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PENITENCE.

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Many are deceived. They think they are Christians in reality when they are such only in name. They are Christians in the same sense, and for the same reason, that those born in Turkey are Mahommedans. But in that higher sense which implies union with Christ here and hereafter, their claims to being Christians have no Scriptural foundation; but they are confident; because it was through ministers who ought to know that they were deceived. The vast numbers who are in the same state as themselves, encourage them on in their delusion. The deception is deepened because they labor, with the zeal of partisans, to promote the various enterprises of the church. Their apparent success confirms them in their false hopes to the end. The startling words of Christ are: *Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.*—Mat. vii, 22, 23.

In these fearful words notice the

number of the deceived—MANY! Remember that in the same sermon our Lord says of the way of life, *Few there be that find it.*—Mat. vii, 14. This language plainly implies that the counterfeit outnumber the genuine. Many deceived—few saved.

We should then examine ourselves with the utmost rigor to see to which class we belong. To take it for granted that we are right, is one mark of a fatal indifference. There is too much at stake to pass the matter lightly over—the danger is too great to live in unconcern. There are inward marks of a Christian which are essential. It can be fully known only to ourselves whether we possess them. Let us apply these tests to our experience.

True Christians are penitent. The preaching of repentance has gone out of fashion. Yet the necessity of it is as great as ever. The human heart has lost none of its depravity. God's commands are not more generally obeyed than they were in the past. Yet people are exhorted to come to Christ in about the same way that a politician would transfer his allegiance from one candidate to another. No breaking down of the heart is required. Every manifestation of feeling is discouraged. They are told that they must give themselves to Christ, and

believe that he receives them and that is all there is of it. The idea of mourning for sin is ridiculed. Faith is made everything. Repentance is ignored.

How different is all this from the Scriptural way of seeking salvation. Christ says, *Except ye repent, ye shall all likewise perish.*—Luke xiii, 5. The Psalmist says, *The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise.*—Psa. li, 17. The Apostle declares that, *Godly sorrow worketh repentance unto salvation.*—2 Cor. vii, 10. If, as is often said, sorrow is not repentance, yet the Apostle declares that it produces it. We are not told that it is a fruit which grows on any other tree.

If you have this broken spirit, you are not self-willed. It takes away the natural obstinacy of temper. You do not blame some one else for your injudicious or wrong actions. Much less do you throw the responsibility upon God and try to make out that He permitted it for your good. You feel like a thoroughly subdued child. And though you have the evidence clear as the Spirit can make it, that you are a child of God, yet, in all sincerity, you can pray with our Lord, *And forgive us our trespasses as we forgive those that trespass against us.*

It is this penitent spirit that chiefly distinguishes the Christian from the Pharisee. The one thanks God that he is not as other men; the other throws himself fully upon the infinite mercy of God. The one is chiefly concerned to maintain his credit with men; the other, above all things else, desires to stand accepted with God.

The first of our Lord's blessings is pronounced upon *the poor in spirit*; the second upon the same class—*they that mourn*; the third upon *the meek*; the fourth upon *they that hunger and thirst after righteousness*; all of which traits combined are found in those who have a true, penitent spirit towards God.

This is an age of fancied security—of high profession. Many talk with all the confidence of St. Paul, who, to all human view, never manifested even the righteousness of Saul of Tarsus. In Christian congregations engaged in the most solemn acts of worship, there is no sign of humiliation before God. Everything is pompous and inflated, tending to give a thoughtful person an idea of God's littleness and man's greatness. Those who once manifested humility, have caught the general contagion and become proud in their appearance and loud in their boastings. Any intimations, no matter how kindly expressed, that they have lost ground, they quickly resent as an insult.

Beloveds, are you of this sort? Is this your present experience? If so, I beseech you to look the ground over. If you walk as closely with God as you imagine you do, you will find cause every day for the deepest self-abasement. Your confidence arises from the imperfect view which you have of yourself and of God's greatness. *He is of purer eyes than to behold iniquity.* It will do you most good of anything in the world, to break up your fallow ground—your heart. You need to be more fully subdued. If your heart was more tender, God could stamp his image more fully upon it.

It is time to seek the Lord till he come and rain righteousness upon you.

PREVAILING PRAYER.

"The effectual, fervent prayer of the righteous man availeth much."—Jas. v. 16.

There are two kinds of means requisite to promote a revival; one to influence men; the other to influence God. The truth is employed to influence men, and prayer to move God. When I speak of moving God, I do not mean that God's mind is changed by prayer, or that his disposition or character is changed. But prayer produces such a change in us as renders it consistent for God to do as it would not be consistent for him to do otherwise. When a sinner repents, that state of feeling makes it proper for God to forgive him. God has always been ready to forgive him on that condition, so that when the sinner changes his feelings, and repents, it requires no change of feeling in God to pardon him. It is the sinner's repentance that renders his forgiveness proper, and is the occasion of God's acting as he does. So when Christians offer effectual prayer, their state of feeling renders it proper for God to answer them. He was always ready to bestow the blessing, on the condition that they felt right, and offered the right kind of prayer. Whenever this change takes place in them, and they offer the right kind of prayer, then God, without any change in himself, can answer them. When we offer effectual, fervent prayer for others, the fact that we offer such prayer renders it consistent for him to do what we pray for, when otherwise it would not have been consistent.

Prayer is an essential link in the chain of causes that lead to a revival; as much so as truth is. Some have zealously used truth to convert men, and laid very little stress on prayer. They have preached, and talked, and distributed tracts with great zeal, and then wondered that they had so little success. And the reason was, that they forgot to use the other branch of the means, effectual prayer. They overlooked the fact, that truth by itself

will never produce effect, without the Spirit of God.

Sometimes it happens that those who are the most engaged in employing truth, are not the most engaged in prayer. This is always unhappy.—For unless they, or somebody else, have the spirit of prayer, the truth by itself will do nothing but harden men in impenitence. Probably in the day of judgment it will be found that nothing is ever done by the truth, used ever so zealously, unless there is a spirit of prayer somewhere in connection with the presentation of truth.

Others err on the other side. Not that they lay too much stress on prayer. But they overlook the fact that prayer might be offered for ever, by itself, and nothing would be done. Because sinners are not converted by direct contact of the Holy Ghost, but by the truth, employed as a means. To expect the conversion of sinners by prayer alone, without the employment of truth, is to tempt God.

Effectual, prevailing prayer, does not consist in benevolent desires merely. Benevolent desires are doubtless pleasing to God. Such desires pervade heaven, and are found in all holy beings. But they are not prayer. Men may have these desires as the angels and glorified spirits have them. But this is not the effectual, prevailing prayer, spoken of in the text. Prevailing prayer is something more than this.

Prevailing, or effectual prayer, is that prayer which attains the blessing that it seeks. It is that prayer which effectually moves God. The very idea of effectual prayer is, that it effects its object.

I will state some of the most essential attributes of prevailing prayer. I cannot detail in full all the things that go to make up prevailing prayer. But I will mention some things that are essential to it; some things which a person must do in order to prevail in prayer.

He must pray for a definite object. He need not expect to offer such

prayer, if he prays at random, without any distinct or definite object. He must have an object distinctly before his mind. I speak now of secret prayer. Many people go away into their closets, because they must say their prayers. The time has come that they are in the habit of going by themselves for prayer, in the morning, or at noon, or at whatever time of day it may be; and instead of having any thing to say, any definite object before their mind, they fall down on their knees, and pray for just what comes into their minds, for everything that floats in their imagination at the time, and when they have done, they could not tell hardly a word of what they had been praying for. This is not effectual prayer. What should we think of anybody who should try to move a legislature so, and should say, "Now it is winter, and the legislature is in session, and it is time to send up petitions," and should go up to the legislature and petition at random, without any definite object? Do you think such petitions would move a legislature?

A man must have some definite object before his mind. He cannot pray effectually for a variety of objects at once. The mind of man is so constituted that it cannot fasten its desires intensely upon many things at the same time. All the instances of effectual prayer recorded in the Bible were of this kind. Wherever you see that the blessing sought for in prayer was attained, you will find that the prayer was offered which was prayer for that definite object.

Prayer, to be effectual, must be in accordance with the revealed will of God. To pray for things contrary to the revealed will of God, is to tempt God.

To pray effectually, you must pray with submission to the will of God. Do not confound submission with indifference. No two things are more unlike. I once knew an individual come where there was a revival. He himself was cold, and did not enter

into the spirit of it, and had no spirit of prayer; and when he heard the brethren pray as if they could not be denied, he was shocked at their boldness, and kept all the time insisting on the importance of praying with submission; when it was as plain as anything could be, that he confounded submission with indifference.

Effectual prayer for an object implies a desire for that object commensurate with its importance. If a person truly desires any blessing, his desires will bear some proportion to the greatness of the blessing. The desires of the Lord Jesus Christ for the blessing he prayed for, were amazingly strong, and amounted even to agony. If the desire for an object is strong, and is a benevolent desire, and the thing not contrary to the will and providence of God, the presumption is, that it will be granted.

Prayer, to be effectual, must be offered from right motives. Prayer should not be selfish, but dictated by a supreme regard for the glory of God. A great deal of prayer is offered from pure selfishness. Women sometimes pray for their husbands, that they may be converted, because they say, "It would be so much more pleasant, to have my husband go to meeting with me," and all that. They seem never to lift up their thoughts above self at all. They do not seem to think how their husbands are dishonoring God by their sins, and how God would be glorified by their conversion. So it is with parents very often. They cannot bear to think that their children should be lost. They pray for them very earnestly indeed. But if you go to talk with them, they are very tender, and tell you how good their children are; how they respect religion, and they think that they are almost Christians now; and so they talk as if they were afraid you would hurt their children if you tell them the truth. They do not think how such amiable and lovely children are dishonoring God by their sins; they are

only thinking what a dreadful thing it will be for them to go to hell. Ah! unless their thoughts rise higher than this, their prayers will never prevail with a holy God. The temptation to selfish motives is so strong, that there is reason to fear a great many parental prayers never rise above the yarnings of parental tenderness. And that is the reason why so many prayers are not heard, and why so many pious, praying parents have ungodly children. Much of the prayer for the heathen world, seems to be based on no higher principle than sympathy. Missionary agents, and others, are dwelling almost exclusively upon the six hundred millions of heathens going to hell, while little is said of their dishonoring God. This is a great evil; and until the church have higher motives for prayer and missionary effort than sympathy for the heathen, their prayers and efforts will never amount to much.

Prayer, to be effectual, must be by the intercession of the Spirit. You never can expect to offer prayer according to the will of God without the Spirit. In the first two cases, it is not because Christians are unable to offer such prayer, where the will of God is revealed in his word, or indicated by his providence. They are able to do it, just as they are able to be holy. But the fact is, that they are so wicked, that they never do offer such prayer, without they are influenced by the Spirit of God. There must be a faith, such as is produced by the effectual operation of the Holy Ghost.

It must be persevering prayer. As a general thing, Christians who have backslidden and lost the spirit of prayer, will not get at once into the habit of persevering prayer. Their minds are not in a right state, and they cannot fix their minds, and hold on till the blessing comes. If their minds were in that state, that they would persevere till the answer comes, effectual prayer might be offered at once, as well as after praying ever so many times for an object. But they have to pray

again and again, because their thoughts are so apt to wander away, and are so easily diverted from the object to something else. Until their minds get imbued with the spirit of prayer, they will not keep fixed to one point, and push their petition to an issue on the spot. Do not think you are prepared to offer prevailing prayer, if your feelings will let you pray once for an object, and then leave it. Most Christians come up to prevailing prayer by a protracted process. Their minds gradually become filled with anxiety about an object, so that they will even go about their business, sighing out their desires to God. Just as the mother whose child is sick, goes round her house, sighing as if her heart would break. If she is a praying mother, her sighs are breathed out to God all the day long. If she goes out of the room where her child is, her mind is still on it; and if she is asleep, still her thoughts are on it, and she starts in her dreams, thinking it is dying. Her whole mind is absorbed in that sick child. This is the state of mind in which Christians offer prevailing prayer.

