that the new man of the text must refer to the mind in its restored state.

It may be called man from the fact that it is the determining cause of all that is visible in the being—the impelling power of life and action. The spiritual nature is the seat of character, of individuality and personality. It is the divine *me* of man.

We estimate each other, not by the body, but by the mind, through the visible manifestations—described character. The hands of Filkins, the express robber, were not convicted of the crime; but the man himself, through his hands. Hands were made to turn State's evidence against himself.

The surge and rush, the bedlam and bustle, seen and felt everywhere, are so many soul signs. We are apt to attribute all this to ambition and vigorous muscles. No, sir! The excitement, the push and drive in all this, lies back of flesh and bones—it comes from the immortal anxious; the unrest of a spirit that has wandered out of his orbit—out of his element.

If just set in motion, natural life, of necessity, is intermittent. It is by ups and downs that we reach the zenith of our days here.

It is true we go up—up from strength to strength; we climb the hill of life in some instances high; but, O! the reverse. It is only to go down again; and often the chagrin and mortification of going down, is more than the pride and glory of going up. But in the existence of the renewed nature, there are no down-hill sides of life. Immortality knows no relapses! Eternal life, which has its seat in the renewed soul of believers, *begins here*. Yes, eternal life begins here, and runs on, and beats on, though it antagonizes with death and mortality, with infirmities, and winters, and storms, and night—still it flows on, under the impulses of its own fulness, leading through the portals of death at last,

without the loss of one pulsation. No intermittent life in Heaven! No second childhood there! But progressive, stately manhood, in all the flash and fire of youth forever! This is life perfected—life from the bright effulgence, in rich abundance from ocean's fulness, in endless tidal flow, full up and abreast with eternal years!

The philosophy of the everlastingness of holy happiness, is alluded to in the short, qualifying term of the text, viz. —*new*.

According to our present, limited knowledge of things, the great impediment to this life's happiness, seems to be in the fact that everything grows old to us; everything to the mind soon loses its charm and attractiveness by familiarity. This principle holds good all the way up, from the boy's top and the girl's doll, to the stately mansion, the hoarded wealth, and the highest hopes of earth. 'This explains in part, avariciousness for more—disappointment in the realization of what we have. This also explains the everlasting effort to make things over new, —to change their fashion; anything, and any way, to obviate this painful discount to our happiness—this growing old and stale of all our entertainments. The past of our lives is a painful history of out-grown pursuits and cloyed pleasures. Who of us is not conscious of having out-grown some of our pleasures at least?

Some things with us all are left forever behind. We would be ashamed to be happy in some things which once delighted us. In fact it would be taken as a sign of mental imbecility.

My experience is yours essentially. As I visit the garret of the old homestead, where crickets chirp and cobwebs hang in fragments over the out-grown playthings of childhood, with feelings painfully pleasing, I ask, are you the little witcheries that once excited and thrilled this new-born existence? Was I ever on a par with tops and pop-guns? O! ye relics of mind-littleness, of small pleasures,

though innocent. You can never help me again. I leave you to nothingness and to mildew—not because you did not please; but pressed with the necessities of immortal want, I turn my back on all the out-grown past. I face the great future, and ask: are you equal to this little, growing infinite?

With empty hands stretching away from earth's entertainments, I exclaim: Great immortality! beatific Heaven! I am coming to shake thy gates, for I must come through. It is the demand of a nature irreconcilable.

Now, the very dust and fashion of man's body, with his intellectual capacities were contrived for holiness, before his Creator breathed into him the breath of life. His natural capacities, his aspirations and susceptibilities, the essence and mechanism of the being were wrought up in the holy, glorious, awful model of the Infinite!

The command to be holy down to this day, rests back on two of the greatest, and two of the oldest facts in the universe, viz.: God and creation! You will observe that holiness as a duty, is sanctioned or enforced by an appeal to these two facts in the text. "Which, after God, is created." Let those who are tempted with the infidel theory of growing into this state, mark my text.

