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PREACHING.

BY B. T. ROBERTS.

Preaching is God's appointed method for the salvation of men. *It has pleased God by the foolishness of preaching to save them that believe.*—1 Cor. i, 21. Much may be done for the dissemination of religious truth by the press; but comparatively few will read the clearest statements of the doctrines of the Gospel, unless they are first awakened by the living preacher. *How shall they hear without a preacher?*—Rom. x, 15.

The Bible recognizes two kinds of ministers—the Lord's and Satan's. *For such are false Apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness.*—2 Cor. xi, 13-15.

This passage shows that Satan has his preachers, who operate under the guise of Christian ministers. The false charity of the day insists that we shall receive all who are regularly appointed preachers by the church; especially if they are courteous in their manners and good speakers. But the Bible says we are to try them. *Thou hast tried them which say they are apos-*

les, and are not, and hast found them liars.—Rev. ii, 2.

This church was fallen, but its discrimination of preachers was among the good things left. *By their fruits ye shall know them.*—Mat. vii, 20.

1. God's ministers are called of God to preach. It is not enough that they have, in their own estimation, and that of their friends, ability for the work. They do not enter upon it as a profession to gain a livelihood. They do not, even in their hearts, say: "Put me, I pray thee, into one of the priest's offices, that I may eat a piece of bread;" but their cry is, *Woe is unto me, if I preach not the Gospel.*—1 Cor. ix, 16. *And no man taketh this honor unto himself, but he that is called of God, as was Aaron.*—Heb. v, 4. But Aaron was called directly by God. So are all of God's ministers. They hear his voice in the depths of their souls impelling them to this work. Some seem to think they are called of God to preach because they fail in everything else. This is a great mistake. Failure in business is no proof of a divine call to preach. There must be the inward conviction, the necessity laid upon the soul.

2. God qualifies them to preach. They are supernaturally endowed. They may have learning, or they may

be without it. *Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them that they had been with Jesus.*—Acts iv, 13.

Some of the most successful ministers of the Gospel have been uneducated men. Bunyan was an illiterate tinker. But he was a powerful preacher in his day; and his words are still stirring the Christian world. Benjamin Abbott was an uneducated man; but under his ministry, strong men fell to the ground in the agony of a deep repentance.

President Finney says: "It is common for people to talk loudly about an educated ministry. God forbid that I should say a word against an educated ministry. But do not let education be such, that when young men come out, after spending six, eight, or ten years in study, they are not worth half as much as they were before they went. I have known young men come out after what they call a 'thorough course,' who were not fit to take charge of a prayer meeting."

3. They have a sound and deep religious experience. *He that hath my word let him speak my word faithfully.* He must have God's word within him. Paul says, *When it pleased God to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood.*—Gal i, 16.

Here was first a revelation of Jesus to the soul. This is indispensable. He who would preach Christ must have Christ formed within. He who offers pardon to others must himself be free from condemnation. But he must not

only have the graces, but also the gifts of the Holy Spirit. The Apostles knew Christ as their Saviour, but his command to them was: *Tarry ye in the city of Jerusalem, until ye be endued with power from on high.*—Luke xxiv, 49. This did not come by study, but by prayer. It was not obtained from books, but from above. It was not only a baptism that delivered them from all selfishness and from all sin; but it gave them a wisdom and boldness in their utterances that all their adversaries could not successfully oppose.

4. They have especially the gift of utterance. Their hearts being filled with love to God and man, it is easy for them to speak of the things of God. "Out of the abundance of the heart the mouth speaketh." It is not necessary for them to write their sermons. They speak for God as did prophets and apostles.

God said to Moses, "*Go and gather the elders of Israel together, and say unto them.*"—Ex. iii, 16. *And Aaron spake all the words which the Lord had spoken unto Moses.*"—Ex. iv, 30. "*And Samuel spake unto all the house of Israel.*"—1 Sam. vii, 3. *Ezra read the law.*—Neh. viii, 2.

Isaiah was commanded to "*Cry aloud, spare not, lift up thy voice like a trumpet.*"—Isa. viii, 1. To Jeremiah God said, "*Whatsoever I command thee, thou shalt speak.*"—Jer. i, vii.

To Ezekiel was given this charge by the Most High. "*And thou shalt speak my words unto them, whether they will hear or whether they will forbear.*" John the Baptist preached, and was *the voice of one crying in the wilderness.* Christ opened his mouth and *taught the people.*—Mat. v, 2.

The disciples were commanded to "go to the lost sheep of the house of Israel. And as ye go, preach, saying"—not reading.—Mat. x, 7. On the day of Pentecost, when the people were in doubt saying one to another, what meaneth this? "Peter standing up with the eleven lifted up his voice and said, hearken to my words."

The true object of preaching is to persuade men to right action. This can best be secured by preaching the Gospel, and not by reading sermons. Not only must the understanding be convinced, but the will persuaded.

More of the Spirit's influence will be secured by preaching, than by reading. You will be more apt to depend upon it, and to expect it. Finney says, "It is impossible for a man who writes his sermons to arrange his matter and turn, and choose his thoughts so as to produce the same effect as when he addresses the people directly, and makes them feel that he means *them*. Writing sermons had its origin in times of political difficulty. The practice was unknown in the Apostles' days. No doubt written sermons have done a great deal of good; but they can never give to the Gospel its great power."

5. They speak the words of God. God's messenger cannot choose what he would say, or say what he would choose. He has no new truths to present. His weapons are as old as the Apostles' times. His subjects have never varied, from the day when the Holy Spirit visibly descended on the first advocates of the Gospel, in tongues of fire. It is his province to develope the connection between this world and the next—to watch over the beginning of a course which will endure for-

ever, and to trace the broad shadows cast from imperishable realities on the shifting scenery of earth. "He has a mine of inexhaustible wealth to explore. He is a man of one book." All his studies tend to its elucidation. *He must preach the word.* This must be the burden of his message. Human assertions, have no right in the pulpit. God's ministers tell us what God says. This is what we need to know. They show us the blessedness of obedience, and the fearful consequences of disobedience.

6. They speak God's word faithfully. Sins have their day; sometimes one sin is in fashion and sometimes another. God's ministers do not fear to attack fashionable sins; the more they are in vogue the more do they call attention to their enormity. Hence, they are not popular. The honest will approve their course. But hypocrites and formalists will find fault with their fidelity. Satan's ministers expend their strength in denouncing unfashionable sins. While slavery was in power they held their tongues, or apologized for its enormities. Now that it is dead they freely denounce it. Covetousness, worldly conformity, and an easy-going religion that acknowledges Christ in the church, but ignores him in the lodge, maintain their ground as the great impediments in the way of the spread of the Gospel in its purity; but Satan's ministers are silent respecting them.

7. They speak God's word in love. To warn men of their danger in the spirit of love, is one thing—to denounce them in a spirit of bitterness and with provoking words, is quite another. Satan is the great accuser of the brethren, and of course his ministers are able to

do this work to perfection. The ministers of God, while they show the professed children of God their sins fearlessly, do it in a tender spirit, and urge them to the remedy. With the faithful Paul they say, *For many walk of whom I have told you often, and now tell you even weeping that they are the enemies of the cross of Christ.*

—My brother writeth to me of your heaviness, and of temptations that press you sore. I am content it be so. You bear about with you the marks of the Lord Jesus: so was it with our Lord's Apostle, when he was to come, with the Gospel, to Macedonia (2 Cor. vii, 5), his flesh had no rest, he was troubled on every side, and knew not what side to turn him unto; without were fightings, and within were fears. In the great work of our redemption, your lovely, beautiful, and glorious Friend and well-beloved Jesus, was brought to tears and strong cries, so as his face was wet with tears and blood, arising from a holy fear, and the weight of the curse. Take a drink of the Son of God's cup, and love it the better that he drank of it before you. There is no poison in it. I wonder many times that ever a child of God should have a sad heart, considering what their Lord is preparing for them.—*Rutherford.*

BODIES OF DIVINITY.—We hear a great deal about *bodies of divinity*. There never was but one, and that is the Lord Jesus Christ. He is the true Body of Divinity, and when we try to teach divinity we fall immeasurably short of the delicacy of his touch. We mar and blunder in the delivery of his truth, for never man spake as Christ did.

—In evangelical righteousness one duty cannot be exchanged for another, and three virtues will not make amends for one remaining vice.—*Jeremy Taylor, A. D. 1623.*

THE POST OF HONOR.

Why is it that so many professed Christians "feel above," as the phrase goes, undertaking various labors in the service of the Church? Some are unwilling to take part in the Sabbath-school, strangely forgetting that the blessed Redeemer was a teacher, that he taught every day, and that little children were the peculiar objects of his affectionate care. Some hold it to be a piece of condescension to join in the psalmody, and sing with their brethren the praises of Jehovah, just as if it were a dishonor for a poor dying worm to do what the angels of God are doing in heaven every hour! Some, too, will not consent to be distributors of Bibles or tracts among the dwellings of the poor, not remembering that their Master "went about doing good,"—that he was himself a missionary. Others seem to regard a prayer-meeting as a place of humiliation; and so it ought to be in one sense, but not in the sense that they understand it. They consider the social prayer circle rather questionable in point of "gentility," and, on the whole, better suited for the humble, the obscure, the weak-minded, or the illiterate.

Have such never learned that the true post of honor is the post of usefulness? No place is so honorable as the *place of duty*. Let him who would be the first, be the first in every enterprise of good. Let him who would be accounted worthy of "double honor," aspire to *serve well*. Away with the idea that there is anything *menial* in serving God and in saving men! The laborer here is a "co-worker" with the Lord of glory; for Christ himself came not to be ministered unto, but to minister to the wants and woes of others. Every place of usefulness is honorable. "A seat in the Sabbath-school is higher than a seat in the Senate," once remarked an eminent Christian statesman. The pulpit is higher than a monarch's throne to him who enters it as the faithful ambassador of Christ.

MAKING THE CHURCH
NOTHING.

The very idea of Christian consecration implies personal separation. It is difficult to conceive how there can be a true personal relationship to the spiritual family on earth without it. "Come out from among them and be ye separate, saith the Lord." "He that is not with me is against me." And the very idea of a church as Christ's visible representative in the world involves organization and congregation for the solemn worship of God. To this end there should be identification with some body of true believers. Such are not made Christians by being, in this sense, in the church; that is the error we have just exposed; but they are in the church *because* they are Christians, and are willing to share, if need be, the offence of the cross.

We take it that every man who desires his influence to be aggressive will identify himself with some organization, whether the force to be exercised be physical, mental or moral. We owe it to Christ, and we owe it to ourselves. It does not answer to say we are Christians at home; unless it can be shown that duty ends with the home. Nor does it do to say there are those outside all visible organizations who are fruit-bearing Christians. A modern thinker has said: "A cherry-tree may be a good cherry-tree in the public highway. But the boar out of the woods will whet his tusks upon its trunk; and the boys will beat down its half-ripened fruit with clubs and stones, and as its broken and battered branches sway helplessly in the wind, every passer-by utters the conviction that it would be better for the tree and all for whom good cherries are intended, if it were over the fence and within the enclosure." There are thousands of good men who answer to this cherry-tree. Their hearts are with the people of God, but they are on the world's side of the fence. There may be rare exceptions; but we have never yet

met one of these unchurched, pious people (and as a class they are of a noble type) who could explain his anomalous position or satisfy the demands of his own reason. Some contend that they can be as good out of the church as in it. The sufficient answer is, that never having tried, they do not know it to be so; while the experience of thousands who have tried, is against them.