What was the reason that Jacob wrestled all night in prayer with God? He knew that he had done his brother Esau a great injury, in getting away the birth-right a long time ago. And now he was informed that his injured brother was coming to meet him, with an armed force altogether too powerful for him to contend against. And there was great reason to suppose he was coming with a purpose of revenge. There were two reasons then why he should be distressed. The first was, that he had done this great injury, and had never made any reparation. The other was, that Esau was coming with a force sufficient to crush him. Now, what does he do? Why, he first arranges everything in the best manner he can to meet his brother, sending his present first, then his property, then his family, putting those he loved most farthest behind. By this time his mind was so exercised that he could

not contain himself. He goes away alone over the brook, and pours out his very soul in an agony of prayer all night. Just as the day was breaking, the angel of the covenant said, "Let me go;" and his whole being was, as it were, agonized at the thought of giving up, and he cried out, "I will not let thee go except thou bless me." His soul was wrought up into an agony, and he obtained the blessing, but he always bore the marks of it, and showed that his body had been greatly affected by this mental struggle. This is prevailing prayer.—*Finney.*

THE SILENCE OF CHRIST.—A careful study of the Gospel history convinces us that the silence of Christ is not less remarkable and significant than his speech. We have often considered the words of the Lord Jesus; it may be for our advantage to dwell for a little on his silence. We can recall many occasions when he spake as man never spake; there are some, not less noteworthy, when he held his peace and answered nothing. If we look to God's word, we find that the practical management of life is made to depend very much on our knowing when, where, and how long to keep silence. The art of silence is a greater and much more difficult one than that of speech, and consequently is much less studied and practiced. For once that we sin through keeping silence, we, all of us, even the most tactiturn, sin many times through unwise and immoderate speech. We have all of us need to ask the Lord to set a watch before our mouths, and keep the door of our lips, that we speak not unadvisedly. Some people have much more need than others to cultivate the habit of keeping silence. The besetting infirmity of some is to speak too much and too often, and speaking so much they often speak rashly, unadvisedly, and unwisely.—*T. W. Morris.*

—Present Him not gifts, but thyself.

THE ACCEPTED TIME.

An endangered soul slumbers away its unreturning hours of salvation, encouraged by the example of mercy to the dying thief—

"And to the mercies of a moment leaves
The vast concerns of an eternal scene."

They who live in unbelief and sin; in unbelief and sin may also die. There is no deliverance from a state of misery to those who are not delivered from a state of sin. If to-day a man will harden his heart, he may be to-morrow in that world where despair of mercy will fasten rebellion upon his heart, and where no offer of mercy will be made again for ever. From the instance of salvation communicated to the penitent thief, a sinner unbelieving and impenitent until a very short time before his death, no one must presume upon salvation who lives in neglect of the blood of Christ, to which the call of the word and Spirit of God are continually inviting him, and who thus possesses means of grace which the thief crucified with our Lord did not enjoy until he suffered with his Saviour. We have in him, indeed, a glorious pattern of that mighty and amazing transformation which the free riches of Almighty grace can effect upon the soul of a sinner under circumstances the most unpromising, and in the very hour of death; but then it hath been well said that it is "a pattern without a promise!" God hath given no engagement, no assurance, no hint, that he will continue to act thus. How tremendous a folly therefore must it be to neglect salvation, in its passing hour of mercy, by neglecting its inviting Author, as though repentance might be commanded by us to ourselves, or as though the Holy Ghost were compelled, amid the distractions of a dying hour, to apply the blood of sprinkling to our hearts, and make us complete in Christ. Most assuredly, if we have only a minute to live, and we have grace given whereby to embrace Christ by faith, our eternal life is secure; for that promise stands

unchangeably the same, "Believe on the Lord Jesus Christ, and thou shalt be saved." But woe to him that refuses Christ *now*, and plunges himself into the soul-appalling hazard of dying in his sins. The monuments of mercy never were set up in Scripture to be encouragements of presumption. True it is that God in Christ can easily forgive sin. Glory be to the all-sufficient sacrifice that made it easy to him, consistently with his justice. But it doth not therefore follow that he who lives a sinner and an infidel shall die in the full possession of that forgiveness. God's extraordinary acts are meant peculiarly to magnify his glory, but were not intended as the rule of man, who has a rule in Scripture, which warns him against delay, and a voice there which cries, "Behold now is the accepted time; behold, now is the day of salvation." He who puts off his repentance, and will not seek for pardon by the blood of Christ until the very last, in reliance upon the example of the penitent thief of the sovereignty of mercy, whereby God signally glorified the death of his dear Son, turns that to his poison which God intended for the immediate food of his soul, to its immediate salvation. He acts just as a man would act who should forsake the bridge that would carry him over Jordan, and go through its depths to his drowning, expecting a miracle to dry it up, because it was once dried up before the children of Israel at God's command, by a manifestation of God's love and power to his ancient people.

FEAR.—It seems to me as if this grace of fear was the darling grace—the grace that God sets his heart upon at the highest rate. As it were, he embraces and lays in his bosom the man that hath and grows strong in this grace of the fear of God.

—In the creation of man, God began with his outside; but in the work of regeneration, he first begins within, at the heart.—*Bunyan*.

FILLED WITH THE SPIRIT.

In the history of the church, again and again, most important parts of its glorious privileges have been obscured, and almost lost sight of, by the too exclusive prominence given to other and related truths. For centuries justification by faith was nearly hid, and even those who were, as we trust, the true children of God mostly groped their way through the world in gloom and uncertainty. The blessed hope of our Lord's personal coming was forgotten, except by a few witnesses, for centuries. Even now the possibilities of practical victory over the world, "the faith once delivered to the saints," so long obscured, are just redawning on the church. In deep humiliation for our ignorance, "knowing nothing yet as we ought to know," let us come continually to the word of God to see if there be yet new light to break out from its unfathomable infiniteness. "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!"

When the greatest of those born of women appeared, proclaiming the Coming One, the glorious aspect of his work which absorbed John the Baptist's contemplations was, that Christ was to be the Baptizer "with the Holy Ghost and with fire." Upon Christ, or the Anointed One, "first the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him." God gave "not the Spirit by measure unto him;" and he in his turn gives it to his disciples without limitation, except from want of faith on their part; for from his believing ones "shall flow rivers of living water," thus "springing up" into such boundless streams,—not rill, not yet brooks, but rivers!

Have you, dear reader, been baptized with the Holy Ghost? and with fire? If not, while you are rejoicing in the other great promises of our Lord, should this not be yours also? Search

and see this privilege, and, having it, accept it at the hand of Christ, as definitely as you have accepted the certainty of eternal life!

Having performed the great work appointed for man's salvation, Christ, the great Baptizer, breathed on his disciples, and said unto them, "Receive ye the Holy Ghost!" He that had been "with them" and should be "in them" was now given to them. Witnesses of the death and resurrection of our Lord, taught of him from "Moses and all the prophets the things concerning himself in all the Scriptures," with the fallen house of Israel around them, and the world "lying in the wicked one" beyond, should they not at once proclaim their crucified and risen Lord?

Nay, not yet. Do "not depart from Jerusalem, but wait for the promise of the Father, which ye have heard of me, for John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." They had been breathed upon, and had received the Holy Ghost, but "the promised baptism of the Holy Ghost and of fire" had not yet come.

Is it thus as yet with you, dear reader?

"These all continued with one accord in prayer and supplication, with the women and Mary the mother of Jesus, and with the brethren,"—not the appointed Apostles alone,—for ten days, waiting for the "promise of the Father."

The expected end of believing prayer is sure. What processes of preparation must have gone on in the hearts of the disciples during the protracted expectant hours of these ten days! How must the innermost parts of these temples have been purified to receive the Holy Ghost! How must the Lord have sat "as a refiner with fire" to those hitherto unsanctified and failing hearts! How must the testing of their faith increased its power! The very intensity of their longing for the promised gift,—how must it have

starved all earthly desires! "Not many days hence." It might come in any moment—with the next pulsation of their expectant hearts!

At length it came. They were "all with one accord." If there had been emulations they were all now set aside, and they were ready for the gift. "The wind bloweth where it listeth," and thou hearest the sound thereof." "Suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting." "Cloven tongues like as of fire sat upon each of them," women as well as men. "And they were all filled with the Holy Ghost, and began to speak as the Spirit gave them utterance. The once cowardly Peter, who lately broke down under the taunt of the maid-servant, now, with his life in his hand, faced the great multitude boldly. What was his first word after defending himself from the charge of drunkenness? That this baptism was but a sample of the fulfilment of the prophecy of Joel, "I will pour out of my Spirit upon all flesh;" not on a few, who should be the first heralds of the coming dawn, but upon all,—upon us as well as upon the first men and women who proclaimed the Gospel; then having charged the death of Jesus upon them, and proved his ascension, he tells them that "having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear."

Pricked to the heart by manifestation of the power of the Spirit by the words of Peter, a great multitude asked, "What shall we do?" Then Peter showed them: 1, Repentance, or change of purpose towards God; 2, Baptism in the name of Jesus Christ for the remission of sins; 3, The reception of this gift of the Holy Ghost,—for "the promise" is not only to the one hundred and twenty, but to "as many as the Lord our God shall call."

Now was proved to them the words of our Lord that it was expedient that he should leave them, in order that the

Comforter should come to them; for the little company gathered under the three years of our Lord's personal ministry were, in one day, increased by three thousand souls, who openly enrolled themselves under the banner of the crucified and risen Jesus.

Nor was the baptism of Pentecost alone in the experience of the first disciples; for we read of them again that "when they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost."

Stephen lived "full of faith and of the Holy Ghost," and, when about to die, he looked up steadfastly into heaven and saw "the glory of God, and Jesus standing on the right hand of God." In Samaria, they who had before believed, and been baptized "in the name of the Lord Jesus," "received the Holy Ghost." Again, while Peter preached, "the Holy Ghost fell on all them which heard the word," and no one could forbid baptism to these who had "received the Holy Ghost as well as the Apostles." Under this preaching to the house of Cornelius, Peter said: "The Holy Ghost fell on them, as on us at the beginning," thus definitely indicating the recurrence of a Pentecostal baptism. Paul was "filled with the Holy Ghost;" and when he had laid hands on certain Ephesians, "the Holy Ghost came upon them."

From these, as well as other parts of the Word of God, we have unmistakable teaching:

1. That a prominent feature of Christ's promised work in us was the baptism with the Holy Ghost and with fire.
2. That the reception of the Spirit, the common gift of all believers, is not the baptism of the Holy Ghost with fire.
3. That this is to be expected and experienced by all believers.
4. That this baptism is not alone for personal blessing, but in order that, according to the promise, we "shall

receive power after that the Holy Ghost is come upon us," and that we may with "great power" give "witness of the resurrection of the Lord Jesus."

5. That many disciples lived and acted in Apostolic days, "full of the Holy Ghost," and that we may now do likewise.

With such unmistakable teaching of the word before me, I remember with shame that once I looked upon Pentecostal baptism as an exceptional thing, belonging only to the original establishment of the church, and that I neither expected nor received it. I rarely heard it preached or spoken of as a present privilege; and yet God was not without his witnesses, few and far between though they were. Not only in the biographies of men eminent in all branches of the church, but again and again most of us have met believers who walked with their lives and even their faces illuminated by the presence of the Holy Spirit, bringing the savor and power of Christ wherever they went, as in their measure themselves "quickening spirits." How it came—whether the baptism had come "as a mighty rushing wind," or as the tender dove, or as the gentle dew upon the mown grass—was immaterial, so that they had received this "promise of the Father," and walked in its power and victory.