Both then and now, first and last, we are brought into this exalted state *through creation*, and not by growing. This is a birth, a transition, a translation, a transformation, a sublime creation! Every state has its degrees; in these we may grow, we may advance; but we do not grow into any state, not even the lowest—the penitent. The Holy Ghost convicts sinners, but let us mark this: man was not only created in holiness, but also for holiness. As we prove the necessity of water from the nature and organs of the fish, so we prove the necessity of holiness from the make-up of man. The point is this, that man contains in himself, not by acquirements, but by creation, an infinitude of capability, of capacity, of



perpetuity, which can never be satisfied by the things of this life. And it is just here, in this over-make of the being for carnal pleasure, that I find my strongest argument for necessity of the holiness of man. As holiness is the essential condition of our happiness in God, happiness in God being alone adequate to soul vastness and soul voidness, the celestial of man mismates him for all things this side the stars! He over-tops creation on all sides! Man! woman! I claim the credence—the acquiescence of your soul to this stubborn conscious fact. A life of carnal pleasure, or even intellectual enjoyment stops infinitely this side of your capabilities; they are too low in their aims, and altogether inadequate to the longings of a celestial spirit. Is it not so in discovered signs of this fact? Men and women of the world, who practically say, I am all body and no soul, and do it in a very genteel and educated way—in a fashionable aristocratic way, are you aware of your high origin—your celestial ancestry? Are you conscious of yourself—of who and what you are—of the essence and make of you? Did you ever open the door into your vastness, and your voidness, and there hold your ear soft and still, and close down on the gnaw of immortal hunger? From which, want—incessant want—stretches forth her empty hands across the worlds saying: “Give me what I was made for; restore to me my lost image; bring me into fellowship with God; put me into communion with glorified spirits.” Did you ever listen to the soliloquy of your poor, homeless, orphan spirit? We may squander youthful vigor, manhood, strength, and while away probation; we may pervert the atonement, demoralize our soul, debauch conscience, and give this life to riches and pleasure if we will. But who may uncreate himself, or anatomize the mind of man! Who may throw off infinitude from soul, or strike eternity from his years!

The discordancy, the warring element

between ourselves and a life of low pursuits and carnal pleasures, is in the stubborn fact of our creation. We are created for higher aims and nobler life. We are created to rank with angel and archangel, but if we fail in our moral adaptation to this exalted position, by the rejection of Jesus Christ, the next great curse to us is, that we were not made idiots, or animals altogether; or better still, according to the Scriptures, that we had never been born.

The second idea relates to the condition, or philosophy of our happiness (I mean the everlastingness of happiness). This, to thoughtful persons must be an interesting topic, to one who is conscious of a perpetual augmentation of himself, of ever increasing powers and capacities, and yet set down in a world where everything is becoming less. He, more and more, while the entertainments are less.

More than half through with the world's entire catalogue of pastimes and pleasures, the question of anxious thought: How is this process to end? Positive holiness, since the fall, presupposes the re-creation of our moral nature, up to the original likeness of man, through consecration and sanctification expressed by “The new man.”

Then let the mighty circles which measure eternity sweep along, since in glorified immortals, they have their parallel! Yea, the life of God in sanctified existence, shall fill the measures of duration on either side, all but crowding eternity forward by the weight of its fulness.

---

—Keep clear your sense of justification; remember it is not your own natural goodness, nor your tears, nor your sanctification, that will justify you before God. It is Christ's sufferings and obedience alone.

---

—We cannot profit God, but to others and to ourselves it is required we should be profitable; and if we be not, Christ will not own us as his servants.

## THE CUP OF DEATH.

BY HANNAH PELTON.

The word "cup" is frequently used in the sacred writings to point out sorrow, anguish, terror and death. In ancient times it was the custom to execute criminals by making them drink a cup of poison. The human race has been accused, tried, found guilty, and condemned; each having his own poisoned cup to drink. God manifested in the flesh has taken the poisoned cup—the cup of death, that man might be redeemed and brought back to moral purity. O what a task was that? "If it be possible, let this cup pass from me; nevertheless not my will, but thine be done," and his sweat was, as it were great drops of blood falling to the ground. Of what an indescribable nature, when it required no less a sacrifice to make atonement for it, than he, by whom all things were made.

"God so loved the world." Dr. Clarke says the Saviour has put an eternity of meaning in the particle *so*, and left a subject for everlasting contemplation, wonder, and praise, to angels, and to men. "Behold what manner of love the Father hath bestowed upon us." O what a fearful doom awaits those who neglect to avail themselves of the blood-bought privilege of regaining that moral purity which was lost. Then it is, "His eyes shall see his destruction, and he shall drink of the wrath of the Almighty."—Job xxi, 20. "For in the hand of the Lord there is a cup, and the wine is red, it is full of mixture, and he poureth out the same; but the dregs thereof, all the wicked of the earth shall wring them out and drink them."