Others tell us they are better than those in the church. It may be they are; but they forget that they are not to be their judges, and that is the very position of high Phariseism: "I am holier than thou!" Others still, more abstract in their reasonings, tell us they have a right to stand aloof if they so choose. Let us see if they have. Admit the right to one, and inevitably you admit it to all. If one may exercise it, so may all. And if all should do so, then is there an end of visible organization, and Christ would have neither name nor place among the identifiable things of the world. And it comes to this sharp point: Every friend of Christ who is unchurched is a revolutionist, and, however unwittingly, sets an example which makes the church nothing. Alas! for the error of those who make the church nothing!

The mean between extremes carries truth and consistent example. The Master gave a striking illustration of the relations when he said: "I am the door: by me if any man enter in he shall be saved, and shall go in and out and find pasture." The native element and structural material of the church is in the "world." The analogue of a sheep-fold is most apt. Salvation is of Christ and not of the church. But the church is the shepherd's fold. It is a folly to neglect this advantage of protection and comfort. We may possibly do without the fold and friendly aid of the Shepherd's crook, but it is a risk. Our adversary, the devil, as a roaring lion goeth about. The floods of this world's temptations pour down their torrents, and foot-falls and snares are in the mountain thickets. A

friendly crook and a cheery voice are something in the struggle. We are saved by faith, and not by creeds—by Christ, and not by the church—by a holy life, and not by ordinances; but he who thinks that creeds, and churches, and ordinances can be lightly esteemed, will find by an experience, for which he will dearly pay, that while his sufficiency is of God, nevertheless he will reach the mount of Heaven by pressing the rounds of the ladder furnished by the "communion of saints" and the means of grace.—*Methodist Protestant.*

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EARNEST CHRISTIANS.—An excuse is made by many Christians. They say they have not the talents for addressing the impenitent and conversing with them on the subject of religion. But are the simple truths of the Gospel so dark that only the learned can understand them? Are these words; "He that believeth shall be saved, but he that believeth not shall be damned"—so obscure that we cannot properly impress them upon others? Is not the road to perdition so plainly described in the Bible that we can raise a warning voice to the throngs who travel it? Are the happiness of the righteous and the perdition of the wicked so clearly described, and can we see our friends around us crowding their way to death, with our lips closed in perpetual silence? The truth is, our faith in eternal realities is weak, and our sense of duty faint, while we thus neglect the salvation of our fellow beings. Let us awake to our duty, and while we have a tongue or pen, devote them to the service of the Most High, not in our strength, but with strong faith and confidence in Him.

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 —Time is money. Therefore improve every moment. You are accountable to God for the proper, systematic and best possible use of every moment of time intrusted to your care by the Omniscient Dispenser of all created things. "Redeeming the time because the days are evil."

BIBLE STUDY.

God's word should not be treated as a reservoir for theological cavilers, but as a fountain of sacred truth, to tell us what we are, whither we are tending, and what we must do and be, in order to win a crown at last. We should study that word with becoming reverence; not to manufacture theology out of it, but to learn the revealed mind of Deity. We should not treat the Bible as a theological plaything, to help in theological games. It has been well said by Dean Alford:—

In the study of the Bible the first requisite is *faith*. Trust this Book. Do not be ever trembling for it, still less caviling at it. In it is found the blessed presence of Him whom, if you are a Christian, your soul loves above all things. He who is ever sitting at the feet of Jesus, and learning, will be listening more to his blessed words than to idle voices that float around.

The next requisite is *intelligence*. "Be not unwise, but understanding what the will of the Lord is." The Greek language possesses great capacities for expressing minute differences and fathoming profound depths of thought.

Another requisite is *honesty*—a straightforward, candid spirit. Handle not the word of God deceitfully. Every fact is God's fact sent to thee for thy good. Fear it not, face it, give it its due influence. It may seem unwelcome at first—a visitor whose speech jars on thy snug system of cherished home thoughts; but, depend upon it, thou wilt entertain an angel unawares.

The last requisite I name is *charity*. Oh, my brothers! we all speak and write too many hard and bitter words. We try to break, not mend, the bruised reed. While we strive to be strong in faith, let us not despise the faith of the weakest; for there will come a day to all of us, when in the giving way of the powers of nature, and in the pouring in of the great water floods, we shall grasp at something which may hold us up

and carry us over. And then, not how much we have searched out and known, not how much we have disputed and prevailed, will help us, but how much we have lived on Christ, and imbibed his spirit.

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RESTITUTION.—You have defrauded your neighbor. You have done him an injury, not accidentally, but on purpose. You have sought your own profit by inflicting a loss upon him. You have taken what does not belong to you, but to him. You must then proceed to make restitution. Go at once. Go to-day, if you can. State the facts frankly and honestly. Acknowledge your wrong-doing, and repair the harm as fully as you can. When, however, you have made up your mind to the struggle, you will probably find it easier than you expect. But whatever you do, don't keep this burden upon your conscience. It will stand between you and God. It is an obstacle which you cannot get over. You may forget that it is there; but there it is; and you are on one side, and Almighty God on the other.—*Dean Howson.*

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—Out of the heart—not out of the brain—are the best issues of life, and many a one who has not been able to find God, or to construct any satisfactory doctrine concerning him, through speculations of the intellect, has found him by the path of that old beatitude, "Blessed are the pure in heart, for they shall see God,"—have seen him not as a visible being standing before their outward eyes, nor comprehended him, perhaps, as an infinite person by their intellectual faculty, but found in the inner consciousness of their hearts, through the vitalizing impulses of that energy of goodness which is the fulfillment of every law of duty.

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—A house uninhabited soon comes to ruin, and a soul uninhabited by the Holy Spirit of God verges faster and faster to destruction.

"HIM WILL MY FATHER HONOR."

BY T. P. JARNAGAN.

Our blessed Saviour, after telling his disciples that "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal," said: "If any man serve me, let him follow me: and where I am, there shall also my servant be: if any man serve me, him will my Father honor.—Jno. xii, 25, 26. From this we draw the following:

I. *If any man serve me, let him follow me.* If any man take upon himself the solemn vow of being Christ's servant, Jesus would say, "Let him follow me." In other words: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." That is:

1st. Let him not expect better treatment in this unfriendly world than I received. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." Jesus would not deceive us by trying to make the way to Heaven appear easier than it really is; but tells us faithfully and lovingly that "whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it."

And again: "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me."—Mat. x, 37, 38. The terms of Christ's favor have not changed. If any man count his life dear unto himself, he is not worthy of Christ. Thousands in the past have found the way to Heaven paved with persecutions and martyr stakes; and since "they loved not their lives unto the death" and "have not defiled their garments," they shall walk in white; for they are worthy. Those who shun

the reproach or persecution consequent on bearing the cross, are not worthy of Jesus. The Apostles rejoiced "that they were counted worthy to suffer shame for his name." And we are only "heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." He that is not willing, yea glad to suffer with Christ and take up his cross daily and follow him, no matter how hard it may seem, is not worthy of the Lord.

"To one who is reared in splendor,
The cross is a heavy load;
And the feet that are soft and tender,
Will shrink from the thorny road.
But the chains of the soul must be riven,
And wealth must be as dross;
For the only way to Heaven,
Is the royal way of the Cross."

One who shrinks from duty or shirks it and tries to climb up some other way, is not worthy of the Lord, and can have no confidence in him, and no foundation for faith. Obedience alone begets confidence. "Hereby do we know that we know him if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby do we know that we are in him."

2d. Let him walk in the light as I am in the light. Not walk in his own light, the light of others, nor the counsel of the world; but let him follow me. We infer from this that he will walk in obedience to Christ's revealed truth, conforming himself to the whole image of God in Christ Jesus as far as he can learn his will from his revealed Word and the teachings of the Spirit. The natural result will be as the beloved disciple John has said: "He that hath this hope in him, purifieth himself even as he is pure." Walking thus with Christ here, we have his precious promise following:

II. *And where I am, there shall also my servant be.* When walking in all the light—being full of faith and of the Holy Ghost, the blessed Comforter, whom the Father gives to all servants

of Christ—the soul will rest without a fear on this promise; for Christ has so willed, or prayed the Father, that those whom he (the Father) gives him, may be with him where he is.—Jno. xvii, 24. This prayer, God will never deny. For, says Christ:

III. *If any man serve me, him will my Father honor.* The servants of Christ will receive the greatest honor that is possible for any being in the universe of God to receive. God loves his own Son and accepts all who come unto him by Jesus Christ as joint heirs with him—as sons and daughters. They shall be with Christ where he is. Who, at his appearing, shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." "He that overcometh shall inherit all things; and I will be his God and he shall be my son." He shall be an inhabitant of "that great city, the holy Jerusalem," which John saw "descending out of heaven from God, having the glory of God," of which he gives a further account in Rev. xxi, 11-21. Afterwards he continues to say: "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they that are written in the

Lamb's book of life." Seeing that nothing shall enter into this city "that defileth, neither whatsoever worketh abomination, or maketh a lie: but they that are written in the Lamb's book of life," how careful we should be to seek and obtain that "holiness, without which no man shall see the Lord!" "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things (verses 5-9) ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."—2 Pet. i, 10, 11.

We may consistently and profitably consider further the conditions upon which God accepts our service, and in meeting which he will reward us in this life. We have the assurance of Christ's words: "If any man serve me, him will my Father honor." But it is on condition that we serve Jesus—"if any man serve me." God accepts us only through his Son, and will reward us only as we serve Christ. If our works are wrought in Christ (by our first being washed and cleansed in his precious blood) they will be acceptable to God, and he will honor us. But what we do, must be done for Jesus' sake. Anything done for Jesus' sake from a heart burning with love, is precious in the sight of God. But if we act from any other motive, we shall receive no reward from God. The case of the widow's mite (Luke xxi, 1-4) illustrates this in giving, while Paul enumerates many things we might do without this pure love, even bestow all our goods to feed the poor, and give our bodies to be burned, and it would profit us nothing.—1 Cor. xiii. People generally get what they seek. We must seek "the honor that cometh from God only," if we would have it. If we seek honor from any other source, we are not genuine servants of Christ—we shall have our reward, and oh! how fearful that reward may be! Paul said: "If I yet pleased man, I should not be the servant of Christ." If we

seek the honor of the world or the applause of men, we shall receive only the honor of men—we shall receive no honor from God. We cannot even have Christ for our Saviour; we cannot have faith in God! We must leave off seeking honor from every other source but "from God only," if we would be the servants of Christ. We must be—

"Dead to the world and its applause,
To all the customs, fashions, laws,
Of those who hate the humbling cross.
So dead that no desire will rise,
To appear good, or great, or wise,
In any but my Saviour's eyes."

The Pharisees were religionists; but they sought honor of men and of one another; and we read all through the Gospels how Jesus denounced them; and on one occasion said: "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God. O foolish men, to love the praise of men more than the praise of God; and to value more highly seats in the synagogue, than a seat at God's right hand! But this shows how deceptive and delusive it is to seek or even receive the honor of men. O! that God would awaken us to a right understanding! "Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited."

