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ELIJAH VINDICATED.

BY REV. ROBERT IBBOTSON.

No character, of Old Testament history, stands higher than that of Elijah the Tishbite. The sacred page charges Moses, Aaron, Abraham, David, and other Old Testament saints with faults and failings; but the sacred record does not at all impugn the character of Elijah. He appears without spot and blemish; and yet, strange to say, commentators and divines have charged him with folly, almost as much as any other of the Old Testament worthies. He has been characterized as a coward, and a runaway from duty; as being weary of doing God's work in God's way; as imagining himself to be the best man on earth; and yet when he discovered he was not better than other people, as being so chagrined as to presumptuously ask for death, and to be almost ready to commit suicide in order to hide his mortified pride. I once heard a sermon, by a doctor of divinity, founded on Elijah's prayer under the juniper tree, the object of which was to rebuke the spirit of petulance and impatience manifested by the prophet on that occasion. All these charges, in my opinion, are shameful slanders on one of the most faithful and unflinching servants of the most high God. But it is asked, "Did he not flee before the wrath of Jezebel when she threatened to kill him, and was he not afraid of death, and did he not thereby prove himself a coward?" I answer, he did flee to the wilderness of Beersheba, but it is highly probable

he was bid to do so by the Spirit of God, having a mission to Mount Sinai, as I shall presently show. After his noble daring at the sacrifice with the prophets of Baal at Carmel, and after girding up his loins and outstripping Ahab's fleetest steeds, on the journey from Carmel to Jezreel, it seems impossible that he should flee before Jezebel, impelled only by a motive of fear or cowardice. Besides, when he reached the wilderness of Beersheba, did he not pray that God would take away his life? That he desired death is plain; for he prayed for it. But to suppose that he feared it while he desired it, is absurd. If he wished death contrary to the will of God, he had only to stand his ground, and he would soon have met it at the hand of Jezebel; but he was in all things desirous of doing the will of God, and therefore he escaped for his life, as he was doubtless instructed to do. On reaching the wilderness of Beersheba, he first commended himself to God, and then lay down calmly to sleep under a tree. Such a course of conduct indicates anything but fear; it is rather indicative of confidence, and a feeling of security. But let us consider the prophet's prayer: "It is enough now, O Lord; I beseech thee take away my life, for I am not better than my fathers were." What does the prophet mean in urging his petition by the reason that he was not better than his fathers were? It is quite probable God had made known to him that he intended to honor him with translation. "I am not better than my fathers were," why should I go to

heaven in a different way from what they did? Open to me the gates of death, and let me pass through and rest in the bosom of my Father and my God." Does this show petulance and impatience? *I throw not*, but rather the opposite—profound humility and a fervent longing after God. But sleep, tired nature's sweet restorer, steps in to soothe the prophet, and what follows? Why, an angel touches him and says, "Elijah, arise and eat." But there is no reproof connected with the ministry of this angel. Well, Elijah obeys, and having refreshed himself with the cake baked on the coals and the cruse of water placed miraculously at his head, he calmly lies down and sleeps again; and again the angel arouses him, bids him eat the second time, and urges as a reason that the journey is too great for his strength.

So then it appears the prophet had a mission to Mount Sinai. Now I ask, does God usually send angels to minister heavenly food and drink to runaways from duty? Certainly not. It follows, then, that he was divinely commissioned in his journey to Sinai, and having been refreshed by bread and beverage, he journeys in the strength of it forty days and forty nights, till he comes to Horeb and lodges in a cave, where he is visited by the wind of the Lord, (the Shekina of the Old Testament and the Redeemer of the new,) who addresses him familiarly, saying, "Elijah, what doest thou here?" Elijah, erect in his integrity, at once replies, "I have been very jealous, God of Hosts, for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword, and I, even I only am left, and they seek my life to take it away." Surely this is not the language of a runaway from duty; it is very bold, but there is no reproof. He is simply bid to come and stand in the mount before the Lord and witness the great sight he had come to Mount Sinai to view. Well, the Lord passes by, and a strong wind reñds in pieces the rocks, then an

earthquake shakes the mountain to its base, then a fire flashes and flames and burns, but at all this terrible exhibition the cowardly runaway (as he has been called) flinches not. Is this the conduct of a guilty man? Surely not, but hark! A still, small voice, (the Shekina of the Old Testament and the Redeemer of the New) asks, "Elijah, what doest thou here?" at this the prophet wrapped his face in his mantle, in token of worship and homage, and replies in the same bold words as before, "I have been very jealous," etc.