Many who have the power and care of service resulting from this baptism know not the time of its first coming, just as many cannot point to the hour of their conversion; yet as they know that they have been converted, so they are conscious that they have been "filled with," and are now walking "in the Spirit."

Dost thou, dear reader, know its reality and energy for thyself? The fact that large numbers of Christians neither understand nor realize any privilege of grace does not prove its unreality. What though it be not now, as once, imparted by the laying on of Apostolic hands! It may be still received by us directly from God, as it

was by the household of Cornelius. That it should be thus received is proved by the words of Paul: "Be not drunk with wine, wherein is excess; but be filled with the Spirit." The simile of the effect of wine shows that the result of the baptism of the Spirit might now render us liable to the charge even of drunkenness, such as was made against those who were filled at Pentecost.

Let us not forget that it were a mockery of God to ask him to fill us with the Holy Ghost, while yet we were practicing aught which grieves that indwelling Spirit whereby we are already sealed unto the day of redemption. It is the "Spirit of Holiness," and he can only fill the temple from which you are ready to cast out the money-changers and profane intruders. Oh, that a people prepared and waiting for this marvelous grace of God might be found in this day! It is "the spirit of a sound mind," as well as of love and of power. From how many mistakes, from how much of mere fleshly excitement, from how much of defilement, it would save God's people, did they come to him to be "filled with the Spirit!"

The question is not, Have ye received the Spirit? but, Are you baptized with the Spirit? Not, Are ye the temples of the Holy Ghost? but, Are ye filled with the Spirit? If not, are you ready to put aside every—the last and least—thing which grieves the Spirit, and to believe that what God has commanded to you he is ready to perform in you? "BE FILLED WITH THE SPIRIT."—*R. P. Smith.*

—To the soul resting on Jesus there is always peace in believing.

—Whoever receive the grace that is tendered in the Gospel, they must be quickened by the power of God, their eyes must be opened, their understandings illuminated, their ears unstopped, their hearts circumcised, their wills also rectified, and the Son of God revealed in them.—*Bunyan.*

SELF-DENIAL.

Self-denial is a means of useful influence. So unearthly a quality is this, that no man can fully and consistently exhibit it without exposing himself, perhaps for years, to the suspicion of assuming it for some sinister object in the distance. But does not this very incredulity, arising from the extreme rareness of true self-denial, hold out to him the promise of proportionate influence hereafter, should he live long enough to vanquish that incredulity and to enjoy the reaction of opinion in his favor? His self-denial, indeed, is meantime furnishing him with all those means of benevolence which self-indulgence would have lavished upon itself; and these, by increasing his usefulness, are augmenting his influence. But the influence which he acquires, by this increase of actual means, is as nothing compared with that which he obtains by the fact, when it comes to be known—that he denies himself in order to obtain it. The amount which he saves may be only an additional mite; but the fact that he habitually denies himself in order to obtain it as a means of doing good, will ultimately invest him with a greater moral influence than the stranger to self-denial, though the giver of thousands, can ever possess. Now Christianity is a system of self-denial, and the church is supposed to be its home. How can it be otherwise? Its centre is a cross. This is at once the secret of its influence to attract; and the means of its power to save. Having felt that attraction and experienced that power, the Christian is to extend its influence by exhibiting in his own life the image of the cross. Were it possible for him to live in worldly self-indulgence, he would be doing all in his power, not only to stop the influence of the cross from extending beyond himself, but to efface from the memory of a world too willing to forget—that Christianity ever had a cross. The only evidence on which the world will

believe that Christ was voluntarily crucified for its redemption is, that the Christian is seen, in the true spirit of his God, voluntarily, and, in a sense, victoriously denying himself in the work of diffusing the blessing of that redemption.

WHITER THAN SNOW.—In the winter, when the snow comes down, it lies so white—like the fine linen, which is the righteousness of the saints, over all the earth. When the sun comes out and shines upon it—when the silvery moon and the stars look down upon it—it is a beautiful spectacle. Well, some children had been out to play one day, and one came in.

"Mother," said she, "I have made my snow prayer to-day."

"What do you mean, daughter?"

"Well, when I looked over and saw how white and pure everything appeared, I lifted up my eyes to heaven and said, 'Jesus, wash me, and I shall be whiter than snow.'"

Oh, if any sin is discovered, that is the time to make your snow prayer, and never fail to make it, and then you will appropriate the grace of God. When the prophet saw the Lord on a throne high and lifted up, he cried out, "Woe is me, I am undone." When he got a glimpse of the Lord, his glory, and cried out, "Woe is me," what occurred? A seraph took a live coal from off the altar and touched his lips, saying, "Lo, this hath touched thy lips; thy iniquity is done away, and thy sin purged." A little while and he heard the voice of God, "Who shall go for us? whom shall we send?" Was the prophet then crying out, "Woe is me?" No. "Here am I," he exclaimed; "send me." Never stop with a revelation of your sins; go right to the blood of cleansing, and you will be made "whiter than snow." "If thou canst believe, all things are possible to him that believeth."—*Mahan.*

—Eternity only will reveal our heavenly treasures.

THE DYING CHRISTIAN.

If you "know the love of Christ," his is the latest name you will desire to utter; his is the latest thought you will desire to form; upon him you will fix your last look on earth; upon him your first in heaven. When memory is oblivious of all other objects; when all that attracted the natural eye is wrapped in the mists of death; when the tongue is cleaving at the roof of our mouth, and speech is gone, and sight is gone, and hearing gone, and the right hand, lying powerless by our side, has lost its cunning, Jesus, then may we remember thee!

If the shadows of death are to be thrown in deepest darkness on the valley, when we are passing along it to glory, may it be ours to die like that saint, beside whose bed wife and children once stood, weeping over the wreck of faded faculties; and a blank, departed memory. One had asked him, "Father, do you remember me?" and receiving no answer; and another, and another, but still no answer.

Then, all making way for the venerable companion of a long and loving pilgrimage—the tender partner of many a past joy and sorrow—his wife draws near. She bends over him, and as her tears fall thick upon his face, she cries: "Do you not remember me?" A stare—but it is vacant. There is no soul in that filmy eye, and the seal of death lies upon those lips. The sun is down, and life's brief twilight is darkening fast into a starless night.

At this moment one, calm enough to remember how the love of Christ's spouse is "strong as death," a love that "many waters cannot quench," stooped to his ear and said, "Do you remember Jesus Christ?"

The word was no sooner uttered than it seemed to recall the spirit, hovering for a moment ere it took wing for heaven. Touched as by an electric influence, the heart beats once more to the name of Jesus; the features, fixed in death, relax; the countenance, dark

in death, flushes up like the last gleam of day; and with a smile in which the soul passed away to glory, he replied, "Remember Jesus Christ! dear Jesus Christ! he is all my salvation and all my desire."

THE GREAT SOURCE.—As the rays come from the sun and yet are not the sun, even so our love and pity, though they are not God, but merely a poor, weak image and reflection of him, yet from him alone they come. If there is mercy in our hearts, it comes from the Fountain of mercy. If there is the light of love in us, it is a ray from the full Sun of love.

AFFLICTIONS.—We fancy that all our afflictions are sent us directly from above; sometimes we think it in piety and contrition, but oftener in moroseness and discontent. It would be well, however, if we attempted to trace the cause of them; we should probably find their origin in some region of the heart which we had never well explored, or in which we had secretly deposited our worst indulgences. The clouds that intercept the heavens from us, come not from the heavens, but from the earth.—*W. S. Landor.*

"ANCHOR WITHIN THE VEIL."—Saints cast their anchor where God commands them. Whatever straits they are in, the word abiding in them brings some promise of support and deliverance; the promise shows what God has engaged to do, and faith receives the fulfilling of his engagements. When they draw nigh to God, they know what he has promised to them that wait upon him. While they live like themselves, as the heirs of promise, they are preserved from all evil, and want no manner of thing that is good. This is their happy case; thrice happy, because the means used to deprive them of their happiness are overruled by God for the establishing it. The enemy rages against them in vain.

HOLD FAST!

There are few things in religion which men are so ready to forget, as the duty of "contending earnestly for the faith," and holding fast the truth.

When St. Paul said, "Hold fast that which is good" (1 Thess. v 21), he wrote as one who knew what the hearts of all Christians are. He knew that our grasp of the Gospel, at our best, is very feeble, that our love soon waxes cold, that our faith soon wavers, that our zeal soon flags, that familiarity with Christ's truth often brings with it a species of contempt; that, like Israel, we are apt to be discouraged by the length of our journey, and like Peter, ready to sleep one moment and fight the next, but not ready to "watch and pray." All this St. Paul remembered, and like a faithful watchman, he cries, by the Holy Ghost, "Hold fast that which is good."

He wrote as if he foresaw by the Spirit, that the good tidings of the Gospel would soon be corrupted, spoiled, and plucked away from the church. He wrote as one who foresaw that Satan and all his agents would labor hard to cast down Christ's truth. He wrote as if he would forewarn men of this danger, and he cries, "Hold fast that which is good."

This advice is always needed—needed as long as the world stands. There is a tendency to decay in the very best of human institutions. The best visible church of Christ is not free from this liability to degenerate. It is made up of fallible men. We see the leaven of evil creeping into many a church, even in the Apostles' time. There were evils in the Corinthian church, evils in the Ephesian church, evils in the Galatian church. All these things are meant to be our warnings and beacons in these latter times.

Many a church of Christ since then has fallen away for the want of remembering this principle. Their ministers and members forgot that Satan is always laboring to bring in false doctrine.

They forgot that he can transform himself into an angel of light—that he can make darkness appear light and light darkness, truth appear falsehood and falsehood appear truth. If he cannot destroy Christianity, he ever tries to spoil it. If he cannot prevent the form of godliness, he endeavors to rob churches of the power. No church is safe that forgets these things, and does not bear in mind the *Apostle's injunction*, "Hold fast that which is good."

If we would hold fast that which is good, we must not tolerate or countenance any doctrine which is not the pure doctrine of Christ's Gospel. There is a hatred which is downright charity—that is, the hatred of erroneous doctrine. There is an intolerance which is downright praiseworthy—that is, the intolerance of false teaching in the pulpit. Who would ever think of tolerating a little poison given to him day by day? If men come among you who do not preach "all the counsel of God," who do not preach of Christ, and sin, and holiness, of ruin, and redemption, and regeneration—or do not preach of these things in a Scriptural way—you ought to cease to hear them. You ought to act upon the injunction given by the Holy Ghost in the Old Testament, "Cease, my son, to hear the injunction which causes to err from the words of knowledge."—Prov. xix, 27. You ought to carry out the spirit shown by the Apostle Paul, in Gal. i, 8: "Though we, or an angel from heaven, preach any other doctrine unto you than that which we have preached, let him be accursed." If we can bear to hear Christ's truth mangled or adulterated, and can see no harm in listening to that which is another Gospel; if we are content to hear Jesus Christ not put in his rightful place, we are not men and women who are likely to do him much service, or fight a good fight on his side. He that is not zealous against error, is not likely to be zealous for truth.

If we would hold fast the truth, we must be ready to unite with all who

hold the truth and love the Lord Jesus Christ in sincerity. I ask no follower of Christ to give up his private opinions. I wish no man to do violence to his conscience. But "the Philistines are upon us." Can we make common cause against them, or can we not? This is the one point for our consideration. Surely, it is not right to say that we expect to spend eternity with men in heaven, and yet cannot work with them for Christ a few years in this world. It is nonsense to talk of alliance and union, if, in a day like this, there is to be no co-operation. We must hold together—depend upon it—all Protestants must hold together, if they mean to "Hold fast that which is good."