We see this truth literally fulfilled in the Pharisees, and it has the same bearing to-day. Just as sure as we turn aside to please men or receive honor one of another, no matter how free we may have been in our souls in the past, we shall most assuredly dry

up; and shall not see when good cometh! It will utterly unfit us for usefulness. O! that God would save his dear children from this snare!

On the other hand, God says: "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought (or restraint), neither shall cease from yielding fruit."

Dear reader, which are you seeking—the honor of the world, of your brethren and sisters, or the honor that cometh from God only?

—Those Christians who will do all that they think lawful, and will do no more than what they suppose necessary, are as much of a Christian as a sponge is of a plant, and a mushroom of a shrub; they may be as sensible as an oyster and discourse at the rate of a child, but are greatly short of the Righteousness Evangelical. Christians are men who are watchful of their very eyes, temperate in their tongue, of a mortified body, and a humble spirit, pure in their intentions, masters of their passions. Men who, when they are injured, return honorable words: when they are lessened in their estate, increase in their charity; when they are abused, they yet are courteous, and give entreaties; when they are hated, they pay love;—men that are dull in contentions, and quick in loving-kindness. True Christians are such as are crucified with Christ, and dead unto all sin; and finally place their whole love on God, and for his sake, upon all mankind.—*Jeremy Taylor*, A. D. 1673.

—"Let him that stole steal no more." That is well; but that is not well enough; for he must, if he can, make restitution of what he stole, or he shall never be pardoned.

CHRISTIAN ATTIRE.

"Be not conformed to this world," is as plain a precept as, "Thou shalt not kill." The world has its forms, its modes, its fashions. If conformed to the world we are shaped, modeled, and fashioned into the likeness of the world. This is sin: for the "whole world lieth in the wicked one." This forbidden conformity is not a mere inward sympathy and fellowship with, but an outward and visible imitation of, and participation in the customs, fashions, follies, and fooleries of this age, leading to that "friendship of the world," which "is enmity with God."

The leaders of this world's fashions in Paris, that sink of luxury and profligacy, in the interest of the manufacturers and sellers of purple and fine linen, without reference to the glory of God or the good of men, proceed to invent certain styles of dress which must combine the following several characteristics: First, they must differ from the last year's fashions, so that fashionable people will feel obliged to buy new clothes, whether the old ones are worn out or not, and whether or not they are able to pay for the new. They must require the largest possible amount of cloth, stitching, trimming, and adorning. Third, the more frail and delicate the fabric the better, as that will prevent their wearing too long, and so help the business of Vanity Fair. Fourth, there must be, if possible, some striking ingenuity of torture, or exposure, or deformity involved in the fashion, such as the feet pinched out of shape, as in China; waists laced out of proportion, as in America; lungs compressed, vital organs displaced, spines weakened, extremities chilled, shoulders bared, hair destroyed, muscles enfeebled, exercise impeded, vitality impaired, usefulness prevented, idleness fostered, evil passions excited, disease induced; and pride, misery, discontent, death, and damnation brought upon thousands of souls.

When all these Satanic conditions

are met in a certain style or fashion, then it becomes elegant, lovely, and bewitching, and is sure to have a great run. And then "everybody that is anybody" must straightway lay aside all their comfortable and useful clothing and load themselves with all their coveted tawdriness, even though to do it God must be robbed of his offerings and the poor of their alms,—even if time, health, peace, comfort, strength, beauty, and virtue are sacrificed to feed the appetite for show and vanity, and enable people to be conformed to a world which is at enmity with God, which is guilty of the rejection of the blood of his Son, and which is doomed to wrath, and reserved unto fire against the day of judgment and perdition of ungodly men. And any person who does not fall into this infernal trap is ostracized, sneered at, and cast out as evil by the gay slaves that wear their gilded fetters, keeping "lock step" with the fashionable world, and traveling steadily down the broad road that leadeth to destruction.

"Be not conformed to this world." There is no tyranny like that of fashion, it touches wealth, health, time and opportunity; it robs at every point in life; it ruins, it destroys. God calls his children to separation from these things. He bids them walk in a higher and holier path; to be followers of him as dear children, and walk in love, as Christ hath loved them.

"Be not conformed to this world." God's poor are destitute of needful raiment, and Christian women are wasting that which might cover and comfort them—heaping in unsightly piles upon their forms, fashioning it into all manner of grotesque shapes at the beck of the dire enchantress who rules her fashionable minions with a most despotic sway.

"Be not conformed to this world!" "Choose ye this day whom ye will serve." Put away pride and vain glory. Earn your clothes, wear them out, and let the surplus that fashion's butterflies would waste, go to clothe the poor and

bless the needy. Let the beauty of a divine simplicity shine in all your life. Let your foot be on the neck of pride, and fashion, and folly, and display. Let your adorning not be that of outward adorning of plaiting the hair and wearing of gold, and of putting on of apparel. Let a higher beauty beam in your countenance,—the beauty of holiness," the ornament of a meek and quiet spirit, which is in the sight of God of great price."—1 Pet. iii. 4; 1 Tim. ii. 9, 10.—*Common People.*

—For myself, I am as well as Christ's presence can be; for by him I am master and king of all my crosses. I am above the prison, and the lash of men's tongues; Christ triumpheth in me. I have been casten down, and heavy with fears, and hunted with challenges. I was swimming in the depths, but Christ had his hand under my chin all the time, and took good heed that I should not lose breath; and now I have gotten my feet again, and there are love-feasts of joy, and spring-tides of consolation betwixt Christ and me. We agree well; I have court with him; I am still welcome to his house. Oh! my short arms cannot fathom his love! I beseech you—I charge you—to help me to praise. Ye have a prisoner's prayers, therefore forget me not. I desire Sibylla to remember me dearly to all in that parish who know Christ, as if I had named them. Grace—grace be with you all.—*Rutherford.*

—Evangelical righteousness is a holy conversation, a God-like life, an universal obedience, a keeping nothing back from God, a sanctification of the whole man: and it keeps not the body only, but the soul and the spirit unblamable to the coming of the Lord Jesus.—*Jeremy Taylor.*

—Poverty pinches, but not half so hard as vice. The one wounds to heal, the other leaves an ulcer.

ADVICE TO THOSE PROFESS- ING HOLINESS.

Beware of sins of omission; lose no opportunity of doing good of any kind. Be zealous of good works; willingly omit no good work, either of piety or mercy. Do all the good you possibly can, both to the bodies and souls of men. Particularly, "Thou shalt in any wise reprove thy neighbor, and not suffer sin upon him." Be active, give no place to indolence or sloth; give no occasion to say, "ye are idle, ye are idle." Many will say so still, but let your whole spirit and behavior refute the slander. Be always employed; lose no shred of time; gather up the fragments that nothing be lost, "and whatsoever thy hand findeth to do, do it with thy might."

Be "slow to speak" and wary in speaking. "In a multitude of words there wanteth not sin." Do not talk much nor long at a time; few can converse profitably above an hour. Keep at the utmost distance from pious chit-chat, from religious gossiping.

Be patterns to all of denying yourselves and taking up your cross daily. Let them see that you make no account of any pleasure which does not bring you nearer to God, nor regard any pain which does; that you simply aim at pleasing him, whether by doing or suffering; that the constant language of your heart, with regard to pleasure or pain, honor or dishonor, riches or poverty—

All's alike to me, so I,
In my Lord may live and die.

Beware of schism, of making a rent in the church of Christ. That inward division, the members ceasing to have a reciprocal love one for another (1 Cor. xii, 25), is the very root of all contention, and every outward separation. Beware of everything tending thereto. Beware of a dividing spirit; shun whatever has the least aspect that way. Therefore, say not, "I am of Paul or of Apollos," the very thing which occasioned the schism at Corinth. Say

not, "This is my preacher; the best preacher in England; give us him and take all the rest." All this tends to breed or foment division, to disunite those whom God hath joined. Do not despise or run down any preacher; do not exalt any one above the rest, lest you hurt both him and the cause of God. On the other hand, do not bear hard upon any by reason of any incoherency or inaccuracy of expression; no, nor for some mistakes, were they really such.

Likewise, if you would avoid schism, observe every rule of the society; never omit meeting your class; never absent yourself from any public meeting. These are the very sinews of our society; and whatever weakens, or tends to weaken our regard for these, or our exactness in attending them, strikes at the very root of our community. As one saith: "That part of our economy, the private weekly meetings for prayer, examination, and particular exhortation, has been the greatest means of deepening and confirming every blessing that was received, by the word preached, and of diffusing it to others who could not attend the public ministry; whereas, without this religious connection and intercourse, the most ardent attempts, by some preaching, have proved of no lasting use."—*J. Wesley.*

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—Every true hero grows by patience. People who have always been prosperous are seldom the most worthy, and never in moral excellence the most strong. He who has not been compelled to suffer, has probably not begun to learn how to be magnanimous; as it is only by patience and fortitude that we know what it is to overcome evils, or feel the pleasure of forgiving them.

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—Let no man presume that he can see prospectively into the ways of Providence. His part is to contemplate them in the past, and trust them in the future; but, so trusting, to act always upon motives of human prudence, directed by religious principle.

NECESSITY OF BIBLE KNOWLEDGE.

BY MRS. J. K. PHILLIPS.

"Search the Scriptures, for in them ye think ye have eternal life and they are they which testify of me."—JOHN 1, 29.

This is the command of him "who spoke as one having authority." Its echo comes sounding through the centuries to you, to me, to all mankind. It has been said that "It is not good that the soul be without knowledge." "The knowledge of the holy is understanding." Of the Bereans it was declared that they were more noble than those in Thessalonica, in that "they received the word with all readiness of mind, and searched the Scriptures daily whether these things were so." Timothy is commended because "he knew the Scriptures from a child." David prays, "Open thou mine eyes that I may see wondrous things out of thy law." Of little avail is such a prayer while we persistently neglect to read God's word. The Scriptures, revealing as they do God's will to man, furnish the only chart by which we may safely navigate the sea of life, and reach the haven of eternal rest beyond the shores of time. "The fear of the Lord is the beginning of knowledge, but fools despise wisdom and instruction. In vain may men and women seek to screen themselves from just and merited punishment by a plea of ignorance. Abundant opportunity is afforded to all of knowing what God requires of us. The highway of holiness is so plainly marked out for us in the word of God, "that the wayfaring man, though a fool, shall not err therein." We are responsible not only for the knowledge we possess, but for all we may possess by a just use of the means within our reach. If the opportunities we have of obtaining light and knowledge lie buried amid the debris of a life spent in the service of the flesh and the devil, the fault is our own. We are exalted to the very heavens in point of privilege. How terrible will be our punishment for

neglecting to improve the opportunities within our reach, of obtaining and acting upon a correct knowledge of God's will concerning us. Never in the history of mankind has there been a nation possessing the privileges we possess. It is our centennial year. We have called the nations of the earth to witness our wonderful growth, and to examine our grand achievements in the arts and sciences. We boast of our wealth, of our power on land and sea, of our philanthropy, of our Christianity. I fear it may be said of us as of Israel of old, "My people are destroyed for lack of knowledge. Because thou hast rejected knowledge I also will reject thee." "Israel doth not know, my people doth not consider," is to-day as true of the great mass of professing Christians as when uttered by the prophet. So much are they absorbed by the pursuit of worldly objects and pleasures, that they find no time to obtain the knowledge found only by prayerfully reading God's holy word. How deplorable the fact that many of the professedly pious know comparatively little of the teachings promulgated, and the truths recorded in the Scriptures. They rarely ever look into the Bible, or at most content themselves with hastily reading a chapter now and then. Business or pleasure calls; they cannot find time to take their Bible and enter the closet, and there, bending low in deep humility, seek to know the will of the Master.