How strange it is, if he be a runaway and rebel, that he is not rebuked, but instead of this he is bid to return by the wilderness of Damascus, (and not to go back in the teeth of Jezebel) and as he went he was directed to anoint Hazael to be king of Syria, Jehu to be king of Israel, and Elisha to be prophet in his room. By the last direction, it is plain the prophet knew he was to be translated, and to comfort the prophet he is told that the idolatry of which he complains shall be punished. "Him that escapeth the sword of Hazael shall Jehu slay, and him that escapeth the sword of Jehu shall Elisha slay." And still further the prophet is comforted by being assured that he is not alone, as he supposes, for seven thousand in Israel yet remain, who have not bowed the knee to Baal; but there is no reproof of the prophet, no intimation that he has offended his God, or done contrary to his will.

Doubtless the prophet's visit to this cave, and the exhibition vouchsafed, was to prepare him for his visit to Mount Tabor, under the Gospel dispensation, when the august Being with whom he now converses, should appear as the Redeemer transfigured, and Moses and Elijah should talk with him on the decease which he should accomplish at Jerusalem. How remarkable that Moses fasted forty days and forty nights, before God favored him with an exhibition of his goodness in Mount Sinai, that Jesus fasted forty days and forty nights before he was transfigured, that Elijah fasted forty days and forty

nights before he was favored with the interview which I have described, and then how singular that all should meet on Tabor at the transfiguration. But where now are the charges against Elijah. What commentator or divine dare charge him with cowardice, or the neglect of duty, or of being weary of doing God's work in God's way? Would that the ministers of God in the present day were as fearless and courageous in the discharge of duty, as was the prophet Elijah! Blessed old man, thou didst honor thy God, and signally did he honor thee. It was meet that the chariots of Israel and the horsemen thereof should escort thee when thou wentest from earth to heaven.

ONLY A LOOK.—After that I have attained to a pure heart, and a tender, correct conscience, how may I best avoid grieving the Holy Spirit? Answer: By avoiding sin. How? 1st. Avoid seeing that which ought not to be seen. 2d. For, seeing evil, we next think evil. 3d. And thinking evil, leads us to touch or taste that which is evil. 1st, Only a look! 2d. Only a secret thought! But 3d. An act! And now the tree is known by the fruit. Pride, instead of love, was at the root. All sins, little and big, come on us stealthily, by gradation. Growing from bad to worse. 1st. Ungodly. 2d. Sinners. 3d. Scoffers. 1st. Walking. 2d. Standing. 3d. Sitting. There is greater danger and less hope, in each succeeding position, act or number. Look well, think well, and you will act well. "Live well, and you will die well." Thus you keep the Spirit.—*By A. W. Smith.*

—"Strive to be kind, forbearing, and forgiving, both to friends and foes."

—Though I spend my strength in vain, yet my labor is with my God.—*Isa. xlix, 4.* I wish and pray that the Lord would harden my face against all, and make me to love to go with my face against a storm.—*Rutherford.*

TO THE TEMPTED.

BY MRS. E. L. ROBERTS.

The disciple of Jesus is a learner, from the commencement of the divine life until he hears the words, "it is enough, come up higher." Many of our lessons have to be repeated before they are remembered, or we derive the benefit from them which our Father designs we should. In our early experience we are often surprised at the temptations that beset us, but we soon learn that we have an adversary to contend with "who goeth about like a roaring lion, seeking whom he may devour," but as we listen to the Word, we hear the Apostle, saying to us, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."—1 Cor. x, 13.

These words are full of consolation, and they impart strength and courage to us in our time of need. Satan's effort is to discourage; while God's work is to encourage. If we hold fast our confidence in God; when deliverance comes, we feel from the depths of our heart, "I am nearer my God to-day than ever I've been before." As we follow God—do our duty the best we know how—soon again comes another assault, and also the suggestion, "If I was right would I be thus assailed by the enemy?" Listen again to Inspiration saying, "Blessed is the man that endureth temptation." We begin to learn that temptations are a part of our discipline, and that they are permitted to help fit us for the skies. We find our enemy knows our weak points and he never fails in knowing just how to attack them; and his attacks become more severe as we advance in the knowledge of God. But praise God! there is a way through the darkest and longest tunnel; we are advancing to ward daylight, and soon will be able to

sing, "The sun is up, the clouds are gone."