Last of all, if it be right to "Hold fast that which is good," let us make sure that we have each laid hold personally upon Christ's truth for ourselves. Reader, it will not save you and me to know all controversies, and to be able to detect everything which is false. Head-knowledge will never bring you and me to heaven. Let us see that we each lay hold upon Jesus Christ for ourselves by our own personal faith. Let us see to it that we each flee for refuge, and lay hold upon the hope set before us in his glorious Gospel. Let us do this, and all shall be well with us, whatever else may go ill. We shall have in this world peace, and in the world which is to come, life everlasting; for we shall have Christ.

Reader, if you have not yet laid hold on this hope in Christ, seek it at once. Call on the Lord Jesus to give it to you. Give him no rest till you know and feel that you are his.

If you have laid hold on this hope, hold it fast. Prize it highly, for it will stand by you when everything else fails.—*J. C. Ryle.*

—Paul did not say he was *resigned* to infirmities, but he took pleasure in them; he did not say he was *resigned* to the thorn in the flesh, but he gloried in it.

DECEPTION.

BY REV. L. B. DENNIS.

"Let no man deceive you by any means."—2 Thes. ii, 3.

Deception, is to appear what you are not. It is artifice practiced; it is a misapplication of the established signs used to communicate thought. Every experienced person well knows the power of deception; and not only knows its power, but knows its terrible, hateful, and ruinous tendency. Satan and self combine in the operation. Satan suggests—self subunits; then the work is commenced. Plans are devised—schemes are laid, and combinations are entered into.

The suggestion is modest, the proposition is promising, and the reward hopeful. Hours are spent in search for something to give assurance and certainty of success. Forgetful of moral responsibility; forgetful of promises made; forgetful of obligations assumed; and forgetful of consequences that may follow, individuals are led on "with all deceivableness of unrighteousness." You may ask, Why? "Because they received not the love of the truth, that they might be saved."—2 Thes. ii, 10.

Christ very clearly gives the reason: "Ye will not come to me, that ye might have life."—John v, 40. As soon as persons listen to these suggestions of Satan, unfortunately they cease their private prayers; they cease their regular attendance at the means of grace; they cease to rebuke sin; they cease associating with the good; and even cease to read their Bible. Of such the Apostle said, "Ye did run well; who did hinder you, that ye should not obey the truth?"—Gal. v, 7. Christ thus addresses such, "What I say unto you, I say unto all, Watch."—Mark xiii, 37. To avoid every species of deception, we must "Let love be without dissimulation; abhor that which is evil; cleave to that which is good."—Rom. xii, 9. Re-

nouncing "the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. If our Gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not."—2 Cor. iv, 2-4. The fear of God is passing from them. The desire to live thoughtless, careless, and prayerless increases upon them. The devices of the devil are numerous, complicated, and overwhelming.

Hence there is less power to resist evil influences, and more to be resisted every time we give place to any of these delusions. There are persons who are employed to deceive. Their business is to deceive the private person, or the public congregation. It runs into families, among friends, and in communities; yea, into every department of life. "The mystery of iniquity doth already work."—2 Thes. ii, 7. "Even him, whose coming is after the working of Satan with all power, and signs, and lying wonders."—2 Thes. ii, 9. Deception strikes at the root of all good. It misapplies all means intended for good; it misrepresents facts, in the relation of falsehood; it makes "a man think himself to be something, when he is nothing, he deceiveth himself."—Gal. vi, 3.

Many deceive themselves while trying to deceive others. "His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate."—Ps. vii, 16.

We are told that Lysander taught that children might be deceived with trifles, rattles, and gewgaws; but the old were to be gulled with oaths and fair promises.

In all kindness, may we not ask, if deception is not almost a trade? Men have become so fully habituated to deception in their dealings; lax in their promises, and false in their representations, that they can wind out of the most cautious contract; break faith in

the fairest form ; violate promises most sacredly made ; or dissolve bonds as easily as if there were no moral responsibility resting anywhere.

"Let no man deceive you by any means." Surely we ought to profit by such injunctions.

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand."—2 Thes. ii, 1, 2.

"Be ye also ready."

PREPARATION FOR PRAYER.—Before you enter into prayer, ask thy soul these questions: To what end, O my soul, art thou retired into this place? Art thou not come to discourse with the Lord in prayer? Is he present, will he hear thee? Is he merciful, will he help thee? Is thy business slight, is it not concerning the welfare of thy soul? What words wilt thou use to move him to compassion?—*Bunyan*.

—Sickness brings out graces that cannot be seen in a time of health. It is the treading of the grapes that brings out the sweet juices of the vine ; so it is affliction that draws forth submission, weanedness from the world, and complete rest in God. Use afflictions while you have them.

—When a soul first comes to Christ, he does not know that he needs any more comfort ; he feels such joy, he thinks he shall never be sad again. Soon he is made to feel his wants. He finds innumerable enemies within and without. His heart he feels to be a very hell within him ; corruptions, whose black faces he never saw before, now raise their heads ; his breast appears full of hissing serpents. The man shudders at himself ; he feels that he is on the brink of a precipice ; the smallest breath of temptation he feels will throw him down. In despair of help, he looks above—to Jesus at the right hand of God, able to save to the uttermost.

LOUD AND QUICK SPEAKING.

"Grievous words stir up anger," both in those who hear, and in those who speak. Yet it is a known fact, that it is not always what is said, but how it is said, that does the mischief. It is a fact, that a habit of loud and quick expression indicates anger, and almost invariably produces it, both in speaker and hearer ; and if the former is not angry at the moment, he is likely soon to be so. For such strength of expression has an influence on our feelings. An old Quaker when once asked how he could be so calm under such provoking circumstances, said : "The whole secret consisted in not allowing his voice to rise above a certain key." Those addicted to such a snarling habit may ask, what harm there is in what they have said? It may be truly replied, that if there was no harm in what they said, there was harm in the manner of saying it. And though they may say they meant no evil, yet evil is produced, and they are accountable for it. It is surely no easy thing to tell what they did mean. Could they intend to do good by it? Such a practice is quite different from their usual one, when trying to cultivate the friendship of some distinguished person. How important that we so watch against such a habit, as not to sin in this way. Such habits, if allowed, will have an evil influence upon our own temper, as well as upon those who hear. Let us not only feel aright, but learn ever to express those feelings so as to conciliate those who hear, rather than to harrow up feelings of a painful nature. It requires no spirit of prophecy to foretell that a number of such persons in a family or church will do much to mar its peace and happiness.

Dear reader, such a habit is a most unlovely one. It wounds our friends and injures the cause of religion, and unnecessarily embitters our enemies ; and we have not a single good excuse for it. Is it not a sad thing to live in such a practice and be ignorant of it,

while any other person could not be in our company for a day, and not detect it? No person of habitually kind feelings indulges in such a habit; while those of an overbearing, arrogant disposition, are seldom without it; and of many such I have heard it said, "You cannot tell when they are pleased."

Surely, reader, if we profess to imitate and obey the Saviour, such language ought not to proceed out of our mouth, for it does show or indicate a want of peace within—that peace of God that passeth knowledge; and it drives away all peace from the circle where it is heard.

"The Spirit, like a peaceful dove,
Flies from the realms of noise and strife;
Why should we vex and grieve His love,
Who seals our souls to heavenly life?"

Such a spirit is not found at the throne of grace. It is not found in communion with God, or in serious, solemn consideration. It is not in the valley of humiliation. Reader, let us inquire where it is to be obtained, and class it with the rest of its species; and if, after faithful self-examination, we find ourselves addicted to it, let us resist the devil, deny self, and crucify this son of the old man; and henceforth let the law of kindness dwell on our tongues, and show out the kindness of our hearts by kind words; and instead of meaning to do no hurt, resolve henceforth to do good, as God shall prosper us.

—Pray often; for prayer is a shield for the soul, a sacrifice to God, and a scourge for Satan.

—Let affliction strike heavy blows at your corruptions, your idolatries, and self-pleasing, worldly schemes. Learn much of Christ at such an hour. Study him at the grave of Lazarus—John xi; and at the gate of Nain—Luke viii, 11; and also within the veil—Rev. i, 18. Do not be ashamed to grieve deeply, but let your sadness find relief in the bosom that was pierced with the spear.

MEETING A SERMON.

Archbishop Leighton, returning home one morning, was asked by his sister, "Have you been hearing a sermon?"

"I've met a sermon," was the answer. The sermon he met was a corpse on its way to the grave; the preacher was death. Greatest of street preachers! Nor laws nor penalties can silence him. No tramp of horses, nor rattling of carriages, nor rush and din of crowded streets, can drown his voice. In heathen and Protestant countries, in monarchies and free states, in town and country, the solemn pomp of his discourses is going on.

In some countries a man is imprisoned for even dropping a tract. But what prison will hold this awful preacher? What chains will bind him? He lifts up his voice in the very presence of tyrants, and laughs at their threats. He walks unobstructed through the midst of their guards, and delivers the messages which trouble their security and embitter their pleasures. If we do not meet his sermons, still we cannot escape them. He comes to our abodes, and taking the dearest objects of our love as his text, what terrible sermons does he deliver to us!

Oh, what weeping audiences sometimes has this silent preacher! Yet there is a secret doctrine, a hidden meaning running through his discourses, which is often not apprehended. Few "lay it to heart." His oft repeated sermons still enforce the same doctrine, still press upon us the same exhortation: "Surely every man walketh in a vain show. Surely they are disquieted in vain. Here there is no continuing city. Why are you laboring for that which I will presently take from you and give to another? Take no thought for to-morrow. Prepare to meet thy God."

—Be not ashamed because of your guiltiness. Necessity should not blush to beg. You are in the utmost want of Christ; therefore knock and cry.

ROMANISM.—SECRETISM.

BY AUSTIN Q. HAGERMAN.

The Roman Catholic Church, in its way, is a vigorous foe to secret societies. Is this one of her good points, or is it a selfishly zealous and jealous antagonism?

The Romish Church is, in certain respects, the highest, oldest, and most formidable secret society on the earth. The confessional is their innermost chamber of secrecy. In it all sorts of plots can be suggested, propagated, or concealed. Jesuitism, in its creeping, stealthy, unscrupulous methods, is able to do more than any common secret society in crafty, corrupting influences in politics and education.

Rome, it seems, does not like to tolerate rival secretism; she wants the management of all the dark-lantern work in her vast organization. The old proverb has been well quoted in this connection that, "Two of a trade can never agree." The Romish Church wants no hidden workers she cannot control, within her pale. She cannot bear those "orders" which independently meet in secret, teach or plot in secret, and have their own "ritual," and "signs."

Romanism has its own "signs," that serve her initiated members tolerably well. A Roman Catholic literary magazine is in my possession. It is called *The Lamp*, and is published in London and Dublin. An incident in one of its narratives, purporting to be a true story, forcibly reminded me of a similar feature in Masonry. According to the narration, a priest had been tutoring some of the savages in a lonely island in Fiji, and they had become somewhat instructed in the Latin mummeries, and some of them, it seems, had joined the Catholics. An Englishman with a Roman Catholic wife had settled on one of the islands, trying to recruit his fortune by raising cotton. The man had incurred the deadly hatred of the chief's son, who

one day, with a number of his people, some of whom were said to be Catholics, treacherously attacked the Englishman in his unguarded moment. They seized and tightly bound him, and were about to murder him, when his Romish wife came to the rescue.