We must examine our chart lest we lose sight of some of the old landmarks. Possibly we have gotten out of the way and have need to "stand in the ways, and see, and ask for the old paths, where is the good way, that we may walk therein."

Tell me, you that habitually neglect to read and to meditate upon the word of life, how do you hope to "grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ," since you neglect to feed upon the food prepared by a Father's hand? Does not your soul grow lean?

Here, in God's word, we may obtain that knowledge which shall enable us to escape the pollutions of the world, and avoid making shipwreck of faith. We are exhorted to "pray that the word of God may have free course, run and be glorified, even as it is with us." Can we utter this prayer, and still neglect to search the word for ourselves? It is time that we awake and betake ourselves to earnest effort. Let us search the Scriptures. Let us engrave upon our memory the many "precious promises" found therein. Let us pray that the teachings of God's holy word may dwell in our hearts, and permeate our lives. "The days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst of water, but of hearing of the words of the Lord. And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord and shall not find it." What a dire calamity it would be if all knowledge of God's word, and the benign influences of its teachings were blotted out. May we always be enabled to stand up in defence of a free Bible. Let us read it more ourselves, read it to our children, read it in our families, and encourage all within our influence to become acquainted with its teachings. May our land indeed be a land of Bible light and religious liberty.

We may not deceive ourselves; the arch enemy of mankind is joining hands with the enemies of our free institutions and religious liberty, in determined effort to prevent a spread of Bible truths. It is to be driven from our public schools, and the young are to be prevented from having access to it, the only source of true light, the only fountain of correct knowledge. Priestcraft, infidelity, and the devil are at work, and it behoves the friends of pure morality, of vital godliness, to unite in defeating the sinister plans of these sworn enemies of our race, our country, and our God. May it never be said of this nation as of Israel, "O,

my people, they which lead thee, cause thee to err, and destroy the ways of thy paths, and they that are led of them are destroyed."

May God hasten the time "when the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Amen.

TRUST HIM.—Do not look forward to the changes and chances of this life in fear; rather look to them with a full hope as they arise. God, whose you are, will deliver you out of them. He has kept you hitherto; do you but hold fast to his dear hand, and he will lead you safely through all things; and when you cannot stand, he will bear you in his arms. What need you fear, remembering that you are God's, and that he has said, "All things work together for good to them that love him." Do not look forward to what may happen to-morrow. The same everlasting Father who cares for you to-day, will take care of you to-morrow, and every day. Either he will shield you from suffering, or he will give you unfailing strength to bear it. Be at peace, then; put aside all anxious thoughts and imaginations, and say continually, "The Lord is my strength and my shield; my heart hath trusted in him, and I am helped." He is not only with me, but in me, and I in him. What can a child fear surrounded by such a Father's arms? Be truly a child. Children do not trouble themselves with looking forward; they leave that to others, and are perfectly content so long as they are near their father. Do this, and you will be at rest.

—A course begun with God is sure, in the long run, to prove a triumphant one. There may be failure, difficulty, temptation, sorrow, clouds, and darkness; yet in the end it will be made manifest that he who begins it in the sanctuary will end it in glory. "They that be planted in the house of the Lord shall flourish in the courts of our God."

CHRISTIAN SIMPLICITY.

Christian simplicity relates to promises and acts of grace and favor, and its caution is that all promises be simple, ingenuous, agreeable to the intention of the promiser, truly and effectually expressed, and never going less in the performance than in the promise and words of the expression.

When our blessed Saviour told his disciples that they "should sit upon twelve thrones," they presently thought they had his bond for a kingdom, and dreamed of wealth and honor, power, and a splendid court; and Christ knew they did, but did not disentangle his promise from enfolded and intricate sense, of which his words were naturally capable; but he performed his promise to better purposes than they hoped for; they were precedents in the conduct of souls; princes of God's people. The chief in suffering stood nearest to the cross; had an elder brother's portion in the kingdom of grace; were the founders of churches, and dispensers of the mysteries of the kingdom, and ministers of the spirit of God, and channels of mighty blessings; undermediators in the priesthood of their Lord, and "their names were written in heaven." And this was infinitely better than to groan and walk under a head pressed with a golden crown, and pungent cares, and to eat alone, and to walk in a crowd, and to be vexed with all the public and many of the private evils of the people, which is the sum total of an earthly kingdom. When God promised to the obedient that they should live long in the land which he should give them, he meant it of the land of Canaan, but yet reserved to himself the liberty of taking them quickly from that land and carrying them to a better. He that promises to lend me a staff to walk withal, and instead of that gives me a horse to carry me, hath not broken his promise. nor dealt deceitfully; and this is God's dealing with mankind. He promises more than we could hope for, and when

he hath done that, he gives us more than he hath promised. God hath promised to give to them that fear him, all that they need, food and raiment; but he adds out of the treasures of his mercy, variety of food, and changes of raiment; some to get strength, and some to refresh; something for them that are in health, and something for the sick. And though the skins of bulls, and stags, and foxes, and bears, could have drawn a veil thick enough to hide the apertures of sin and natural shame, and to defend us from heat and cold, yet when he adds the fleeces of sheep and beavers, and the spoils of silk worms, he hath proclaimed that although his promises are the bounds of our certain expectations, yet they are not the limits of his loving kindness; and if he does more than he hath promised, no man can complain that he did otherwise, and did greater things than he said. Thus God does, but therefore, so also must we imitate that example, and transcribing that copy of divine truth, always remember that his "promises are yea and amen," and although God often goes more, he never goes less, and therefore we must never go from our promises unless we be thrust from thence by disability, or let go by leave, or are called up higher by a greater intendment, and increase of kindness.—*J. Taylor.*

—Some of the old worthies had good experience. Job said, "I know that my Redeemer liveth." David sung, "Now I know that the Lord saveth his anointed," and "my head he anointeth; my cup runneth over." Isaiah said, "Behold, God is my salvation, I will trust and not be afraid, for the Lord Jehovah is my strength and my song." Stephen was a man full of faith and the Holy Ghost. Paul gives his "Christ liveth in me," and many others to the same point, all in the present tense, and this is the comfort which I get from the Word of God, that the same grace they had is for me.

EXPERIENCE.

BY ZENAS E. MOON.

THE EARNEST CHRISTIAN has been a welcome visitor to my home for the past seven months. Its contents are so pure and encouraging that I hope that it will continue to stand out as a bright and shining light.

I commenced the use of tobacco at the age of seventeen, and used it almost constantly till after I was twenty-nine. Two or three times I tried, in my own strength, to quit it. A part of the time I both chewed and smoked.

I was converted at the age of twelve and joined the United Brethren Church, but for lack of growth in grace I became discouraged and backslid. At the age of seventeen, I went into the army and there I sought my Saviour. He heard me and preserved me through that fearful struggle. At the age of nineteen, after I came home, I united with the M. E. Church. I lived in a state of justification, and grew in grace a little for two or three years. I thought I was getting along very well till I heard a lecture against the use of tobacco. Then I made up my mind that it was wrong to use it; but I did not quit it then. Also about this time I felt I had a call to preach, and a good way opened for me, but I refused; and then, whenever I would try to pray, the Spirit would say to me, "Tobacco will be the damnation of your soul if you do not quit it." Then I would be troubled very much and would not pray for some time. Then I would try to pray again with the same effect, till, at last, I ceased to pray, going down hill all the while. Yet the prayer of my heart was, "Lord, do not leave me. Still let thy Holy Spirit remain." It is a wonder to me that the good Lord did not take his Holy Spirit from me. But the Lord has always answered my prayers with promptness and almost beyond my faith. O! if we only had

faith as large as a grain of mustard seed we could remove mountains of sin.

I will relate briefly a few facts that some will hardly credit, but I think it is my duty, in honor to God, to give him all the glory. I was troubled with weak eyes and I could find no medicine that would do them any good. I had tried almost every thing, and at last given up almost in despair, when I was led by the Spirit to pray for the Lord Jesus to heal them. I did so one night when I had a little faith for it, and as I prayed, my faith increased and went up after God in a special manner. I felt that the Lord would answer my prayer in some way or another. Then I retired, and upon rising the next morning, I found my eyes strong and well, and they have been so ever since, glory be to his holy name forever! O shame! deceitful heart! We can not ever learn our own hearts. After all this, I, a backslider? Yes, I was a wicked sinner; and my child was given up by all to die. The death rattle was in her throat, and her limbs were cold and clammy, and her eyes were glassy and set. Then, in my anguish, I said, "Lord, restore my child to life and I will return from my evil way and serve thee." In a few moments she closed her eyes and warmth came back to her limbs, and she slept sweetly, and is alive and well this day—a living witness to me that God in his infinite mercy heard my prayer. Then I began to read my Bible, but yet the tempter would say to me, "You have been so wicked that God will not accept you." Then the Spirit would say to me, "God would not have heard your prayers while in sin if he were not willing to accept you." One day, while at work, the Lord said to me by his Spirit, "I have not cast thee off, or I would have left thee alone in thy sins." Then I said, "Lord forgive my sins for Jesus' sake, for I now believe on thy dear son, and I will submit myself to thy holy will." The Lord blessed me then with a joy and peace

I had not known for years. Then I went to a prayer meeting and confessed my sins, and prayed and spoke in public, and the Lord blessed me then. On my way home, I thought about tobacco, and for some days it troubled me, and I saw that I must quit it or be forever lost. About this time I got a letter from my brother (whose testimony is in the September number,) stating that he had been to a Free Methodist meeting, and got religion pure and undefiled, and that he had quit using tobacco, and that the Lord had taken the desire for it away from him. Then I said to myself, if the Lord would do that for him will he not do it for me? Then I prayed to him and put tobacco away at the same time, but he did not take the desire for it from me right away, but he gave me grace to overcome, bless his holy name forever! He has since taken the desire for it away. He is able to destroy sin and also to destroy the appetite for it, and he is able to heal our infirmities both bodily and spiritually. Blessed Jesus, keep me evermore!

KNOW PERFECTLY.—There are some things in spiritual matters that can be perfectly known. Among these, the Apostle Paul says is the fact that "the day of the Lord so cometh as a thief in the night." This he said to some of the ancient Christians, "Ye know perfectly." All knowledge concerning the day of judgment consists in this knowing perfectly that we do not know when it shall come. But that the Lord cometh, we can hold just as firmly as if we knew the day and the hour. To many it seems a matter of great interest to know the hour when the thief comes, but to others it is enough to know that he surely cometh. Even so is it with respect to Christ's coming. The best rule is the Scriptural one, "*Be ye also ready, for in such an hour as ye think not the Son of Man cometh.*"

—Faith is a short way to perfection.