There are three classes of persons who shall drink of the wrath of God. Two of these are found in what is supposed to be the church of Christ—composed of assemblages where the doctrines of Christ are designed to be taught. The first have known what it is to be born of the Spirit, but have

left their first love. The second are those who are connected with the church, but know not what it is to be "born again." God has forwarned us, that, as there were false prophets anciently, so shall there be *false teachers*—teachers that deny the assertion "that the friendship of the world is enmity with God." They carefully refrain from teaching the Scripture, that "all that is 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, 16. These are leaders that cause the people to err; and they that are led of them are destroyed.—Isa. ix, 16. In Zephaniah we read of prophets that were "light and treacherous," and such prophets (ministers) live now, as well as anciently; multitudes are left on the enemy's grounds—in his snare, while they cry, "Peace! peace!" In Mic. iii, 11, we read of the priests who *teach for hire*, and the prophets who *divine for money*; yet will they lean upon the Lord, and say, "Is not the Lord among us?" What boasting! Self-righteousness and self-flattery still exist.

Again, "and her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying: Thus saith the Lord God, when the Lord hath not spoken."—Ezek. xxii, 28. These have daubed with untempered mortar—soothed the people in their sins, making them believe they are adopted into the kingdom when God has not spoken. They have not the Spirit of Christ. These leaders and prophets are not of the past alone, but they are of the nineteenth century also. They say the world is for them to enjoy; but not to make a god of, as do the sinners. By their manner of life, it is plain enough to be seen that vanity, which is not of Christ, is encouraged. O! the multitudes of these leaders, and those led by them, that will come up in the judgment-day, saying to the Saviour, "Lord, Lord, have we not prophesied

in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" Why will they hear the answer, "Depart from me, ye workers of iniquity?" Because they have not done the will of my Father, which is in heaven. This will also reach many who have had teachers after God's own heart; but if they will not be led by God's Spirit, how can they escape? There is a moral purity, which involves a holy life, which all must have to enter heaven. What a sin to conceal and hide the sins of the people, crying: "Peace! peace!" when there is no peace; dreamers of heaven, when self-condemned and self-deceived, thinking that sometime they may become holy.

The third class that will drink of the wrath of the Almighty, are those who procrastinate the day of grace, saying, "Not now." Their reconciliation with God is in the far away, dim, and mysterious future. They forget that "Now is the accepted time, now is the day of salvation." Do they ever expect to get religion? Why, yes; they calculate to. It may be on a sick-bed, with reason gone, the mind distracted with pain, stupified with medicine, and Satan suggesting you are too sick now to get religion, and you won't die yet! O! what a place to occupy. They are gay and easy. How enjoyable is life with its innumerable blessings and delights. But the pride of man says, "I cannot give God the homage of my heart." Such will surely drink the cup of his indignation; "and shall be tormented with fire and brimstone."—Rev. xiv, 10. This is the Scripture of truth.

*The cup of death*, one drop of which will bear down the soul to endless ruin, darkness and despair! Banishment from that essence of all love, goodness, and mercy; not one ray of hope to assuage the intolerable anguish. Surely it is the height of folly not to live in Christ.

The thoughtless, fashionable world, are actually laughing over the imperilled soul; but what a fearful awaken-

ing! when their eyes shall see their destruction! Christians have need to fast and pray; for this kind cometh not out but by fasting and prayer. There are false lights; and a dense fog of dead spirituality has settled down over the waste of forms and ceremonies. Souls are being led, not knowing whither they go, and while some are seeking to build on the Rock, others are soothed and charmed with the sweet and sentimental lullabies of a religion with no cross, no self-denial, no coming out from the world.

Who can consent to drink forever of the cup of wrath and indignation? Is not the scene of the garden of Gethsemane, where Christ tasted death for every man, sufficient to induce all to avail themselves of an escape from so fearful a future? A look at Calvary. Hear the loud voice, "My God, my God, why hast thou forsaken me!" and then the exclamation, "It is finished!" Yes, fallen man, then it was your redemption from sin was purchased, and you refuse to be redeemed from sin—do you? Then you will drink to the dregs of the cup of wrath and indignation; for "waters of a full cup are wrung out to them."—Psalms lxxiii, 10.