Thus far I have given the points condensed. Now let me quote from the article: "Raising her eyes to heaven, she" [the wife] "solemnly made the sign of the cross. Looks were exchanged among the natives. They became calmer; the noise gradually lulled; they watched her eagerly as she opened the bosom of her dress to draw forth her *Agnus Dei* and 'Immaculate conception' medal. Kissing them reverently, she held them up between her outstretched hands and exclaimed aloud, with intense, thrilling fervor: '*Agnus Dei, qui tollis peccata mundi, miserere nobis.*'"

The final result, as given in the rather overstrained narration, was that the man was released in safety, on paying a small sum to the chief's son and kissing the cross. The lesson to be drawn, is evidently the wonderful power and adaptability of the Romish Church.

Granting this story to be true as the magazine alleges, we see here a rather striking picture of Romish methods. Blood-thirsty natives can be Catholics with no very evident change of heart, and can try to murder an Englishman. But the sign of the cross, and the Latin ejaculation as a call of distress from the initiated Romish wife, can bring about the man's release.

A Mason's "grand hailing sign" of distress, with their lugubrious words, asking if there is "no help for the widow's son," could not, perhaps, have been more effective. Quite naturally, it would appear, the Romish Church does not desire to have her own secretism supplanted or trenched upon by lesser secret societies which it may not be able to control.

It would seem proper, therefore, to infer that Rome's opposition to secret

societies is not based on the deepest moral principles, but on natural jealousy. The true and availing opposition to selfish, narrow, worldly secret societies must come from steadfast, wise faith, love and loyalty toward Christ Jesus. His light can effectually abolish the unfruitful works of darkness. His righteous sceptre shall put down "all rule, and all authority, and power."

FRIENDS.—There are a good many people that call themselves friends, some that appear good and real friendly when they want some favor, and that is about as far as their friendship goes. Then there are others that are real friends indeed. But there is one that sticketh closer than a brother. Jesus is his name. Dear reader, are you acquainted with Jesus? If not, O flee to him without delay. He is the sinner's friend. Give thyself to him and be saved.—*Mrs. C. Terry.*

SOME VERY PLAIN TRUTHS.—Rev. Joseph Cook recently said to the Boston skeptics: "What is our impecunious skepticism doing here? Has it ever printed a book that has gone into a second edition? Theodore Parker's works never went into second edition. I do not know of a single infidel book over a hundred years old that has not been put on the upper neglected shelf by scholars. Boston must compare her achievements with those of cities outside of America, and take her chances under the buffetings of time. Where is there in Boston anything in the shape of skepticism that will bear the microscope? For one, I solemnly aver that I do not know where, and I have nothing else to do but to search. Theodore Parker is the best skeptic you ever had; but to me he is honey-combed through and through with disloyalty to the very nature of things—his supreme authority."

—The proportion—as we live with Christ, we live for him.

TO THE INCONSISTENT.

"Christians do not care about my soul," said a young man, when pressed by a friend to the subject of salvation. "I see them careless in the house of God, engrossed with the honors and pleasures of the world during the week, and I mingle often with those who profess to love me, and they never say a word to me about my soul. It can not be a matter of so much importance as you represent, or surely they would not be thus inconsistent."

A few days later, that young man sent for his pastor, who found him, with despair written on his pale, anguished countenance, and was about to offer prayer. But the young man prevented him.

"Your prayers," said he, "can do me no good; it is too late. I have grieved away God's Holy Spirit, never, never to return! I feel already in my soul the agonies of the damned. I sent for you, not to pray, but to be the bearer of a message from the borders of eternity."

"You remember preaching, some six months ago, from the words, 'Choose ye this day whom ye will serve.' You spoke of the value of the immortal soul, the uncertainty of life, and urged an immediate decision. My judgment was convinced, my heart was touched, and I resolved, that let others do as they liked, as for me, I would serve God."

"You ceased. J. W., a member of your church, sat by my side. Fearing that he might leave the house before I had an opportunity of speaking to him, I turned towards him to beseech him to pray for me, and to ask him to come to my room after dinner, to pray for me, and to read the Bible and instruct me in the way of salvation. All unmindful of the sanctity of the place, and of the solemn truths just spoken, *he was laughing*, amusing himself in criticising the coat of an old man near us; and before I could recover from my surprise sufficiently to speak, he

made some ludicrous remark on the subject, in which I joined him!

"All my serious impressions fled in a moment, and have never returned. I knew my danger, but could not feel it; I saw my guilt, but my heart was harder than adamant. And now my prison-house was hell for ever and ever, with devils for my companions. Would to God I had never seen J. W. Tell him all this, that I charge him with the loss of my precious soul. Had he been consistent, I might have been rejoicing in Jesus, and prepared for endless blessedness at God's right hand."

Those were his last words, spoken with the fearful energy of despair; the cold drops of agony bedewed the pale brow, and every breath was but the utterance of the terrible remorse that preyed upon the soul. A few moments more, and the deathless spirit stood all unprepared in the presence of its Maker—another fearful monument of the direful influences of a cold-hearted, inconsistent professor.

Oh! Christian, Christian, beware! Your words and actions—your very thoughts, as mirrored in your countenance, may be either saving souls or luring them to everlasting perdition. God help you to be faithful and wise in winning souls to Christ.—*Beauty of Holiness.*

—To suffer with Christ, and to be glorified with him, are closely connected. Persecution is the Christian's halo, and trial his triumph. It is a noble thing to be accounted worthy to suffer for Christ's sake. What soldier would flinch from combat, when his captain is gone before him in the forefront of the battle? What soldier is he who, having the assurance of victory and honor, accounts it a privilege to be off the field! Ours should be the spirit of martyrdom, delighting in, loving, self-denying service. O to be able to be nothing for Christ's sake! This is the height of mortal glory. We mistake our calling in seeking to reign before the time.

REMARKABLE DELIVERANCE.

BY REV. ROBERT IBBOTSON.

An intimate acquaintance, on whose truthfulness I can rely, was once shielded from instant death in a way that was almost marvelous.

He experienced, in his twenty-fifth year, a grievous disappointment, which brought on a depression of spirits amounting almost to agony; in the bitterness of his spirit, he almost desired death. He dared not pray for it, but would have met it joyfully, in the shape of accident or disease. After passing a sleepless night, he set out on a journey of some 200 miles by steam-boat. So great was his distress of mind that he could not associate with his fellow-passengers, but ascended to the hurricane deck of the steamer, and though the day was stormy, he promenaded the deck in solitude, endeavoring to soothe his anguished feelings by repeating aloud as he paced the deck, the hymn of Charles Wesley, commencing—

"Jesus lover of my soul."

These beautiful lines he repeated hundreds of times while pacing the deck for many hours. The last four lines of the second verse were repeated again and again, and afforded much relief. In the afternoon he was so far comforted that he descended to the saloon and ate some dinner. On arriving at his destination he was invited by a friend to go out to view a small estate, a recent purchase, and, to amuse themselves, each took a double-barreled gun. On the second day they loaded their guns in their bed-room, and proceeded to the field. My acquaintance cocked his gun and fired the right hand barrel, when lo! the gun burst; a piece, about one inch wide by four inches long, was torn out of the chamber of the barrel, which, together with the breach, must have passed close by his head. The right hand lock was shattered to pieces, and the screws of the left-hand lock were wrenched off,

the barrel fell forward, and the stock only was left in the hands of my friend. The fingers of his left hand grasped the chamber of the barrel that burst, the fingers lying on the piece torn out of the barrel, and yet, strange to say, he was quite unhurt, beyond a little shock, a small rap on the finger and a little splinter in the palm of the hand. He was not even alarmed, but greatly astonished at the protecting care that had

"Covered his defenceless head
With the shadow of his wing."

All his gloom and depression were gone in a moment, and his heart was filled with thankfulness to God, who had so signally covered his head in answer to his oft-repeated prayer. He saw how easily God could have granted him his desire for death. Heavy as was the trial he had endured, he has since endured heavier ones, and has found the supporting grace of God equal to the greatest trial. His experience is—

"Sufficient is that arm alone,
And his defence is sure."

Here we dwell amid mysteries whys and wherefores are continually arising, which we cannot explain, but by-and-by, if faithful to grace, we shall come to a land where the why and wherefore shall be explained, and every mystery satisfactorily cleared up. May it be our lot to dwell in that land of revelation and vision, and to kindle our loves at the light of these amazing developments!

THE IMAGE OF GOD.—Man is God's image, and to curse wickedly the image of God, is to curse God himself. Suppose that a man should say with his mouth, I wish that the king's picture were burned; would not this man's so saying render him an enemy to the person of the king? Even so it is with them that by cursing wish evil to their neighbors or themselves; they condemn the image of God himself.—*Bunyan.*

—Waiting hours are seed-times of blessing.

TO THE UNSAVED.

BY RHODA CLAPSADDLE.

Unsaved man and woman; this message is to you. I need not tell you that you are in the broad road to death and hell; for long ago the Holy Spirit impressed this upon your heart.

You have felt God's claims upon you. You knew you ought to be a Christian. Times without number you have heard His loving voice saying, "Son, daughter, give me thy heart."

You have heard him gently knocking at the door of your heart; and have stopped—not to throw wide open the door of your heart and welcome Jesus in—but to put on another bolt; deliberately saying, "Go thy way for this time; I will not have thee to reign over me." Thus you are fighting against your best and eternal interests.

Oh, stop and consider that you are in the broad road to death and hell. Thousands walk together there making it no less dangerous. The flames threaten you; while the enemy of your soul beckons you on, saying: "This is a broad and pleasant way." This is, indeed, a sad mistake; and it will cost you your eternal all.

Hear it sinner: "What shall it profit a man should he gain the whole world and lose his own soul."

There are so many ways in which the enemy is after you. If he cannot get you to believe you are too bad to go to heaven, he will try and make you believe you are too good to go to hell; and thus we hear you boasting your goodness.

But O! vain, proud, haughty man; boast not of your morality as if it were some natural goodness of your own; for wilt thou know that without the restraining grace of God, you would plunge headlong into sins of the deepest dye; for true nobility of character belongs to God's children only.

Sinner, Christians are interested in your welfare; angels are waiting to bear the glad tidings from earth to

glory that you are saved. God is interested, so much so that He gave His Son to die that you might live; and He is now waiting anxiously to register your name in the Lamb's book of life.

Sinner give me your attention for one moment; and tell me, are you not afraid to meet justice armed with all its terrors? Will not your boasted courage fail you then? Will not your disobedience to God be conquered?

When God bids you depart from his presence, will you step into His kingdom? No! verily. But with the lamentable prayer—rocks and mountains fall on us, and hide us from the presence of God, you sink in deep despair, to wait with the lost while the ceaseless ages of eternity roll on.

Sinner, let me say to you, that Jesus of Nazareth is passing by, and wilt thou apply to this great Physician for help? He knows nothing about complicated diseases. There is nothing that can baffle His skill, and you need not wait six months, or a year for a cure; for they "brought unto Jesus one sick of the palsy and He said, Son, thy sins be forgiven thee."

Jesus said unto the man, which had an infirmity thirty and eight years, "Wilt thou be made whole," and instead of answering in the affirmative, he began to reason as a great many do, saying: Sir, I have no man when the water is troubled to put me into the pool; but while I am coming another steppeth down before me." But Jesus showed him that the virtue was not so much in the pool as it was in Himself, and said; "Rise, take up thy bed and walk."

To the man that was born blind, Jesus spat on the ground; and made clay of the spittle, anointed his eyes, and bade him, "go wash in the pool of Siloam," and the man obeyed, went and washed, and came seeing. Thus you see how easily God can accomplish the work.