A SINGULAR CASE.

A company of young men in England, were acting "mummers play" during the Christmas holy-days, when one of their number, named George Lukens, was struck down by an unseen hand, and became convulsed from head to foot, his appearance was very distressing, and his language awfully blasphemous, he would roar like a lion, bark like a dog, and sing hunting songs with seven distinct voices. I cannot tell how long his convulsive fits continued, but he had from three to seven a day. This continued for eighteen years, during which time he was a public expense to the parish; keepers were employed to take care of him, they took him to London, tried experiments upon him in the public hospitals, but there was no relief. He used to tell his keepers that he was possessed of seven devils, and that if he had seven ministers, that had faith to pray for him, he should be delivered. After a time the overseers of the parish consulted together and agreed to try the experiment, as it might prove a relief to the poor man and the parish also; accordingly they brought him to Bristol, to the house of a Methodist, living in Redliff Street, near the church, whose name was Waistcote. The men who came with him applied to Mr. Eastbrook, minister of Temple church, the only church of the establishment in the city open to Mr. Wesley.

Mr. Eastbrook was a good man and received the men kindly, and favored their design, he applied to his brethren, (the clergy,) to assist him in the undertaking, but they all refused, alleging that it was presumptuous, and furthermore that it would endanger their reputation. Mr. Eastbrook then applied to six Methodist preachers, and four or five of the official brethren to assist in holding him, while the preachers prayed with him. On Friday of the week, about 11 o'clock, they took George Lukens into the vestry-room of Temple church, and commenced pray-

ing with him. He foamed, blasphemed, tantalized the preachers, saying they had no faith, that he would torment them in hell for their presumption, etc. They continued in prayer about one hour, he raving all the while like a devil. Mr. Eastbrook arose from his knees, and adjured the evil spirit, in the name of the Father, Son and Holy Spirit to come out of the man. Thus he adjured, while the preachers continued in fervent prayer. After some time, he, the epileptic, said in a low, subdued tone, "Master, have you deceived us?" They continued still in prayer, presently he said, "Where shall we go?" Mr. Eastbrook said, "I adjure you in the name of the Father, Son and Holy Ghost, to come out of the man, and return to hell, from whence you came, and torment this man no more." The poor man was delivered, and joined with the preachers in giving thanks to Almighty God. I saw him that same night, at Guinea Street chapel, in his right mind, and so he continued without any symptom of a return of the malady. The Methodist Society supported him by subscription until he was able to support himself. He was a tailor by trade, but did not follow it after he was restored; he carried a basket and peddled small things about the street. A great many knew him, and those who were not disposed to trade would throw pennies into his basket as a donation. In this way he made out to get a comfortable living. The minister of the parish appointed a day of public thanksgiving to Almighty God, for the great deliverance wrought out for George Lukens. I saw the appointment in the newspapers. About three years after this, Mr. Eastbrook died. I heard Henry More preach his funeral sermon in the old room in "Horse-face," the first chapel Mr. Wesley had in Bristol. The words of his text was, "He was a burning and shining light." It is very possible that many will doubt the truth of the case of George Lukens; to such I would say there was a

book written, stating all the particulars of the case as they occurred after he came to Bristol, with the names of all the preachers who prayed with him, and those who held him. I saw the book in England and in America, and I can vouch for the truth of the case as far as I was acquainted with it.—*Peter Vannest.*

SEPT. 1850.—Mr. Wesley, in speaking of Mr. Eastbrook, says he is a pattern to all Bristol, and indeed to all England, having besides his other incessant labors, which were never intermitted, preached in every house in the parish.—Works, vol. 4th page 746.

—The only preaching worth anything in God's account, and which the fire will not burn up, is that which labors to convict and convince the sinner of his sin, to bring him into contrition for it, to convert him from it, to lead him to the blood of the covenant, that his conscience may be purged from its guilt; to the spirit of judgment and burning, that he may be purified from its infection; and then to build him upon this most holy faith, by causing him to pray in the Holy Ghost, and keep him in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. This is the system pursued by the Apostles, and it is that alone which God will own to the conversion of sinners. I speak from the experience of nearly fifty years in the public ministry of the word. This is the most likely mode to produce the active *soul* of divinity, while the *body* is little else than the preacher's creed. Labor to bring sinners to God, should you by it bring yourself to the grave. Avoid paraphrasing a whole book or epistle in a set of discourses; it is tedious, and often produces many sleepers.—*Adam Clarke.*

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

PURITY OF HEART.

"Blessed are the pure in heart for they shall see God."—MATT. v. 8.

This is attainable in this life because it is a subject of special prayer. Our Lord Jesus Christ, before his passion, prays, "Keep them from the evil [or evil one]. Sanctify them through thy truth. Thy word is truth." (John xvii. 5, 17.) This example we are safe in following in our prayers; but this sanctification is through the truth. If we know not the truth with regard to this doctrine, it cannot be the means by which we are sanctified. In verse 21st, Christ gives the reasons for this prayer: "That they all [all believers] may be one. As thou, Father, art in me, and I in thee, that they may be one in us: that the world may believe that thou hast sent me." There will be unity among the members of the church of Christ in the same degree that there is purity of heart among professed Christians. Impurity will always prevent unity among God's people. Would you have unity among yourselves? Then pray that all hearts may be sanctified. This only will produce a complete oneness, and this will produce good results upon the world. Hear David, in Psalms li. 2, 7, 10: "Wash me thoroughly from mine iniquity, and cleanse me from my sins." "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." "Create in me a clean heart, O God, and renew a right spirit within me." David declared on another occasion that the Lord had healed all the diseases of his soul.

Again: in Colossians iv, 12, this is a subject of prayer: "Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God." To "stand perfect and complete" was the state earnestly and constantly labored for in prayer. What is more appropriate than for Christ's servants to fervently pray for each

other, that they may all enjoy this blessed state of completeness in all the will of God? Then why slurs and expressions of contempt and derision from the lips of ministers against "holiness meetings" and special prayer for the sanctification of believers? Hear Paul, in 1 Thess, v, 23: "And the very God of peace sanctify you wholly: and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ." Whatever mystery there may be in the relation of spirit, soul, and body in one person, it is clear that the sanctification of the whole being is prayed for, and that when persons are wholly sanctified, they may be preserved blameless in spirit and soul and body till Christ shall come. Anything to be preserved in a state must be first entirely permeated by that which is to preserve it. So man's whole being must be brought under the influence of the sanctifier,—the power of the Holy Ghost,—the abiding guest,—in order to his preservation in holiness. Without this all-pervading influence he will fail in duty, wander into forbidden paths, and entail blameworthiness on himself. But with this power he will mortify the deeds of the body and walk in newness of life, and have his fruit unto holiness. Hebrews xiii, 20, 21: "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ." Mark xi, 24: "Therefore I say unto you, what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them."

So says the Teacher. This should remove every lingering doubt with regard to the attainability of purity of heart, if there is a desire to have it. A desire for a pure heart does not originate in nature. It is the work of the Holy Ghost. He knows there is provision to meet those longings of the soul;

therefore he awakens them. Then let all such come to the fountain of full salvation, of perfect love, in the full assurance that they shall receive, and that their joy shall be full. For God is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us.—*D. Shuck.*

—Communion with God must ever hold a higher place than service for God, —secret fellowship with God must never be put out of its place by public engagement, even in godly things. There are many who are ready enough to perform showy acts of service apparently for God, who doubtless would find little craving after private communion with him. Let us then remember that if God does not receive the full homage of the heart, it matters not what we may achieve with our hands in the way of outward service, or with our intellects in the way of learning doctrine: our foundation is undoubtedly unsound, and the whole fabric will speedily tumble upon us and bury us in its ruins; and, moreover, the greater the height or the more showy the architecture of the superstructure, the greater will be the crash, the more melancholy will be the desolation. These things are worthy of the serious attention of professing Christians in an age like this of so much outward show, but so very little inward vital power of divine life in the soul; so much preaching and writing, so very little living; so much of the head and hands, but so little of the heart and affections; so much for the eye of man, but so little for the eye of God. Our unceasing cry to God should be for power—power—power—spiritual power: without this, all is thorough vanity.

—Our best rule is to give God the same place in our hearts, that he holds in the universe. We must make him all in all. We should act as if there were no other beings in the universe but God and ourselves.

THE UNSTABLE BELIEVER.

Philip Melancthon furnishes an example of the unstable believer. Few were more honoured than he in forwarding the work of the Reformation. Luther, Calvin, and Melancthon, each in their peculiar sphere, were the grand instruments employed for furthering that blessed emancipation. Yet each had his peculiar infirmity, and that of Melancthon was instability. Whether from the gentleness of his temperament and his amiable spirit, or from some defective perception of the prerogatives and the power of God's simple truth, we need not decide; but incidents in his history show that, oftener than once, he would have compromised the cause of God and man's soul in Europe, had he been left to the guidance of his own wisdom and the support of his own strength. At one of the conferences so frequent in his day, it is well known that he made concessions, in the absence of Luther, which would have enervated the cause which Melancthon, beyond all controversy, wished to uphold. Vital truth would have been compromised, either from the fear or the favor of man; and thus another instance was supplied of the danger of swerving by a hair's-breadth from the simple truth which the Saviour unfolded. That is the divine panoply which renders us safe against every assailant; but, deprived of that, even Melancthon, with all his accomplishments, and elegance, and evangelical unction, was weak and unstable against the crafty devices of man. He could rejoice in the word as a "heavenly ambrosia" for the soul; but he could not resolutely wield it as the sword of the Spirit, against which no antagonist can prevail.

But in every sphere, illustration of our present topic may be found. Who, among those who watch for souls, has not witnessed exemplifications? There is a class of hearers of the word who seem now zealous, ardent, and steadfast, but anon they are lukewarm—in-

different—dead. The house of God is resorted to, if there be ought to excite and regale; it is forsaken, if there be only God's simple truth, only prayer, only God's gracious gospel, only the Son of God exalted and extolled. They rather walk about Zion than dwell with in the holy precincts. It is not humility and holiness that is sought, so much as mental gratification and feelings strongly stirred. There are some of this class whom it would, perhaps, be harsh to pronounce utterly unconverted; but their religious experience is of a kind which renders it very doubtful whether they be yet firmly adhering to the Rock. As you walk sedately to the appointed place of meeting between God and your soul, you may find such unstable ones hurrying hither and thither to the scene of greatest glare for the day, not asking, What will lead me nearest to Christ—what will make me most like him? but where am I likely to be most regaled—to have my feelings most stirred? without any regard to having the inward sepulchre cleansed. No marvel, though shipwrecks occur among such professing followers of Christ, or though those who love their souls have to sigh and cry in secret, that the objects of their care may not in the end be found to be clouds without rain, wells without water, or trees without fruit.