—"Christianity," says Wendell Phillips, "is not a dream, but a battle." Every man has proven that true who has made his mark on his age as a Christian man, or as a man of any type worth his salt, and every saint who wears the crown of life won his canonization in that way. They had the sense of God with them in what they were doing. Their souls flamed out into these high, sweet qualities; they held on to them to the end, and they are kings and priests with God. Their possibilities are ours, and it may be better, and their reward is ours when the work is done, and, all through the doing, outward trouble, inward peace; outward darkness, inward light; utter sacrifice, incalculable gain.



## TO BE LOST.

Oh what an awful word is that in the latter clause of the text, "He that believeth not shall be damned!" Pause.

—I give you time to think a little; if you would have Christ as good has his word of promise, remember he will be as good as his word of threatening. You hear the necessity of preaching the Gospel, because upon believing or non-believing our salvation or damnation will turn. What, will you laugh at the minister that cries out, Lord, help you to come! Come, come; do you think we have nothing else to say, and are at loss for words, when we cry "come, come, come," to fill up our sermons? No, it is part of our commission; it is one great part. And my fellow sinners we are all come to tell you, that our Master has a two-edged sword, as well as a golden sceptre; and if you will not come under the sound of the word, and do not feel the converting power of it, you must feel the confounding weight of it. I repeat it again to you, "He that believeth not shall be damned!" The very word is terrible. God grant you may never know how terrible it is! You are condemned already; he that believeth not is so.—John iii, 18. Why? "Because he hath not believed on the name of the Son of God." It is not his being a whoremonger or adulterer that will damn him; but his unbelief is the damning sin; for this he will be condemned—for ever banished from the presence of the ever blessed God; and how will you rave, how will you tear, and how will you wring your hands, when you see your relations, your friends, those whom you despised, and were glad they were dead out of your way, see them in Abraham's bosom, and yourselves lifting up your eyes in torment! O! my dear hearers, do let me plead—let me entreat you; if that would do, I would down on my knees; if that would do, I would come down from the pulpit; I would hang on your necks; I would not let you

go; would offer myself to be trodden under your feet. I have known what it is to be trodden under the foot of men thirty years ago, and I am of the same temper still; use me as you will, I am a poor sinner; and if I was to be killed a thousand ways, I suffer no more than my reward, as an unprofitable servant of God; but do not trample the dear Jesus under foot. What has he done to you? Was it any harm to leave his father's bosom, come down and die, and plead for sinners? See him yonder, hung on the tree! Behold him with his arms stretched out! See him all of a bloody gore, and in his last agony preaching love! Would you give him a fresh stab? Are there any of you here that think the sword did not pierce him enough—that they did not drive the briars and thorns into his head deep enough? And will you give him the other blow, the other thorn? And will you pierce him afresh, and go away without believing he is love? I cannot help it; I am free from the blood of you all. O that you may not damn your own souls! Do not be murderers; nor like Esau, *sell your birth-right for a mess of pottage*. God convince you; God convert you; God help those that have believed, to believe more, that they may experience more and more this salvation, till faith is turned into vision, and hope into fruition; till we have all, with yonder saint, and all that have gone before us, experienced complete salvation in the kingdom of Heaven: even so, Lord Jesus. Amen and amen.—*Whitfield*.

—The good man's resources of power, like his mental stores, are cultivated faculties, right instincts, that naturally seek the good, holy affections abiding ever in his heart; and which, by their positive attractions, do away at least the necessity of any vigorous visible, or conscious conflict with sin.

—Christ is God's way down to sinful man, and man's way up to God.

## MISCONCEPTION.

Another cause of perplexity in regard to acceptance with Christ is a misconception of the nature and design of religion. The idea is very prevalent among the people in our age that religion is chiefly intended to make us *feel happy*—a superior means of *self-gratification*. We are sometimes almost tempted to believe that people read their Bible, if at all, through tumbler-bottom spectacles. They don't read: "He that taketh not his cross daily and followeth me is not worthy of me," but seem to read: "He that is not daily *shouting happy*, is not worthy of me." They don't read: "In the world ye shall have tribulation," but seem to read: "In the world ye shall have *glory hallelujah all the time*." They seem to think that the passage, "Bear ye one another's burdens, and so fulfil the law of Christ," should read: "Reciprocate ye one another's *happiness* and so *enjoy* the religion of Christ." They seem to think that the passages in Revelation which speak of an innumerable host as having come out of "great tribulation," and of God as "wiping the tears from all eyes," as interpolations or misprints, which should have been corrected long ago. In a word, their Bible is patterned after the cxix Psalm, having in every verse an expression of a *happy feeling* or *self-gratification*. If the experience of any one falls short of this idea, it is utterly unsatisfactory. They fail to discover that the central idea of religion is usefulness and not self-enjoyment. The tree in the vineyard was to be cut down, not because it was not *thrifty*, but because it bore no fruit. The fig-tree was cursed, not because it did not flourish as a tree, but because it had no figs. "That will be a blessed day for the church when believers test their experience by its conformity to the *principles of Christianity*, and its consequent usefulness among men, and no longer by something undefinable, or by a happy feeling. The supreme sat-

isfaction of our Lord seemed to arise from this fact: "I have finished the work which thou gavest me to do." Let him be the model for every believer, and there will be less room for doubt respecting reconciliation with God.—*Evangelical Messenger*.