The case of backsliders from God is still worse; such having once known the way, and wickedly departed from

it. Oh! wanderer from God, you whose feet are red with the Redeemer's blood; come back to your Father's house where there is bread enough to spare. No longer trample upon the covenant; no longer call it an unholy thing; but hasten to the cross of Christ; let it cover your sins and transgressions; let the past go under the blood, while you solemnly promise, in the strength of grace, for God to live and die.

Children of God, who have been redeemed from the curse of the law, and have sworn eternal allegiance to God and his cause, as far as in you lies, never permit the blood-stained banner of the cross to trail in the dust.

THE TRUE WIFE.—What do you think the beautiful word "wife" comes from? It is the great word in which the English and Latin languages conquered the French and Greek. I hope the French will some day get a word for it instead of that dreadful word *femme*. But what do you think it came from? The great use of Saxon words is that they mean something. Wife means "weaver." You must be either house wives or house-moths; remember that. In a deep sense, you must either weave and embroider men's fortunes, or feed upon and bring them to decay. Wherever a true wife comes, home is always around her. The stars may be over her head, the glow-worm in the night-cold grass may be the only fire at her foot, but home is wherever she is, and for a noble woman it stretches all around her, better than houses ceiled with cedar, or painted with vermilion, shedding its quiet light far, for those who are homeless. This then, I believe to be woman's true place and power.—*Ruskin*.

—The best prayers have often more groans than words.

—Be not ashamed of the Crucified but be thyself bold to say, "He beareth our sins, and carrieth our sorrows, and with his stripes are we healed."

JESUS THE ONLY SAVIOUR.

Jesus saith, "I am the way: no man cometh unto the Father but by ME." We can only obtain pardon from God by coming to Jesus for it. All God's mercy for sinners has been placed in the hand of Christ, and no one can obtain it but from him. Some neglect Jesus, yet hope in God's mercy. But if they reject Jesus, they reject the mercy. To them God will only be an angry Judge, "a consuming fire." Our own good works cannot save us. Our best actions are sinful; and if they were perfect, they could not atone for the past. St. Paul says, "By the works of the law shall no flesh living be justified." If we could have entered heaven by our own merits, why should Christ have died? We could have saved ourselves. Oh, trust not in your own works, your good character, your honesty, and charity—nothing but the righteousness and death of Jesus can save. Some think because they have been baptized and taken the sacrament, because they read their Bible, keep the Sabbath, and go to church, they will be saved. Multitudes have done all this, yet, never having come to Jesus, are now in hell. No sacrament, ceremony, creed, or church can save. None but Jesus can. Some rely on their priest. Sad mistake! Poor man, he needs a Saviour for himself. He cannot save his own soul, much less yours. None but Jesus can give absolution. His blood alone cleanseth from sin. Some pray to saints, angels, and the Virgin Mary; but who can tell whether they can listen to any who address them? and if they could, can they save the soul? The Bible tells us plainly, "There is one mediator between God and men, the man Christ Jesus." "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Look then to no one else. Trust only in Jesus. He is seated on a throne of mercy, and invites all poor

sinners to come at once close up to him. He alone has pardon to give. Why then stop to talk to fellow-sinners, or even angels, when no being can help you but Jesus? You need no one to introduce you to him. The beggar and the prince, the black man and the white, the ignorant and the learned, those clothed in rags and those in silk attire, are equally welcome. All are invited. You sin by looking anywhere else for help. He says, "Look unto me, and be ye saved, all the ends of the earth." Look away from men, away from yourself; look only to Jesus for he alone can save.

MEDICAL DRUNKARDS.—Let me say that of all persons who have not yet become drunkards, the most pitiable are they who are drinking liquor under medical advice. Others drink it upon their own responsibility, and, therefore, with more or less caution. But these drink it upon the highest authority, and therefore with no fear of consequences. Other tipplers restrain their appetite through shame of being seen to indulge it boldly; these drink under the impervious plea that they are but taking medicine. Other tipplers are open to admonition and reformation. But these have infallible doctors to shield them from ignorant admonition, and exempt them from all their need of reformation. In a word, whilst the one, drinking intoxicating liquor without excuse, and therefore against conscience—against that voice of God in the soul—may stop ere it be too late; the other, drinking it for health, and therefore with an approving conscience, will, probably, never stop until life stops. Emphatically true is it that no other tippler is going so surely to the drunkard's grave as the one who lets his doctor lead him to it.—Gerritt Smith.

—What is prayer? A sincere, sensible, affectionate pouring out of the soul to God, through Christ, in the strength and assistance of the Spirit, for such things as God hath promised.

TRANSFORMATION.

MRS. M. L. CALDWELL.

The tendency of all Christian life is to rest in steps. But this is not God's thought toward us. His predications are both imperative and progressive. Walk before me and be thou perfect.—Gen. xvii, 1. Then shall we know if we follow on to know the Lord.—Hosea vi, 3. Prov. iii, 23–26. Prov. iv, 12. The verb walk in the imperative mood is used more than fifty times, and may be found in nearly all the books of the Bible. The words of the Lord Christ to His sorrowing disciples when He went away, were filled with comfort and strength; but O, how far beyond their human comprehension was His interpretation thereof: "Howbeit, when He, the Spirit of Truth is come, He will guide you into all truth."

Truth is an infinite quantity. At first it may seem to be compassable; but it recedes as it is approached. The work of the Spirit is revelation. "He shall receive of Mine and shall show it unto you." As we walk in the Spirit we come to know more and more, Him who is the Way, the Truth, and the Life.

Each onward step, espies a summit beyond; for who by searching can find out God?—Job xi, 7.

The whole ministry of God is an accommodation to human weakness; but nowhere does he let the soul settle down in rest, till the cry be answered, "filled with all the fullness of God."—Eph. iii, 19.

Salvation in God's infinite thought is a grand whole; perfected forever from the foundation of the world; and typified in the altar not built of hewn stone, or reached by steps. The faith of the finite compasses God's statement, of the grand scheme of salvation, and man revels in the fact that he is saved by faith alone; but the real nature and meaning of that statement can only be actualized to him as he apprehends his need, and obediently walks in the

Spirit, not fulfilling the lust of the flesh. There is a faith that ventures out upon this broad platform of salvation, and yields the testimony, "One thing I know, whereas I was blind now I see;" but as we receive Christ so must we walk in Him.

Jesus said unto His disciples; "I have yet many things to say unto you, but ye cannot bear them now." God's now is greatly overlooked in Christian experience, and the need-be steps of the way sadly depreciated. There must be definite and special acts of faith for every promise brought to us in God's Word, by His own living voice, if we would continually have the increase of God, and His life more abundantly.

The command is "walk in the light." The Spirit always leads to the light. The natural man loves darkness rather than light, because his deeds are evil.—John vi, 19. We have lived so long in darkened rooms, we can bear but little of the celestial glory at a time; and as the loving Father lets it fall upon our way, if we step into it, our goings forth will be as the morning.—Hosea vi, 3, and at every step we can send forth the living testimony, "He satisfieth the longing soul, and filleth the hungry soul with goodness."—Psalm cvii, 9.

Thus has He brought me on by the way of steps. My faith ever and always measuring the whole; but my consciousness apprehended only that for which I was apprehended of Him.

Many years ago I believed, and entered into rest. The altar sanctified the gift which I laid thereon, in full consecration. My testimony has clearly rung out all along the way, "The blood of Jesus cleanseth." Paradoxically resting and yet reaching forth unto those things which are before; standing by faith, and yet pressing toward the mark of the high calling of God in Christ Jesus; for in Him dwelleth all the fullness of the Godhead bodily.

Each upward step has stretched the

finite into greater measures of the infinite, until I feel and know,—

"There's a wideness in God's mercy,
Like the wideness of the sea."

Gradually climbing some weary, rugged ascent, not knowing the way of my steps, or the end thereof, "I will bring the blind by a way that they know not; I will lead them in paths that they have not known."—Isa. xlii, 16. I suddenly wake, and find myself borne on high, with a broader landscape for my spiritual vision; and where the glorious Lord is unto me "a place of broad rivers and streams; wherein shall go no galley with oars."

In this way He brought me on in one of my last steppings. For sometime there was before my mind three words: Humility, Simplicity, Pliability. I looked at these with desire, till my soul hungered to scale another summit in the upward life in God.

I was at the time closely united to Him, very sweetly resting in His will; still I was aware of my own individuality, my own identity. God and myself seemed two. My condition seemed more like a union from contact, than being dissolved into God, in the essential union of my being. But what was the step to be taken? As I waited the Living Word came "He that loseth his life for my sake shall find it."—Matt. x, 38. In the light of that word life, consecration meant more than ever before. It was far-reaching, deep-searching, permeating the whole man, spiritual, moral, physical, in all his relations to God, and all his relations to man. Yes, it was literally to lay down my life; and take by a definite act of faith Christ's life. I was now to recognize no more myself, but by faith to continually affirm, "I live; yet not I, but Christ liveth in me." I saw clearly that I was to let Christ, who was meek and lowly of heart, live His own Life in me fully. My part was to let; His part, to will and to do of His own good pleasure.

This brought me to a phase of experience beyond that which I had be-

fore known; for I was no more united to Him but transformed into him—one with him as the drop of water in the ocean is a part of the ocean, and yet a distinct drop.

Then was there a new meaning to some texts: "I will dwell in them, and walk in them." "This is my rest forever: here will I dwell; for I have desired it." "We will come and make our abode with him." "Hereby we know that we dwell in Him, and He in us, because He hath given us of His Spirit."

This is the culminating thought of the Gospel, that God find a resting place in man. By nature we are far off. We are made nigh by the blood of Christ; but we are not transformed into Him, and become the dwelling place of the God-head bodily, until the Holy Ghost comes upon us, and the power of the Highest overshadows. We take many steps toward God, and the union becomes sweeter and sweeter all the way; but somewhere on this line of salvation, there is a point where God and man meet, and are made one by the indwelling Holy Ghost.

At this point our faith takes God as *Jehovah-Shammah*—the indwelling, abiding Comforter. The human life yielded, we become the manifestations of the sons of God. As Christ was without form and comeliness, simply ordinary in His exterior, so His manifest life in us, will have nothing extraordinary in it to them, who have not eyes to see, but the characteristics of the life will be, humility, simplicity, and naturalness. "As He is, so are we in this world."—1 Jno. iv, 17.

"Fulfill my large desires,
Large as Infinity
Give me all my souls desires,
All that there is in Thee."

Thus have I prayed for years; and to day He fulfilleth my desires by His mighty power; and the soul-full testimony goes forth to His praise:

"Higher than the highest heaven,
Deeper than the deepest sea,
Lord Thy love at last hath conquered
None of self and all of Thee."

Faith Words.

ASKING AND RECEIVING.

I recollect to have heard a Congregational minister assert, on some public occasion, that to pray aright is to receive. Many persons go to God and ask earnestly for the things they need, and which they know it is agreeable to His will to give; but they appear to have no faith that He will hear them, or that He does now hear them, unless they have a sign, a manifestation, a visible outward sight, or an inward audible voice, or the definite experience of some preconceived feeling, or something (it makes but little difference what it is) which they expect to use, and which they do use, as a prop for their faith to rest upon, instead of letting it rest upon the sure and blessed Word of God.

Oh! the unutterable blindness of the human mind, when left to itself! To look at anything but the simple declaration of God, and to require anything but that as a ground of belief, is to go directly out of the true path. It is, as seems to us, deliberately, and of choice, to throw away those precious gifts which faith imparts.

It is made known, throughout the Scriptures, deliberately, repeatedly, and with the clearness of a sunbeam, that the life of God in the soul is, and must be, a life of simple faith; and in the exercise of this faith, accompanied with the indispensable condition of entire consecration, it may be regarded as certain that, when we pray for those spiritual gifts and exercises which we know to be agreeable to the will of God, we shall not only have them, but if in God's view the present time is really the appropriate time for them, we do have them now.