But it is remarkable that the most frequent instances of instability are found among the most extreme sections of the Christian Church. There are not a few who mistake extreme principle for strong principle. They substitute truth attenuated and wire drawn, or beaten into leaf, in the place of truth in the solid mass; and when trial or temptation comes, they want the principle of stability, they totter and they fall. This is signally illustrated at periods when religion has become more than usually active, evangelical, and authoritative in a land. Men are then urged, by the pressure of circumstances, into positions for which they are not prepared. They affect a deep-

er experience—they hold a higher style of doctrine—than their own soul can sympathize in, and though they cannot gracefully descend from the pinnacle to which they have mounted, they often, by their own sad fall, cause the most charitable to fear that the heart had never been right with God. The case of David and others is recorded to prevent us from hastening to a harsh conclusion regarding such men; but it is too manifest that they have not been steadfast in the covenant—they have returned again to folly, and to wallowing in the mire. The morning cloud has vanished—the early dew has been evaporated, and all seems sterile, leafless, and spiritually bleak.

There is a case on record concerning a man of this class. He had spent the early part of his life as the world does—in vanity and sin; but appeared to be at last converted, and could give such an account of his transition as might have prompted the envy of those whose conversion was less notable and distinct than his. He knew the very hour when the alleged change took place, and when his soul entered upon peace. But “by their fruits ye shall know them,” was the Saviour's criterion; and the fruits of conversion were perjury committed, and excommunication from the Church inflicted as the wages of the sin. Of another extreme professor it is written that his conversion was sudden, and his experience remarkable. He became in succession a preacher, a fanatic, an infidel; and in all the Churches similar examples might be found of the unstable professor resting on his own feelings, not on the truth of God, ascribing some transformation of character to the Spirit of all grace, when it should rather be imputed to excited emotion, to casual circumstances, or to satan transformed into an angel of light. Better far the humble, contrite, broken hearted confession of a true child of God, than such exhibitions of the factitious and false in religion, paraded in great swelling words—believed, in many cases,

by the unstable themselves, but not according to truth, and therefore destined, like the wandering star, to sink at last into a denser gloom.

Such are our remarks on the experience of the unstable. They may serve as a beacon on a sunken rock where many have made a shipwreck; and do they not furnish at once a comment and a key to the words, "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us?"—John ii, 19.

MEDITATION.—Psalm xlv, 13, 14, 15. The king's daughter is all glorious within." Why should she not be, if she is the temple of the Holy Ghost? She is not glorious in herself; there is nothing glorious in self; but if he, in whom dwelt all the fulness of the God-head bodily, dwells in his saints, they must be all glorious within, and the light that is in them will so shine out that those about them will glorify their Father in Heaven for his exceeding grace, and even unbelievers will be constrained to acknowledge it is of God. And then the bringing home of the daughter to her Father's house of many mansions; "she shall be brought unto the king in raiment of needlework," clad in Christ's righteousness, washed in the blood, cleansed, spotless, without sin, and "her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought; they shall enter into the king's palace," they "shall behold the King in his beauty," and "shall go no more out forever.

—Whenever our own things so act upon us as to hinder that calm, fixed, and certain rest of heart and conscience in redeeming love, and the eternal efficacy of the work of atonement, we are sure to lapse into the mere religiousness and legalism of nature, or into thorough worldliness and moral evil.

HOLY ABANDONMENT.

O abandonment! what good dost thou not effect in a soul! and what advances would it not make if it only knew how to find thee at the outset? From how many sorrows would it not be delivered, if it knew how to yield itself up to the hand of God from the first!

But, alas! people will not abandon themselves and trust in God. Those who do this and who believe that they are so well established in the principle are abandoned only in figure, and not in reality. They wish to abandon themselves in one thing, and not in another. They would make terms with God, and put limits as to how far they will submit to his doings. They are willing to give themselves up, but only on such and such conditions. No; this is not abandoning ourselves; it is imagining that we do it, while we do it not. A whole and entire abandonment expects nothing, receives nothing, death, nor life, nor perfection, nor salvation, nor paradise, nor hell.

Cast yourselves headlong, poor souls, into this state of abandonment; nothing but good will come to you from it. Walk in assurance upon this stormy sea, supported by the word of Jesus Christ, who has promised to take care of those who shall forsake all, and abandon themselves to him. But if you sink with Peter, be assured that it is from your little faith.

If we only had faith to advance unhesitatingly, and meet all dangers without even looking at them, what good would not betide us? What fearest thou, O craven heart? Thou art afraid of losing thyself? Alas! considering how little thou art worth, what great matter is that? Yea; thou wilt lose thyself if thou hast strength enough to abandon thyself to God, but thou wilt lose thyself in him. I cannot repeat often enough, how blessed such a loss is. Why can I not persuade all the world to this holy abandonment?

But alas! people are so blind that

they consider this as madness, lack of prudence, something fit only for women, or feeble minds, but quite unsuitable for great minds. It is something too low for them; they must needs lead themselves with their own measure of prudence. This track is unknown to them, because they are wise and prudent to themselves; but it is revealed to the humble, who can submit to be annihilated, and who are willing to be the foot-ball of the Divine Providence, leaving to it full power to exercise and treat them as it will, making no resistance, and giving themselves no concern about what the world will say. Oh, what trouble this prudence of our own has to become nothing, both in its own eyes, by losing all esteem of itself because of its own corruption, and in those of the creatures, by being willing to be their laughing stock.

People wish, according to their own declarations, to keep a good standing, that they may glorify God; but it is only to glorify themselves. To be really willing to be nothing in the eyes of God, to remain in a state of entire abandonment, and even in despair, to give ourselves to him when we are most repelled, to acquiesce and not look at ourselves when we are on the brink of the abyss,—this is something very uncommon, and what constitutes perfect abandonment.—*Madame Guyon.*

—It is a wonderful thing when we are so lost that we cannot find ourselves. But this will not be till the Lord opens another sight, of depths profound, far, far below that touched before. Blessed will it be when the things that come, may lead us deeper and higher, without being disciplined, or being known as in any degree of chastisement. We will accept them whatever comes, as all good—very good, without stopping to put on it our name of good or evil, and give thanks for all things, as well as in all things.

—Sorrow always accompanieth the world's glory.

TEMPTATIONS.

I know of but two resources against temptation. One is, faithfully to follow the interior light in sternly and immediately cutting off everything we are at liberty to dismiss, and which may excite or strengthen the temptation. I say everything we are at liberty to dismiss, because we are not always permitted to avoid the occasions of evil. Such as are unavoidably connected with the particular position in which Providence has placed us, are not considered to be within our power.

The other expedient consists in turning toward God in every temptation, without being disturbed or anxious to know if we have not already yielded a sort of half consent, and without interrupting our immediate recourse to God. By examining too closely whether we have not been guilty of some unfaithfulness, we incur the risk of being again entangled in temptation. The shortest and surest way is to act like a little child; when we show it a frightful monster, it shrinks back and buries its face in its mother's bosom, that it may no longer behold it.

The sovereign remedy is the habit of dwelling continually in the presence of God. He sustains, consoles, and calms us.

We must never be astonished at temptations; be they never so outrageous. On this earth all is temptation. Crosses tempt us by irritating our pride, and prosperity by flattering it. Our life is a continual combat, but one in which Jesus Christ fights for us. We must pass on unmoved while temptations rage around us, as the traveler, overtaken by a storm simply wraps his cloak more closely about him, and pushes on more vigorously toward his destined home.

If the thought of former sins and wretchedness should be permitted to come before us, we must be confounded and abashed before God, quietly enduring in his adorable presence, all the shame and ignominy of our transgress-

ions. We must not however, seek to entertain or to call up so dangerous a recollection.

In conclusion, it may be said, that in doing what God wills, there is very little to be done by us; and yet there is a wonderful work to be accomplished, no less than that of reserving nothing, and making no resistance for a moment, to that jealous love, which searches inexorably into the most secret recesses of the soul, for the smallest traces of self, for the slightest intimations of an affection of which itself is not the author. So, on the other hand, true progress does not consist in a multitude of views, nor in austerities, trouble and strife; it is simply willing nothing and everything, without reservation, and without choice, cheerfully performing each day's journey as Providence appoints it for us; seeking nothing, refusing nothing; finding everything in the present moment, and suffering God, who does everything to do his pleasure, in us and by us, without the slightest resistance.

Oh, how happy is he who has attained to this state! and how full of good things is his soul, when it appears emptied of everything,—*Spiritual Progress*.

—There is no other way that leads to peace and eternal rest, but walking in obedience to the light that comes from Jesus Christ. Walk in obedience to thy measure of light, which thou hast received from the Lord. If thou wilt walk in it, it will lead thee into the eternal covenant of light and peace.

—God will make no account of anything when it stands in the way of his acting in behalf of his people. He will not only make the sun stand still, as in Joshua's case, but he will make it to go back, while he puts forth the divine energies of his grace and power for the deliverance of those who lean upon him for help. Indeed we may say, when faith appeals to Omnipotence there is nothing too great.

GOD IN THE SOUL.

And now, if we plead guiltless of mysticism, is there no hidden fissure in a contrary direction? We believe that there is, and that the rugged chasm is a wide one. Thousands even of Christians stumble into it, while mysticism may almost number her victims on her wasted fingers. The mystic may lose himself in misdirected meditation on God; but is it not mournfully true that the most of us nearly forget him altogether? We are practical atheists. But let us first step back awhile and reflect upon the exhaustless meaning of that solemn word, "God." Time and space, which surround us with impassable barriers, are no bound to him; for two trackless eternities are at this, and at every moment, before his unsleeping eye, and every point of the wide universe pulsates with his presence. The unseen leaf that flutters in the far depths of the tropical forest is his workmanship and his care. The tiniest animalcule that swims is fed and cherished by his ever-open hand; that same hand that bears up the huge million-peopled ball on which we dwell, and sweeps it along with a fearful velocity around its vast circuit. And when we pass onward to the dotted million of blazing suns, each with its attendant satellites, shall we not bend in reverent adoration before him who suspended these glorious, ever-burning lamps in the majestic temple of the universe? Let us ponder these things, and not glibly read of them with no deeper impression than is made by a bird's foot on a block of granite. Should the awful presence of such a stupendous being as this be ever forgotten? Natural religion answers, "No." What is the reply which revelation gives? "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This is the first and great commandment. "Walk before me;"—"I have set the Lord always before me." It would be easy to add other passages which seem

to imply the same duty. Let the reader do this for himself. To our own mind the first and great commandment is abundantly conclusive.

The Scriptures are the court of appeal in every theological difficulty; but that vital principle need not deter us from inquiring what human authority delivers upon this question. The first quotation refers to the saintly Fletcher, and is especially valuable.

"It was his constant endeavor to set the Lord before him, and to maintain an uninterrupted sense of his presence. In order to this, he was slow of speech and had the greatest government of his words. Indeed he both acted, and spoke, and thought, as under the eye of God. And thus he remained unmoved in all occurrences; at all times, and on every occasion, possessing inward recollection. Nor did I ever see him diverted therefrom on any occasion whatever, either going out or coming in, whether by ourselves or in company. Sometimes he took his journeys alone; but above a thousand miles I have traveled with him, during which neither change of company, nor of place, nor the variety of circumstances which naturally occur in traveling, ever seemed to make the least difference in his firm attention to the presence of God. To preserve this uniform habit of soul he was so watchful and collected, that to such as were inexperienced in these things it might appear like insensibility. But no one could converse in a more lively and sensible manner, even in natural things, when he saw it was to the glory of God."