## LUTHER'S PRAYER FOR MELANCTHON.

—On a certain occasion a message was sent to Luther to inform him that Melancthon lay dying. He at once hastened to his sick bed, and found him presenting the usual premonitory symptoms of death. He mournfully bent over him, and sobbing, gave utterance to a sorrowful exclamation. It roused Melancthon from his stupor. He looked in the face of Luther and said: "O Luther! is this you? Why don't you let me depart in peace?" "We can't spare you yet Philip," was the reply; and turning round, he threw himself upon his knees, and wrestled with God for his recovery, for upwards of an hour. He went from his knees to the bed and took his friend by the hand. Again he said, "Dear Luther, why don't you let me depart in peace?" "No, no, Philip! we can't spare you yet," was the reply. He then ordered some soup; and, when pressed to take it, Melancthon declined, again saying, "Dear Luther, will you not let me go home and be at rest?" "We cannot spare you yet, Philip," was the reply. He then added, "Philip, take this soup, or I will excommunicate you." He took the soup. He commenced to grow better. He soon regained his wonted health; and labored years afterwards in the cause of the great Reformation; and when Luther returned home, he said to his wife with joy, "God gave me my brother Melancthon back in direct answer to my prayers."

—It is not so much our faith apprehending, as Christ Himself, and God's mercy apprehended in Christ, that is the cause why God performeth the promise of his covenant unto us.

## THE VALLEY OF SILENCE.

I walk down the Valley of Silence,  
Down the dim, voiceless valley alone;  
And I hear not the fall of a footstep  
Around me,—save God's and my own;  
And the hush of my heart is as holy  
As hovers where angels have flown.

Long ago was I weary of voices,  
Whose music my heart could not win;  
Long ago was I weary of noises,  
Fretted my soul with their din;  
Long ago was I weary of places,  
Where I met but the human and sin.

And still did I pine for the perfect,  
And still found the false with the true,  
I sought 'mid the human for heaven,  
But caught a mere glimpse of the blue;  
And I wept when the earth clouds veiled  
Even that glimpse from my view.

And I toiled on, heart-tired of the human,  
And I moaned 'mid the mazes of men,  
Till I knelt, long ago, at an altar,  
And heard a Voice call me. Since then  
I walk down the Valley of Silence,  
That lies far beyond mortal ken.

Do you ask what I found in the valley?  
'Tis my trysting place with the Divine.  
When I fell at the feet of the Holy,  
And about me a voice said, "Be mine,"  
There arose from the depths of my spirit,  
An echo: "My heart shall be thine."

Do you ask how I live in the Valley?  
I weep, and I dream, and I pray;  
But my tears are as sweet as the dew drops  
That fall on the roses in May;  
And my prayer, like perfume from a censer  
Ascendeth to God night and day.

In the hush of the Valley of Silence,  
I dream all the songs that I sing;  
And the music floats down the dim Valley,  
Till each finds a word for a wing,  
That to men, like the doves of the deluge,  
The message of peace they may bring

But far out on the deep there are billows,  
That never will break on the beach;  
And I have heard songs in the silence,  
That never shall float into speech:

And I have had dreams in the Valley,  
Too lofty for language to reach.

And I have had thoughts in the Valley,  
Ah, me! how my spirit was stirred!  
And they wear holy veils on their faces—  
Their footsteps can scarcely be heard;  
They pass through the valley like virgins,  
Too pure for the touch of a word.

Do you ask me the place of the Valley,  
Ye hearts that are harrowed by care?  
It lieth afar, between mountains,  
And God and his angels are there;  
And one is the dark Mount of Sorrow,  
The other, the bright Mount of Prayer.

## CROSS-WEARING.

BY H. BONAR.