We do not say that the specific blessing for which we ask, either comes now, or will come hereafter, in precise accordance with our preconceived opinions; but that makes no difference as to the fact. If there is really and absolutely no failure in the consecration and faith, there will be no

failure in the fact and promptness of the Divine answer. The answer—God's answer, and not ours—will certainly come, in accordance with the reality of God's knowledge and goodness, however it may fail to come in accordance with the fallibility of our own previous conception.—*Upham.*

BESETTING SIN.—Its growth is not always the same. Sometimes the development is gradual and insensible, for instance: A young man's character is fair; only those who know him best discern a germ of selfishness. He prospers in life and riches increase. The germ vegetates and grows until we see its consummation in the hard face, the cold eye, the rigid clutch of fingers that can never grasp enough. The growth is sometimes rapid, impetuous, gaining in a few days a fearful maturity; just as the seed, dormant for ages in the sere cloths of a mummy, bursts into life when air and moisture are supplied. Young men, country-bred, have told me how they went to the city to enter a counting-house or attend lectures. A single step over a wicked threshold was as a spark upon tinder, and in the conflagration that followed, all self-control was consumed. What, my reader, has been the growth of your besetting sin? Can you trace its progress from a seemingly harmless serpent, with which you trifled, to a dragon that suffocates you in its folds? Can you remember how you nursed and fondled it, and with your own hand nourished it into greatness? How does the inveteracy of habit intensify your calamity! Or can you remember how once it was pent up and restrained until, like the fisherman in the Arabian fable, in a thoughtless moment you violated some seal graven with a sacred name, and in a moment this "Genii" of the besetting sin issued forth in form and substance and grasped you with superhuman violence? Alas! you must fight it out now; there is no spell that can restore it back to its prison.—*Bishop Lay.*

COME TO JESUS.

He promises rest. But far better than rest of body is rest of soul. It is wretched to be a slave, to groan, bleed, toil; but far worse to be Satan's bondman, dragging about an evil conscience and an aching heart. Rest from this cannot be had but by coming to Jesus. And if we come, he will lighten every other load. Are you poor? Come, and he will make you rich for ever. Are you sick? Come, and he will cure your worst disease. Are you sad? Come and he will wipe away your tears. Are you bereaved? Come, and he will be to you a brother in adversity, who changes not, and never dies. Is sin a burden? Oh then come to Jesus, and he will take it all away. Do you dread the day of death and judgment? Come, and that day will be the dawn of life and glory. Oh then come. To be merely called by such a person should be enough to make us glad. Of a stranger we might say, "Perhaps he intends me no good;" of a poor man, "He cannot assist me, however willing;" of a selfish, rich man, "Who can expect aught from him?" But if a Howard or a Wilberforce said to a mourner, "Come," he might feel quite sure some kindness was intended. Now He who invites thee, sinner, is both able and willing to help. He has clothes for the naked, food for the hungry, wealth for the poor, eternal life for all. His very word, "Come," is enough to make thee glad. A blind beggar by the wayside, hearing he was passing, cried out, "Mercy, mercy!" The people told him to be quiet; but he shouted the louder, "Have mercy on me!" Jesus invited him; and then some said, as though he might now be quite sure of a blessing, "Be of good comfort; rise, he calleth thee." They knew Jesus never called and then refused; and so they told him to rejoice. Sinner, be you of good cheer; the same Jesus calleth thee. As the blind man threw off his cloak lest it

should hinder him, do you cast off every sin that would stop you—rush through every crowd of difficulties, and falling at the feet of Jesus, say, "Have mercy on me! I am blind, I am lost; save, or I perish." Are you too great a sinner? The more need to come. Have you a guilty conscience. With that guilty conscience come. Have you a wicked heart? With that wicked heart come. Have you nothing with which to purchase his favor? "Without money" come. Rich and poor, masters and servants, old and young, white man and black, sinners of every class, COME.

THE CROSS.

I am linked to the cross of Jesus
By golden fetters of love,
Till the crown the cross replaces
In God's happy land above.

'Tis the only bond of union
Between my Saviour and me:
'Tis only by bearing it daily,
His heavenly face I see.

How often I looked upon it
As a ponderous, gloomy thing,
So heavy to lift and to carry,
It could only weariness bring.

But when I stooped to the burden,
And took it within my arms,
I found it grew easy to carry,
I saw it had hidden charms.

And as I carried, and carried it,
Daily uplifting it high,
Before I knew, it had lifted me
Between the earth and the sky.

Under me now is the world,
I stand upon Zion's crest,
Linked to the cross forever,
Behind it I sweetly rest.

'Tis the guideboard pointing us onward
O'er the path that the Saviour trod,
The passport through heaven's gate-way
To the city of our God.

I am linked to the cross of Jesus
By the golden bands of love,
Till a crown the cross replaces
In the heavenly land above.

EDITORIAL.

LUKEWARMNESS.

Are you a lukewarm professor? I ask this question because it is a dangerous state.

1st. In itself it is damning. What was the charge against the angel, or minister of the church of Laodicea? Simply that he was lukewarm. No other complaint was made. We may hence infer that there was none other to be made. But what was to be his punishment if he did not repent? Was it to have a little lower seat in heaven? By no means. It was not to go there at all. Jesus says, *I will spew thee out of my mouth.*—Rev. iii, 16. The whole of the passage plainly teaches that lukewarmness alone causes the loss of the soul. In the 25th chapter of Mathew, the man to whom one talent was given, was simply lukewarm. He was not vicious. He took life easy. He was at no pains to make the most of his opportunity. He was no gambler nor spendthrift. He was harmless and useless. But he was *cast into outer darkness.* Then do you not see that a lukewarm state is a damning state?

2d. It is dangerous because it is a state into which men insensibly fall. There is nothing in it to startle the conscience, like the first approach of sin. It does not awaken the fears. It occasions no unfriendly remark. It is attended with no gloomy forebodings. It steals upon one as softly and gently as sleep. It requires no effort to become lukewarm. All that is necessary is to cease from effort. You need not pour water upon a hot stove to cool it. Let it alone—give it no fuel and it will soon become as cold as the air around it. So the most zealous, unless he continually stirs up himself, will soon become as indifferent as professors generally. He quiets all down and thinks that it is the proper state because it is natural, and it also is the state in which the great mass of church members are. Hence,

3d. Lukewarmness is dangerous because it is attended with the highest possible

degree of self-complacency. The lukewarm never imagine that they are lukewarm. They would feel insulted at the suggestion. They are not only in a state in which they think well of themselves, but others think well of them. Those who formerly persecuted, now flatter them. They themselves account for this change of conduct on the ground that, while losing none of their zeal, they have become more prudent and charitable. They are doubly confident that they were never in so good a spiritual state as at the present. They look with complacent pity upon those who stoutly testify against pride and other popular sins as they once did, and attribute it to their ignorance. Though they do not express it in the same words, they have the same good opinion of themselves that this minister of Laodicea had of himself. *I am rich and increased with goods, and have need of nothing.*

Do you not see, then, that on the whole lukewarmness is a very dangerous state?

I ask you, then, in the fear of God, the important question, Are you lukewarm? Do not answer hastily. Take the question to God. Look the ground carefully over. Though you must decide the question for yourself, will you allow me to aid you by a few suggestions.

1. If you are satisfied with yourself, you are lukewarm. The active business man, no matter how good his temporal condition, is constantly striving to better it. The diligent scholar, however vast his learning, is daily adding to his store. So he who has true grace is eager for more. With the Apostle, he says: *Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.*—Phil. iii, 13, 14.

2. If you fail to bear a plain, unequivocal testimony against all popular sin, you are fast becoming lukewarm. Zeal is bold. However diffident a person may be, zeal inspires courage.

3. A spirit of self-indulgence is a mark of lukewarmness. If you find in yourself a disposition to take your ease—to "eat, drink and be merry"—if self-denial in the cause of Christ comes hard, and is practiced with a spirit of complaining, you are already on dangerous ground.

Beloveds, look well to this matter. As the Bible is true, many who are living in fancied security are going to hell through lukewarmness.

DR. THOLUCK OF GERMANY.

One of the most learned, as well as one of the most pious of German theologians has recently died. Fried. Aug. Tholuck was born at Breslau, March 30th, 1799. He studied first at the University of his native city. He learned his father's trade, that of a goldsmith; but such was his devotion to study, that he went back to school. After studying at Breslau awhile, he entered the University of Berlin. He devoted himself so closely to his books, that he became almost blind. He became famous for his knowledge of the Oriental languages. He knew more than a dozen languages, and was considered one of the first linguists of the day.

At Breslau he was an infidel, and wrote an essay to show the superiority of Mahomedanism to Christianity. At Berlin he became thoroughly converted to God, and was from that time to the day of his death, an humble Christian and a staunch defender of the evangelical faith.

As early as 1823 he appeared as a champion of the truth in an able work entitled, "True Consecration of the Skeptic." It was translated into English, Danish, French, Swedish and Dutch.

In 1824 he was appointed extraordinary professor of theology at the University of Berlin. In 1826 he was appointed professor of theology at Halle, where, for the most part, the remainder of his life was passed. At that time the faculty of the University at Halle, among whom was Gesenius, were rationalistic. They signed a protest against his appointment, saying that it would disturb the prevailing unanimity. They did all in their power

to make him miserable. He was received with hisses, scoffs, and rage. He was not yet thirty, and weakly in body. But by his steady, consistent piety, his learning, and his humble, constant zeal, he effected a complete revolution. The University became as famous for its piety as it had been for its skepticism. He labored with great earnestness to convert the students to Christ, and met with the most astonishing success.

His sermons were models of simplicity. In these were no displays of learning or rhetoric; but clear statements of truth, and the most fervent appeals to bring souls to Christ.

The following extract from an address which he delivered in December, 1870, gives the key to his remarkable success in winning souls to Christ.

"Those whom I see around me are not merely my pupils, nor my admirers, but my friends—my friends in Christ; many of them also my children in Christ, whom I have also borne with much pain. My course has been designated a successful life among youth. I have had not merely to water like Apollos, but to plant with Paul, and introduce new life into dead, corrupt, and wayward youthful hearts. But this can only be where the Spirit of fire is the beam of a divine influence from God. Nothing fills me more with adoring wonder than to think how this Spirit of fire has ever been given to me since the hour I received the baptism of fire from above. From the age of seventeen I have always asked myself, 'What is the chief end of man's life?' I never could persuade myself that the acquisition of knowledge was this end. Just then God brought me into contact with a venerable saint who lived in fellowship with Christ, and from that time I have had but one passion, and that is Christ, and Christ alone. Every one out of Christ I looked upon as a fortress which I must storm and win. I was in my eighteenth year when the Lord gave me my first convert. He was an artillery officer, a Jew, a wild creature, without rest; but soon became such a true follower of Christ that he put

me to shame. When I look back upon the thousands of youths whose hearts have opened up under my influence, I can only say *the Lord hath done it*. In working thus to save souls, my life has been one of joy rather than toil. Among the students were many frivolous, careless ones. I just now remember one whom a mother laid on my heart, but who soon fell among companions who led him astray, so that he could be found at home only at six in the morning. More than once I have visited him at this hour, and also in prison, but all seemed in vain, till one day in the sermon I said: Ah, yes, we preachers should have hard work were it not that we have One in league with us in every heart, even the most careless, that says while we are preaching, 'Well, the preacher is right.' The next evening I received a letter from him, in which he promised to give up evil and enter upon a new life. Alas! four or five days later a card came from him with only these words: 'Tholuck is sighing, Tholuck is praying; but I am drinking like a brute.' Yet my labor was not in vain, for he is now a noted preacher of the Gospel of Christ. And what a number of those who were once my students have risen up and can now say each one like myself: 'I have but one passion, and that is Christ, and Christ alone.'"