"But if we could secure our tongues and senses," (we are quoting from a translation of the theological lectures of the heavenly-minded Leighton,) "or keep safe our hearts and all the issues of life, we must be frequent at prayer in the morning, at noon, and at night, or oftener throughout the day, and continually walk as in the presence of God; always remembering that he observes not only our works and actions,

but also takes notice of our most secret thoughts. This is the sum and substance of true piety; for he who is always sensible that that pure and all-seeing eye is continually upon him, will never venture to sin with set purpose, or full consent of mind. This sense of the Divine presence would certainly make our life on this earth like that of the angels; for according to our Lord's expression, it is their peculiar advantage continually to behold the face of our Father who is in heaven."

"In order to attain these glorious ends," says the world-honored Wesley, "spare no pains to preserve always a deep, a continued, a lively, and a joyous sense of his gracious presence."

"True religion," says Newton, "is an habitual recollection of God, and intention to serve him."

"Those certainly," says Dwight, "are the only wise, the only prudent human beings who continually remember this great truth; and who, at all times, in their amusements, as well as in their serious business, say in their hearts, 'Thou God seest me.'"

"There is nothing," writes Law, in his *Serious Call*, "that so powerfully governs the heart, that so strongly excites us to wise and reasonable actions, as a true sense of God's presence."

"Rest not a moment," wrote Richard Watson, "without the felt presence of your God." And we are told of him in his last illness, that "he wished to keep his mind stayed on God every moment."

"A good Christian, walking in his fields, sitting in his chamber, lying upon his bed, is a thing of God," writes Paley; and none will charge him with enthusiastic notions.

"May you enjoy the Divine presence both in private and public; and may the arms of your hands be made strong by the right hand of the mighty God of Jacob; which are the passionate desires and prayers of your affectionate, dying brother, David Brainerd."

"However," says the self-denying

Martyn, "I was enabled to tell the Moonshe one thing,—that my chief enjoyment, even now on earth, was the enjoyment of God's presence, and a growing conformity to him."

And the heroic Neff, in a dying letter to his Alpine flock, laments that he was often deprived of the presence of God,—a token that he often felt the importance of realizing it.

To lengthen this short chain of quotations would be easy, especially by a very valuable but lengthy passage from the philosophic Butler; but one caution is necessary,—we do not assert that every authority here adduced, or indeed that any one of them would assent to our position, that constant communion with God in all our walking moments is literally possible and our most important duty. The question may be put, Can the mind think of two things at once—of God and of some one of the thousand things which call for attention? To this we reply, When we pray, should we not realize the Divine presence, and give earnest heed also to the thanksgivings and petitions which we offer up? Could we not converse with an invisible listener and attend both to him and to the words we both uttered? A public speaker will endeavor to be audible to his remotest hearer, and not to speak too loudly for his nearest; and yet, whilst attending to his audience, he should give firm and prompt heed to what he is saying. If in no other mode, it does then seem possible to realize the presence of God continually by holding constant communion with him. When conversing with a friend, why may we not feel that we are speaking to God also and especially? for it is this great fact that should weigh with us. When reading a book, why may we not feel that we are reading it to him? In short, why may not every thought which flows through our minds float upon a deep undercurrent of communion with God? Nothing which it is right to do is too trivial for us to spread silently before our Maker's eye;

and blessed are they who have ever consciously with them a Being of infinite goodness, wisdom, and power, to sanctify their joys and to alleviate their sorrows.

HONESTY.—There was a lad in Ireland, who was put to work at a linen-factory, and while he was there, a piece of cloth was wanted to be sent out, which was short of the length that it ought to have been; but the master thought that it might be made longer by a little stretching. He thereupon unrolled the cloth, taking hold of one end of it himself, and the boy the other. He then said, "Pull, Adam, pull!" but the boy stood still. The master again said, "Pull, Adam, pull!" "I can't," replied the boy. "Why not?" asked the master, impatiently. "Because it is wrong," answered Adam, and he refused to pull. Upon this the master said he would not do for a linen-manufacturer. But that boy became the Rev. Dr. Adam Clarke, and the strict principle of honesty of his youthful age laid the foundation of his future greatness.

—Man says you must begin without and work in; Scripture says you must first enter into the inner part of the house of the Lord, and work out of that, stage by stage, until you find yourself in a fit condition to build fortifications if required. In a word, man says you must work for life, Scripture says you must work from it; man says, do and live, God says, live and do. This is a happy contrast for the helpless sinner who feels that God's way alone is that which can meet his case.

—Nature bleeds when our reputation suffers from the evil opinions of our fellow-men; but the true and only infallible balm for this wound is the consciousness that we have done those things for which our fellow men blame and distrust us, with a single eye to divine glory.

WHAT ARE YOU WAITING FOR?

Are you waiting for any thing before you become a decided Christian? Many, I am sorry to say, are waiting. Are you one?

Many are to be found in our churches who know the truth. They like the gospel; they approve of sound doctrine; they mean one day to be decided followers of Christ; but at present something hinders them. Is this your state of soul?

Listen to me while I press upon your conscience a simple question. Do not turn away from it. Sit down and answer it if you can. What are you waiting for?

Are you waiting till you are sick and unwell? Surely you will not tell me that is a convenient season. When your body is racked with pain, when your mind is distracted with all kinds of anxious thoughts, when calm reflection is almost impossible—is this a time for beginning the mighty work of acquaintance with God? Do not talk so.

Are you waiting till you are old? Surely you have not considered what you say. You will serve Christ when your members are worn out and decayed, and your hands unfit to work. You will go to Him when your mind is weak and your memory failing. You will give up the world when you cannot keep it. You will set your affections on things above when you find nothing to set them on in things below. Is this your plan? Beware, lest you insult God.

Are you waiting till you have leisure? And when do you expect to have more time than you have now? Every year you live seems shorter than the last; you find more to think of and to do, and less power and opportunity to do it. And, after all, you know not whether you may live to see another year. Boast not yourself of to-morrow; now is the time.

Are you waiting till your heart is perfectly fit and ready? That will

never be. It will always be corrupt and sinful, a bubbling fountain, full of evil. You will never make it like a pure, white sheet of paper, that you can take Jesus, and say, "Here I am, Lord, ready to have thy law written on my heart." Delay not. Better begin as you are.

Are you waiting till the devil will let you come to Christ without trouble? That will never be. Satan never gives up a single soul without a struggle. If you would be saved, you must fight for it. Stand not another day. Arise! go forward at once.

Are you waiting till there is no cross to be borne? That will never be. So long as sin is our enemy, and our own bodies weak and clogged by it, so long we must endure hardness, if we would be good soldiers of Jesus Christ. Go in the strength of the Lord God, and you shall overcome. If there is no cross, there will be no crown.

Are you waiting till all around you become decided Christians? That will never be. Heaven only is the place where all are saints. Earth is the place where sin reigns, and God's people are a little flock. You must be content to journey alone, and swim against the stream, "Narrow is the way that leadeth unto life, and few there be that find it." Tarry not for friends and neighbors; see that you are among the "few."

Are you waiting till the gate is wide? That will never be. It will not alter—it is not elastic, it will not stretch. It is wide enough for the chief of sinners, if he come in a humble and self-abased spirit. But if there is anything that you are not resolved to give up, you will never, with all your struggling, get in. Lay aside every weight; enter before the door is shut for ever.

And are you waiting because some Christians are inconsistent, and some professors fall away? Their folly is no excuse for you; their sin will not justify your delay. Hear the word of the Lord Jesus, "What is that to thee? Follow thou me."

Oh, lingering reader, are not your excuses broken reeds—webs that will not cover you—wood, hay, and stubble, that will not abide the fire? Are not your reasonings and defences unprofitable and vain? Be honest; confess the truth: you have no good reason for waiting.

Turn not away from good advice. I fear lest the time should come when you will seek to enter in, and not be able. This day I charge you to throw away indecision; wait no longer—become decided for Christ.—*Ryle*.

DIVINE LOVE.

"Love is the fulfilling of law, the end of the commandment." Very excellent things are spoken of love; it is the essence, the spirit, the life of all virtue. It is not only the first and great command, but it is all the commandments in one. Whatsoever things are just, whatsoever things are pure, whatsoever things are amiable, or honorable if there be any virtue, if there be any praise, they are all comprised in this one word, love. In this is perfection, and glory, and happiness: The royal law of heaven and earth is this, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Not that this forbids us to love anything besides God. It implies, that we "love our brother also." Nor yet does it forbid us (as some have strangely imagined) to take pleasure in anything but God. To suppose this, is to suppose the Fountain of Holiness is directly the Author of sin: since he has inseparably annexed pleasure to the use of those creatures, which are necessary to sustain the life he has given us.

This therefore, can never be the meaning of his command. What the real sense of it is, both our blessed Lord and his apostles tell us too frequently and too plainly to be misunderstood. They all with one mouth bear witness, that the true meaning of those

several declarations, "The Lord thy God is one Lord. Thou shalt have no other gods but me: Thou shalt love the Lord thy God with all thy strength: Thou shalt cleave unto him. The desire of thy soul shall be to his name," is no other than this. The one perfect good shall be your own ultimate end. One thing shall ye desire for its own sake, the fruition of him that is All in All. One happiness will ye propose to your souls, even a union with him that made them: the having of "fellowship with the Father and the Son: the being 'joined to the Lord in one spirit.'" One design ye are to pursue to the end of time, the enjoyment of God in time and in eternity. Desire other things so far as they tend to this. Love the creature—as it leads to the Creator. But in every step you take, be this the glorious point that terminates your view. Let every affection, and thought, and word, and work, be subordinate to this. Whatever ye desire or fear, whatever ye seek or shun, whatever ye think, speak, or do, be it in order to your happiness in God, the sole end as well as source of your being.—*John Wesley*.

—Sometimes people have said to me, Master, it is ill with me: I have much suffering and tribulation; and when I have answered, "It is all as it should be," they have said, "Yes, Master, I have deserved it; I have deserved it; I have cherished an evil thing in my heart." Then take blame to thyself; but whether thy pain be deserved or not, believe that it comes from God, and thank him, and bear it, and resign thyself to it.—*Taylor*.

—They who have read everything are thought to understand everything, too, but it is not always so; reading furnishes the mind only with materials of knowledge; it is thinking that makes what we read ours. We are a ruminating kind, and it is not enough to cram ourselves with a great load of collections; we must chew them over again.

EDITORIAL.

BEARING FRUIT.

Do you know that, as a Christian, your great business on earth is to bear fruit to the glory of God? Getting blessed is all-important as a means to secure an end; but when it is made an end, it is a delusion and a snare. Eating is pleasant to a laboring man; but he does not eat for pleasure but to enable him to work. If he ceases work, but eats the same as when he worked, he becomes diseased and sick. The food that sustained him when active, becomes his death when he remains inactive.

Christ says, *Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.*—Jno. xv, 8. Fruit does not grow for the benefit of the tree bearing it, but for the good of its possessors. Leaves keep the tree alive and growing; but fruit gives health and strength to others. By bearing fruit then, our Saviour means doing good to others. If we would be his disciples we must die to that selfish spirit which would make us live for ourselves and our families alone. Christ and selfishness cannot dwell together. Whichever prevails in the heart will turn the other out. There can never be harmony between them.