I am crucified with Christ—  
With Him nailed to the tree;  
Not the cross, then, do I bear,  
But the cross it beareth me.  
Solemn cross on which I died,  
One with Him, the Crucified.

Shall I drag that blood-stained cross,  
Cross of agony and shame—  
Cross of Him who fought my fight—  
Cross of Him who overcame?  
Shall I deck myself with thee,  
Awful cross of Calvary?

Shall I drag thee through the crowd,  
'Mid the laughter that is there;  
Whirl thee through the giddy waltz,  
Bound upon my neck of hair!  
Awful cross of Calvary,  
Shall I deck myself with thee?

Shall I make that lowly cross  
Minister of woman's pride,  
Drawing eyes to me that should  
Fix upon the Crucified?  
Awful cross of Calvary,  
Shall I deck myself with thee?

Shall I call this glittering gem,  
Made for show and vanity—  
Shall I call this gaud a cross,  
Cross of Him who died for me?  
Shall I deck myself with thee,  
Awful cross of Calvary?



## EDITORIAL.

## NO NEUTRALITY.

In the cause of God there is no neutrality. *He that is not for me, is against me; and he that gathereth not with me, scattereth abroad.* This is not only true of every one of us; but of every thing which we possess. If your property is not used to make men better, it will be used to make men worse. If we lay up for ourselves treasures on earth, it will either go to decay, or thieves will steal it. If you are the Lord's, your property is the Lord's. If you do not use it as the Lord directs, the devil will probably get it. If you succeed in keeping it in your possession, it will be with the loss of grace of infinitely greater value.

"I have sixteen thousand dollars," said a Christian man to a minister, a few years ago, "which I am hesitating whether to put into the school and farm at Chili, or invest again in business." The hesitation was fatal. The money was invested in business, and not only was it lost, but it sunk as much more with it. He was reduced to poverty; and one of the most important branches of the cause of Christ was embarrassed for years.

At a camp-meeting a call was made, in the name of Jesus, for money. The case was a clear one; and the call plainly Providential. One person present—one professing to be fully consecrated to God—who was retired from business, in independent circumstances, made no response. A short time after, on his way to the bank, his pocket was picked of several hundred dollars. He lost his money because he kept it. Had he given it to the cause of God, he would have saved it beyond the possibility of loss.

Will a man rob God? If he will, let him not expect to enjoy long the fruits of his robbery. Stolen property is insecure. It is still more slippery than riches in general. If in real estate, it turns to quicksand and escapes your grasp. If in moveable property, it takes to itself wings and flies

away. Then use your money for God—not stintedly—but with a generous enthusiasm that knows no limit, but your actual ability. Lip-service is cheap at first, but costly in the loss which it eventually entails. If you are a servant of God, then serve Him with your heart, your tongue, your influence, and your property.

## KNOWLEDGE.

Ignorant Christians are unstable Christians. Difficulties overcome them. Adverse providences overwhelm them. They are the easy prey of designing men and are carried about by *every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.*—Eph. iv, 14. They fall in with every new excitement that comes along. Through the influence of one preacher, they will profess holiness—through the influence of another, they will join the Masons. You never can tell where to find them.

Ignorant Christians are weak Christians. The influence which they exert is small. "Knowledge is power." He who evidently understands the matter in hand best, will be listened to with attention. To have others submit to your guidance, they must feel confident that you know where you are going. Stability is necessary in order to prevail with God. St. James adds the proviso: *But let him ask in faith nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord.*—Jas. i, 6, 7.

By ignorant Christians, we mean those who have but little knowledge of the things of God. A man may be highly educated in the common acceptation of the term, and yet have no knowledge of the Bible, and no correct idea of what constitutes a Christian. He may be almost as ignorant of the way of salvation as a heathen. And, on the other hand, he may have been to school but a few days, and yet be thoroughly versed in the science of salvation. The pilot may not understand the theories of navigation like the

captain; but the ship is unhesitatingly assigned to his care, because he knows all the intricacies of the dangerous channel. There may not be a soldier in the army who has not more general intelligence than the guide; but the army follows him without hesitation, because he is familiar with the ground of which they know nothing. John Bunyan was an illiterate tinker; but the greatest scholars of the world sit at his feet and learn the way to Heaven.

To obtain saving knowledge, we must STUDY THE SCRIPTURES. There are but few, even among ministers, who make the Bible a study. They read the Bible; but study theology, study their essays or orations. They have probably never got a single new idea from the Bible in their lives. If we would find out what the Bible teaches, we must give time to it. The surface is easily passed over; but to bring out the gold from a deep mine, requires labor. A knowledge of all the books in the world cannot compensate for the want of a knowledge of the Bible. He who understands the Bible best, has the best knowledge that a human being can possess. Other works are of value as they help us to a right understanding of the Bible.