He was never well; yet he lived to the age of 78. All his life he had longed for heavenly rest, and his last words were: *I am not afraid. The death of Christ avails for me.*"

THE DROSS.—In passing a furnace for the manufacture of iron, we were surprised at the immense quantity of refuse matter which was daily thrown away. The accumulation in a few years makes a mountain of no mean dimensions. In the quartz mills, a ton of rocks is ground to powder to find a few ounces of gold. So where there is grace in the heart, God finds it. There may be a great deal of self mingled with it. If so he puts us in the furnace and melts us—not for his pleasure—but for our profit. He puts us in the

mill and grinds us that he may separate from us everything carnal, and leave that pure upon which He can stamp His image, and which shall bear His impress to all eternity. This is the meaning of many trials, and afflictions, and tribulations which come upon His children, and which are so hard for them to understand. It was a view of this which made Job exclaim, *When he hath tried me, I shall come forth as gold.*—xxiii, 10. And God says to his wayward children, *I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin.*—Isa. i, 25. The prophet says of Christ, *He is like a refiner's fire, and like fuller's soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver.*—Mal. iii, 3.

WHAT GOD ABHORS.

If we would walk with God, we must love what He loves, and hate what He hates. To smile complacently upon what God abhors is insulting God. No subject would dare, in the presence of his sovereign, to express delight in that which the sovereign hates. Yet the sovereign may be wrong. But God is never wrong. How then can you smile upon that on which God frowns? How can you say that anything which is an abomination to God is a matter of small consequence? *These six things doth the Lord hate; yea, seven are an abomination unto him.*—Prov. vii, 17.

A proud look. Pride may be manifested in the dress, in the walk, in the words, and in other ways. But in no form, perhaps, is it less offensive than in the look of the eyes. This is not a public announcement of superiority in wealth, like the putting on of gold, or costly apparel. It does not attract the attention of all who are met, like a haughty, important gait; it is simply the self-satisfied glance of a proud soul, looking complacently out of its windows. Yet a proud look is an abomination to God! How much worse are the more offensive forms of pride! Think of this, ye who compass the altar

of God in the trappings in which the pride of the world exhibits itself. Can you deny that you have a proud look? Does your appearance betoken humility? Do you know that even while you profess to be working for God, your mincing gait, your forbidden ornaments, your proud look, all put on to secure the admiration of men, are an abomination to God? What matters it who admires when God abhors? That trimming on your dress which gives it a proud look, cost as much as would buy a plain dress for a less-favored sister who is kept by poverty from the house of God. Will you read the latter part of the 25th chapter of Mathew, and then ask yourself the question, Is it prudent to pursue such a course? Do not any longer run such a fearful risk.

TOLERATION.—The idol of this age is toleration. The watch cry is charity. But truth is intolerant. It not only asserts its own claims; but denies the right of error to existence. True charity loves people so well that it will run the risk of losing their friendship by telling them the truth, rather than purchase their favor by flattering and encouraging them in the way to hell. To an idolater the difference of one or two gods to the hundreds which he already acknowledges makes no perceptible difference. But the worshiper of the true God cannot admit the claims of a rival. He who regards the Bible with the same reverence that he does the Koran, may be a good liberal, but he is no Christian. *Ye cannot serve God and mammon.* He who does not believe in Christ as the only Saviour, cannot believe in him as his personal Saviour. He not only believes that Christ saves, but the declaration is, *Neither is their salvation by any other.*

Because Christianity does not permit in any of its votaries; a spirit of persecution, it does not follow that it is indifferent to the errors of those who do not embrace it. We must not countenance them in any manner. In every proper method we must show them that they are

wrong. *Let them know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.*

MRS. F. R. SMALLWOOD.

While holding meetings at Chambersburgh, Pa., we were startled by receiving a telegram announcing that our beloved sister, Florilla, was dead. She had for months been in poor health, but was so patient, and so devoted to the welfare of others, as she had been all her life, that no one thought her to be dangerously ill.

She was converted when she was only eleven years of age, and the genuineness of the work, was attested by a life of devotion to God. She was a noble, pure, unselfish woman. I do not remember to have seen her ever manifest the slightest degree of impatience, or hear from her anything like murmuring or complaining. She was always cheerful, always self-possessed, always a humble follower of Christ.

She united with the Free Methodist Church at its formation, and remained a consistent, faithful member until death.

She was born in Forestville, N. Y., in 1846. She died at her home in Gowanda, August 15th, leaving a son and a daughter. Her end was calm and peaceful. She was loved as a woman of genuine worth by all who knew her.

LITERARY NOTICE.

Scriptural Views of Holiness. By W. MACDONALD, author of "New Testament Standard of Piety." Philadelphia: National Publishing Association for the Promotion of Holiness, 921 Arch street. J. S. Inskip, agent.

This is a clear, well written book, showing from the Scriptures the nature of holiness, and where, and how it is to be attained and retained. It is a valuable contribution to the holiness literature of the day. We cordially commend this work to all lovers of holiness. It contains 320 pages: price, \$1.

Address the publisher as above.

CORRESPONDENCE.

DYING TESTIMONY.

JOSEPH BACKUS died at his home in Rush, Jo Davies Co., Ill., June 15, 1877, aged 68 years and 11 months.

Was born in Erie Co., Pa.; came to Illinois in 1843. At the age of twenty-one he gave his heart to God, and during most of the time since that, he has enjoyed the pardoning love of God. In the winter of 1867, I became acquainted with him. He was living in a partially backslidden condition at that time. But during a series of meetings held in the town of Rush, during that winter, he renewedly consecrated himself to God and was gloriously saved from the condemnation of sin. He joined the Wesleyan Methodist Church at Chelsea soon after he was reclaimed. He was a member of that church until he joined the church triumphant. In the following autumn he attended a camp-meeting held by the Free Methodists near Freeport, Ill.; while there he became deeply convicted for the blessing of holiness or inward purity. He sought it earnestly with many tears and deep humility; he consecrated himself, his friends, his property, his reputation; he seemed to give up all. The saints gathered around him and prayed long and earnestly for him, and still the blessing did not come. It seems as though I could see him now as he was then, kneeling on the ground surrounded by the saints of God, pleading with God to save him from inbred sin. O! it was a thrilling sight to see that man of noble mind and majestic form humbling himself before his God and pleading with God for the uttermost salvation. He finally ceased his pleading for a short time, and thrust his hand into his pocket and very calmly and deliberately drew therefrom his tobacco box, and holding it up, said to Bro. B. T. Roberts (who was by his side exhorting him to give up all), "Here is the last idol." He then offered himself to God, "a living sacrifice," and God accepted the offering, applied the cleansing blood, and gave the

witness of the Spirit that the "blood cleanseth." And since that time (writes his daughter Mary) "he has been a bright and shining light. The enemy has used every influence in his power to destroy his confidence, but all in vain. 'He has fought the good fight, he has finished his course, he kept the faith.' Was very meek, humble and self-sacrificing, yet firm and decided in principles of righteousness." His last sickness was short. He suffered but little pain, was clear in his mind, said the Lord was letting him down gently, said he would sleep in the arms of Jesus so sweetly. His continual testimony was, "O! blessed Jesus." Without a struggle he closed his eyes, and his pure spirit had gone to be forever with the Lord. Amen; so let it be.

Thus passed away our dear Brother Backus. He has gone to reap the reward of the righteous. I have known him for the last ten years, and seen his walk and deportment under various circumstances. I have seen him while passing through severe trials and bitter persecution. I have seen him while breasting the angry waves of fanaticism and enduring the cold chill of formalism; and although he has sometimes made mistakes and erred in judgment, still his heart has always been as true to God as the "needle to the pole." I have seen him in the furnace of affliction, and he was always calm and passive. He was faithful to warn his neighbors and his relatives to prepare to meet their God at the judgment. During the last days of his life he seemed to be so closely united to Christ that he spoke of the Saviour as being present in person. While his daughter was watching by his bedside, he would say, "Anna, we will take a little more water;" and then he would explain why he said "we." He said, "It does seem to me that there are two of us here all the time. Blessed Jesus is always here." The last words he spoke were, "Blessed Jesus." In his life he was outspoken against the popular sins of the present day. He spoke against church sins as well as political sins. He

spoke against church gambling as well as gambling on the fair-ground, and all other kindred sins, in consequence of which his name was frequently cast out as evil. He was called fanatical, bigoted, and many other such names. But when he came down to the Jordan of death, and the poor skeptic saw him march boldly into the chilling flood and conquer the King of Terrors, they all acknowledged, "This was a good man." He lived a conqueror, and he died a conqueror.

Leña, III

L. WHITNEY.

"OUR BIG TENT."

I have just finished my summer's tour with the same "big tent" which was purchased, and in which many successful meetings were held by the Chili Seminary boys during the summer of '76. We pitched at Niagara Falls, July 9th, 1877. The policemen said that they were sorry for us. One policeman told me that "The roughs would just as certainly cut down the tent as we pitched it." The first evening's preaching, while I was watching and the boys were praying, a policeman said, "Do you see that crowd of ruffians? Sir, if you should level a cannon, loaded with grape-shot, at those fellows, it wouldn't make an impression upon them; and, I fear, your preaching won't affect them." I told him that we had no fears. Our weapons were not carnal, but the "sword of the Spirit," and "sling-stones," and we expected success in that very town and that very night. After meeting they began to let down the tent. While trying to stop them, I was struck twice with a club. We continued the meetings about three weeks. When the police would stand by us no longer, the artillery of heaven did; and we had quite good order. For several evenings the altar was filled with those who *really* cried for mercy. The proprietor of a hotel staggered to the altar drunk, and prayed himself sober. Many "hard cases" were gloriously saved. A good class was formed. At Chambersburgh, Pa., I was alone most the time. Chambersburgh

was burned by the rebels in the late war. We prayed for refining fire to sweep through the place, and it came. A real work was done.

PHIL. C. HANNA.

Rochester, N. Y.

LOVE FEAST.

MARY A. WISE.—"My all to Christ I have given; my talent, time and voice." Though poor be the sacrifice, yet He does accept it for His name's sake, and his blood does cleanse it and make it holy and acceptable in his sight. Glory be to God! The blood of Christ does cleanse from all sin, even the thoughts of our minds. I now feel the virtue of that blood while I write. Hallelujah! I have never been out of the sight of it for the last eighteen years. Daily I have felt by faith its cleansing power, and it has kept me clean—my heart, my hands, my mouth. No one can say his heart is clean that indulges in light and trifling conversation or evil-speaking. No one can say, her heart is clean whose hands are employed in decorating her body with the vain and foolish trappings of the world. Glory to Him who shed His precious blood for me, that I might be cleansed from all these. He is my righteousness, my wisdom and my sanctification.

HORACE SMITH.—I am prospering spiritually, thank God, more than ever before. I praise the Lord that he sanctifies my whole being to Himself. As I walk in the light, consecrating every faculty of my soul, body and spirit to his service, I find that these same faculties are renewedly sanctified, so that I am better able to fulfill the duties of life, aside from the spiritual, than I ever could be without this salvation. If grace did only this, it would be a very blessed thing; but when, along with this, God reveals himself in spiritual power and glory, lifting me "up to things above," I am "lost in wonder, love, and praise." Jesus Christ is "the Wonderful, the Counsellor, the Everlasting Father, the Prince of Peace." He has become these unto me by blessed experience. Glory be to His name!