But does not Paul say, "The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance?"—Gal. v, 22. And are not these inward graces? Yes; these are the fruits of the Spirit in us. If we are Christ's we have his Spirit.—Rom. viii, 9. If we have his Spirit we shall have these fruits of the Spirit within us. But we cannot have all these graces and be among human beings, without doing them good. It is impossible. We shall be exerting a good influence wherever we go.

We lay down, then, this proposition. All true disciples of Christ are doing good to their fellow-men. They not only have the inward experience of Christians, but the outward life. They do good—not incidentally—not by chance, or as a matter of

course; but on purpose. They aim at it. They live for it. They study to ascertain in what way they may become most useful to others.

Christ makes our salvation at the last day depend upon our bearing fruit, or doing good to our fellow-men. Read the twenty-fifth chapter of Mathew. To the righteous the King will say, "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." Why? Does he give as the reason, that they had truly repented and been soundly converted? No. He passes over these to the fruits of a genuine conversion. "For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me."—Mat. xxv, 34-36.

Do you not see then the importance of bearing fruit? If so, then look for those inward graces that will not only give you joy—but will give joy to others.

Persecution will not destroy your influence. If you do good you will be persecuted. If you see an apple tree full of clubs you may know that it bears good fruit. If you do Satan's kingdom harm, he will not let you alone. He will stir up the envious and the idle against you. But this will not stop you. The pelted tree keeps on bearing. The shorn sheep does not complain of the loss of its fleece.

Make up your mind then that *you must do good*. Commence in a small way. Enter upon the first open door. The two preachers of the day who are wielding the greatest influence—Spurgeon in England, and Moody in America—both began in the Sabbath School. They were not trained for the ministry. They are simply learners in the school of Christ.

If you are bent on doing good you will do good. Opportunity will not be wanting to an honest soul. If you cannot at once find work for yourself, share in that of others. Relieve some overloaded brother.

Bear ye one another's burdens and so fulfil the law of Christ.

TEMPERS CATCHING.

They had traveled a long ways on the cars and both mother and babe were tired and nervous. The little one uttered its complaints in cries which the mother tried in vain to suppress. Caresses and scolding were alike powerless. The child cried on. At last, a gentleman, a stranger, seeing the mother's fruitless anxiety, took the child in his strong arms. He said but little, did little, but was quiet and gentle. The child caught his spirit, stopped its crying and soon was in a refreshing sleep. So in the family and in the community, we are affected by one another's spirit. Unconsciously we influence others, and are influenced by them in turn. It becomes us then to be on our watch, lest we drink in a wrong spirit from those with whom we associate. If their spirit is wrong we shall partake of it unless we resist it. A weak body easily takes an infectious disease. A weak soul can hardly come in contact with sin without yielding to it more, or less. We need then, to become strengthened in our closets every day before we go out into the world.

We must become positively saved in Christ, then the most sensitive will not get a wrong spirit from us. The devout Bishop Sanderson thanked God "that he hath made me of a temper not apt to provoke the meanest of mankind." See that you do not have a provoking, obstinate spirit. If you have great complaints to make of the temper of your children and of your family, see if a part of it at least does not come from you. "Blessed are the merciful for they shall obtain mercy." Their merciful spirit begets its like in others.

WHISKY MURDERS.

One recently occurred in this city. A guest at one of the hotels considered himself insulted by the porter. He went out, bought a revolver, came, back, and deliberately shot him down. The murderer is said to be amiable and inoffensive, when not under the influence of liquor. When he became sober and realized what he had done, he was overwhelmed with anguish. But

this does not bring back the dead man to life.

Such murders are frequent all over the country. A large part of the taxes goes to pay for criminal prosecutions rendered necessary by the sale of liquor. Yet men—many of them escaped convicts from the old world, are not only permitted but licensed to carry on the traffic! When will the people, and even professed Christians awake to the enormity of this trade in the blood and souls of men?

Why license it any more than license the making of counterfeit money? The latter is the lesser crime. He who takes counterfeit money for good, simply loses its value. His health, his character, his morals, his ability to do business—all these, each of which is worth more than money, are not affected. This license system is a crime against humanity.

THE UNCTION.

Beloved, what you need to make you a useful preacher is the anointing of the Spirit. You appear to be sound in doctrine. There is no appearance of your having accepted any false theories of religion. Nor is your experience questioned. You seem to enjoy all you profess. You seem to manifest a good spirit, accept reproof, and bear with patience the trials you meet. You make no personal drives from the pulpit, and do not act as if you thought that every one who does not receive you as an oracle is fighting against God. You are industrious and pains-taking and are evidently trying to do your duty. All this is well. But yet there is a lack. The people see it. You yourself are conscious of it, yet you do not seem to understand exactly what is the matter.

Let me tell you. It is the unction from above. This is your great need. Sermons prepared with greater care, and delivered with a more lively, faultless elocution, will not do the work you wish to see accomplished among your people. You must have the anointing from above or everything will go on in the old, stereotyped way. This will give simple words weight and power. It will take hold of

consciences, and make men feel and confess their wrongs. It will move you and move the people. There will be an excitement of the right kind. Follow it up with appropriate efforts and there will be a revival of pure religion. You will see the salvation of God. There is no doubt about it.

You cannot get this unction by greater activity. Work will inflame your zeal—but that is not what you need.

You cannot obtain it by study. It does not come from the books. It is from above. To get it you must consent to see that you need it. Your professional pride stands in the way. This is the great hindrance. You are a preacher, beloved and honored. Satan makes you think that you will degrade yourself and lose your influence if you admit that you have not this unction of the Spirit.

Seek it earnestly and specifically upon your knees. Take time to pray. Pray a great deal more, and more earnestly than you have ever done. Let your closet witness your mighty wrestlings with the Hearer of prayer. God will reward you openly.

FREE CHURCH IN CHICAGO.

The building occupied by the Free Methodists in Chicago has become too small for the many who desire to attend it. More room is greatly needed.

A Church edifice, near the old one, built a few years since by the Reformed Presbyterians, has been purchased for a Free Methodist Church. The building alone cost over \$12,000. It is nearly new, in good repair, and has been bought, lot and all for \$8,000. It has a good basement, prayer and class rooms, and is just what our people need.

Our Societies in large cities are generally made up of the poor. The one in Chicago is no exception. About half the amount needed has been raised. They need liberal help to raise the balance. Any one whom the Lord would have aid in this work may send their contributions to Rev. J. G. Terrill, 117 W. Huron street, Chicago, Ill.

CORRESPONDENCE.

DYING TESTIMONY.

WILLIAM A. WITHERSPOON, of Bates Co., Mo., departed this life June 21st, 1876, in the fiftieth year of his age. I could say many good things about him as a Christian, companion and father, but suffice it to say he lived the life of the righteous, and he died in the triumphs of a living faith. He was sick eight weeks, and his sufferings were great, but he bore his afflictions with patience, and often said, "the will of the Lord be done." He had an abscess on the muscle of the back, on the inside, that was the cause of his death. He talked a great deal about death and his prospects, and his assurance of heaven. He called us around his bed and took each one of his children by the hand, exhorted them, one by one, to get religion and live it, and meet him in heaven, and said his way was as clear as the noon sun. He often said his Saviour was more than all beside to him, and shouted glory to God. The evening before he left us he said to me, "Jesus is coming soon to release me and take me to himself." Oh, how he longed to go and be at rest. He talked to all who came to see him, about religion. He said to me: "Wife, I don't want you to go to any unnecessary expense over my funeral. I don't want to be dressed as if I was going to travel. I want to be dressed like Jesus." He was perfectly conscious till the last. About an hour before his spirit took its heavenly flight, he prayed for his children that they might never work on Sunday. His last words were: "Holy Lord! Blessed rest!" I could write more of his blessed words, but I forbear, knowing that our loss is his gain. We do not sorrow as those that have no hope; but we expect to meet on the ever-green shore. Pilgrims, will you pray for us, that Christ may be our support?

LOVE FEAST.

F. W. ARNDT.—God has been more to me than all my fears. What is there of evil from which he has not delivered me?

O how he saves. He saves to the uttermost! bless his great name.

During the past year, he has been to me a God, the almighty God. In perils on my journeys, his hand alone has helped me, when I was far from human aid. When in the wild forests my life was in jeopardy, the life of my horse in danger and soon to perish seemed to be my doom, God whispered in my ear, "Peace! be still; for I am with thee," so that the lonely woods would echo

*Though troubles and trials my progress oppose,
They'll only make Heaven more sweet at the close.*

And the roaming beasts would listen to the God-inspired songster, while I remembered that all was known to God. O, it is indeed "a Heaven below my Redeemer to know." When in the night I have lost my way in the gloomy woods, and wildly strayed not knowing whither I was going, and in reach of no human ear to catch the sound of one in distress, I have knelt in the deep, soft snow, asking God to guide his servant. He has always brought me into the haven of my rest. He has truly proved himself to me a wall of fire round about me, so that no evil could befall me. O glory to Jesus. If we only would listen to his loving words, accept of his dear presence, if we could only realize the jealous care he has over those who love him, then would truly his presence drive from us all gloom and make all within us rejoice. But this not all. Others have been hung like the bird in the snare of the fowler—they have fallen on the slippery paths of vice, or been taken captive amid the alluring scenes of destruction—the lusts of the flesh, the lusts of the eye and the pride of life. In the midst of death, when wrecks, sad wrecks, lay around me on every side, of those who once bid fair to succeed in life, but in the unguarded moment, made shipwreck, I have been standing on the very brink of ruin, yet God sent me warning admonitions to apprise me of the imminent danger with which I was surrounded. O the pitfalls, the eternal danger of the soul, the whirlpool of fancied pleasure, the fearful rocks of fanaticism, blindness and delu-

sion, the very jaws of Satan, into which I see my fellow-men falling. And yet, as my brother says, "I am no safer than they were. But the Lord has delivered me; and what shall I say to tell it all? I am lost in wonder, love and praise. And where shall I begin his praise, or praise him enough for what he has done for me during the past year? I have traveled over three thousand, six hundred miles and have been enabled to tell many the story of the cross. And while many are toning down whose love is growing cold, who are conforming to the rudiments of the world, I feel that I must run with more alacrity up the shining way.

My motto is, "Holiness to the Lord." On my forehead is written, "non compromise," and Jesus, the King of Glory is in my heart. I am determined—let others do what they may, but as for me, I'll drive this battle on with the resolute few, who dare go through and are not afraid to die.

MARIETTA M. CRAIG.—I was born in Buffalo, May 1st, 1864, and was converted April 17th, 1876, at the age of eleven years. Ever since my conversion, I have been enabled to live for Christ. He keeps me by his power and gives me love for my school-mates, and helps me to reprove them for doing wrong. When I look back on my past life, and see how rebellious I was, I am heartily sorry. Though I was young, yet my heart was hardened by sin. Those who would speak to me about my soul I hated, and would make fun of them behind their back. But bless his name, he has changed my heart, and taken full possession of it. He has said in his word, that "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.—Isa. i, 18. When I first experienced religion, I was very timid about testifying in meeting, but blessed be his name, he has taken it all out of my heart, and I feel a love for the cross and for precious souls. Though I am but twelve years old, there is power in Christ to keep me while attending public school. I am going through for God.