But no amount of critical study of the Bible can give us the true knowledge of things divine. This is to be obtained only by experience. He who feels the joy of pardon KNOWS that Christ has power upon earth to forgive sins. It is no longer theory. It is in THE BOOK—that is proof that it is true;—it is in his heart—that is a demonstration to himself that cavilers can never gainsay. He is in doubt no longer. He has the witness in himself.

So he who feels that the blood of Jesus Christ cleanses him from all sin, has the doctrine of holiness so rooted in his mind that it cannot be disturbed. It is said that the first steamship that crossed the ocean brought to America a learned treatise, by a European scientist, showing the impossibility of navigating the ocean by steam! One fact is stronger than a

thousand arguments which contradict the fact. So if you are saved from sin you know it. If you have been cleansed from unholy appetites, from pride, from the love of the world, from all envious and unkind feelings, you know, as no Doctor of Divinity can know, without the experience, that holiness is the birth-right of the child of God.

#### “BLIND HENRY.”

This devoted servant of God—known personally to many of the pilgrims from his extensive labors, especially at camp-meetings, and to more by his books, has recently been called to his reward. We have no particulars of his death; but all through the latter years of his life his testimony was clear and distinct to his enjoyment of full salvation.

George W. Henry was born in Massachusetts, in 1801. He was a man of great enterprise, engaged extensively in building canals and railroads, and met with great vicissitudes of fortune. Several times he was rich, and then again was reduced to poverty. Suddenly struck blind, he was convicted of sin, and after a severe struggle, yielded to Christ; and ever after was a humble, devoted Christian.

In 1844, he experienced the blessing of entire sanctification. Soon after, he was licensed to exhort, and then to preach. From this time (to the close of life) he lived a consistent witness of the power of Christ to save to the uttermost. His sermons were original, deeply spiritual; and wherever he preached, he was listened to with marked attention. He did a great deal of good—many were converted to God, and many sanctified, under his labors.

He preached a great deal at the poor-houses, and many of the inmates, through his efforts were brought to Christ.

As an author, he was clear in his statements, and fruitful in illustrations. His more considerable works are his *Life*, entitled: “*Travels in Egypt, Twilight and Beulah*,” “*Wedlock and Padlock*,” and “*Shouting in all Ages of the Church*,” His books have the charm of originality.

## CONFERENCES.

We have, up to this time, attended three. They have all been seasons of refreshing from the presence of the Lord.

THE SUSQUEHANNA CONFERENCE was held at Alton, Wayne Co., N. Y. It was characterized by harmony. The business was all done in the best spirit. The preaching services were attended by the blessing of God to the awakening and the salvation of souls.

THE MICHIGAN CONFERENCE was held at Delta, Ohio. This young conference had become so large that a division was necessary. There is still left a large working body. They are aggressive in their movements and pushing on the conquests of the cross. Here also brotherly love prevailed, and the glory of God was revealed.

THE NORTH MICHIGAN CONFERENCE held its first session at St. John's, Mich. It would be hard to find a more self-denying, earnest body of men working for Christ. They do not stop at obstacles. If they have not circuits they make them. If the people do not support them, they go to work and support themselves. Many of them can say with the Apostle, "*Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.*"—Acts xx, 34. There is no trouble in making appointments for such men. They find a field of labor wherever they go. God is with them in great power. They cannot be put down. They have the old Apostolic fire.

♦ ♦ ♦

 CHILI SEMINARY.

Will the friends of this institution send us as soon as possible the money they have subscribed for the wing? We need it at once to pay for what has been done, and thus relieve us from embarrassment. It takes a good many five and ten dollars to make a thousand. We greatly need to finish the building, but cannot do it without money.

## CORRESPONDENCE.

## DYING TESTIMONY.

MISS EMMA E. BLOSS, of Scranton, Pa., died August 12th, 1876. Her life in Christ was short—her works of faith were soon done. Sister Bloss was convicted about six months ago through the labors of her sister Ella, who entered the pearly gates about a year ago, and now they are both singing the songs of the redeemed.

She was the last of her family. But, glory be to God, her works follow her. She had a blessed, sound experience, and labored hard for God. Her last words were: "I have just got my crown," and then her spirit took its everlasting flight from this vale of tears.

She had been suffering with that fatal disease—consumption, which soon brought her labors to an end. She told Mrs. Barden she felt strange, when suddenly a blood vessel broke, and she passed away. Her conversion was sound, and her consecration complete. She was ready to follow Christ through evil as well as good report. Sister Bloss was a milliner by trade, and had a shop of her own—a little property having been left her. When she came to Christ for pardon and salvation, she gave it all up, as she could not live religion in that business. Then she went to work for a while by the week, but kept one half day every week to go into the back streets to labor for the salvation of souls. She talked with a woman, who told her (Sister Bloss) that religion was good enough for them that wanted it; but she did not want it. But Sister Bloss had a burden of soul for her, and would not let her go. She talked a little while longer to the woman, who began to tremble, for the Spirit of God was getting hold of her. She finally said, "Why, you talk just like my mother used to before she died. She used to tell me of this same Jesus." The poor woman broke right down. They both knelt to pray. The Lord gave his child great liberty in prayer. Before Sister Bloss got through, the woman began to pray for herself. Oh, how she did beg for mercy!



When Sister Bloss left at eight o'clock that night, she was praising the Lord!

T. A. ARNOLD.

BRO. JAMES CRAIG was born in Hamburg, Erie Co., N. Y., June 12th, 1853, and died in Buffalo, November 25th, 1874. He was converted, March 7th, 1874, at a general quarterly meeting in Buffalo. He had always been exemplary in his life; but as soon as God awakened him, he saw himself a lost sinner, and made his way to Christ and found mercy. He lived his religion up to the time of his death, and died triumphant and went home to join the blood-washed army forever. On his death-bed he wrote:

"Oh, dear sinner, I beseech you as a dying man, to seek Christ at once. Unless you do, you will be eternally exposed to his fearful wrath. Now is the day of salvation! Don't put it off till to-morrow; for we know not what a day may bring forth. Christ has pardoned all my sins, and cleansed my heart from all unholy tempers, and is waiting to do the same for you. I have perfect victory over death, and can say, "O death! where is thy sting? O grave! where is thy victory?"

WM. FELL.

#### LOVE FEAST.

MRS. E. R. MANTZ.—It is about two years ago since the Lord spoke peace to my soul. Oh! that I had sought and found the Saviour sooner! How many years of wasted life might have been spent in his service! I thought, when I was in the world I had pleasure; but that pleasure was of short duration, and was generally followed by sadness and grief; while, on the other hand, I find this religion of the Bible brings a peace and joy that the world knows nothing about. My parents were Episcopalians, and I was brought up in that belief, and used to go through the form of worship as others did, and I mistook this for religion. Oh! what a delusion! I do praise the Lord that my eyes were opened before it was too late. In the Spring of 1874, my husband obtained employment in Rahway, N. J.,

and we went there to reside. In the same office was a Free Methodist brother, who was instrumental in God's hands, in the conversion of my husband, taking him to the extra meetings that were being held in the Free Methodist Church at the time, where he was convicted of sin and of a judgment to come, and obtained pardon through the blood of the Lamb. It was not till about six months after my husband's conversion that I found peace with God. At first I was very much prejudiced against the Free Methodists; for I was naturally proud and a great lover of dress, and it was some time before I was willing to strip myself of my outward adornments and become a plain pilgrim for God; but I praise God I ever found such a people as the Free Methodists. During my religious experience, I have passed through many fiery trials and temptations; but, praise God, his grace was always sufficient for me, and is now. Glory be to his name! To-day "The blood of Jesus Christ, his Son, cleanseth me from all sin." I feel encouraged to press forward. The Lord has been wonderfully helping and blessing me of late, not only in soul, but in body. For the past few years I have been suffering from bodily infirmities, and have been under medical treatment, but seemed to derive but little benefit. At last I concluded to take Jesus as my Physician, and praise be to God, I have not felt so well for many days.

LIEBBIE HOYT.—I love the Lord to-day with all my heart; and am in complete consecration to God to do all for him. I find in him a satisfying portion. He has enabled me to lay aside all the weights, and I feel free. Bless his name forever! I thank the Lord for THE EARNEST CHRISTIAN; for through its teachings, I have found the way to holiness—that perfect love which casts out all fear. Praise the Lord that the blood of Jesus is able not only to blot out our transgressions, but to cleanse from all unclean sin. Oh! it pays to be an earnest Christian. Praise the Lord!