Happy for us, if we learn, as we doubtless will, the meaning of these words, "Resist the devil and he will flee from you." If we resist him, we turn a deaf ear to him, and prove by our experience what we are told in the sacred word that "He is a liar." To believe his lies is to peril our comfort and retard our progress heavenward. If we keep our eyes on him who has said, "I am the way and the truth and the life;" and our ears open to his voice, our tongues "bridled," we shall escape many of his snares. We have openly professed to "renounce the devil and all his works." His works are legion, but God can help us keep them renounced and pilot us through to immortal glory, if we are true to him.

THE BRIGHT SIDE.—It has been told us, that if we wish to make ourselves miserable, we have only to complain and find fault with our surroundings. The misery will come of itself if we give it such encouragement. If any one determines the earth is a howling wilderness, to him it is a howling wilderness. We can evoke shadows wherever we wish, and pain will come for our asking, or even for our believing, if we give it the proper patronage. But it is just as sure that if we wish to be happy, we can be so, under the conditions in which God places us, no matter what those conditions may be. The shepherd of Salisbury plain was poor, afflicted, overworked, and beset with embarrassments, with which most of us would be appalled, but he knew nothing of unhappiness because he saw God in all, and felt that from him there can come nothing but blessing for his children. Let us look at the bright side, and cultivate a thankful spirit, and to every soul, no matter how burdened, the day will break, and the shadows flee away.

—Faith is exceeding charitable and believeth no evil of God.—*Rutherford.*

CONTENTMENT.

If we had discerning eyes, we could read in the accidents, and little occurrences of every-day life, many chapters of instruction.

Sometimes the language is so striking, that the dull perception is forced to understand it, as in the following instance, where I read a beautiful lesson from the homely page of incident. I give it as noted down in my diary:

As I was passing through the hall I noticed a couple entering, whose singular appearance arrested my attention.

They were a man and woman of the same height, but both much undersized; their dress was tidy, but quaint in the extreme; and in the person of each was such an entire absence of every grace or beauty, that one would suppose such awkward-looking bodies must really feel uncomfortable. I was beginning to regard them as a very grotesque pair; but my mirth was checked upon observing that the woman was entirely sightless. Alas! thought I, how unequally the gifts of God are distributed! Here is deformity, poverty, and blindness! What accumulated misfortunes! Would that I could do something to alleviate so sad a fate! My meditation of condolence was interrupted by an awkward bow from the man to myself, at the same time asking, in a brisk tone:

"Would you like to look at some first-rate shoes?"

He produced some shoes as extraordinary as the vendors themselves. I could scarcely repress a smile at his evident pride in the article; but he went on to say:

"They'll outwear four pair of shoe-makers' shoes. These, you see, are made by my wife, Molly. She's blind, you see, but she cuts these out and sews them every stitch herself."

The woman stood by with that calm, resigned expression peculiar to the blind. I said to her:

"My friend, is it possible you are

able to make these without eyesight? How long ago did you lose it?"

"I lost both my eyes," she replied, "before I was two years old."

I turned to her husband in surprise, and asked:

"Did you marry her blind? Were you not afraid to undertake the care of her?"

"The care of Molly," said the man, with a merry laugh; "why, she made my fortune? I never had any thing I could call my own till I married her, and now we live snug enough."

Then he went on to expatiate upon his treasure, Molly.

"Why, you see how tidy she keeps me. She cuts, and makes, and mends all my clothes. I don't find any shoes easy to me but Molly's. Then if she wants to go any where, she's only to take hold of my arm and I lead her. I like to bring Molly down town, and we sell a few shoes, just to amuse us and help us along. It makes me able to get her all the little notions she wants."

This man, whom I had approached as a disconsolate beggar, was speaking with animation, and a countenance fairly radiant with satisfaction; and the object beside him I thought so forlorn, her sightless face glowed with the

"Sweet and merry sunshine of affection's gentle light,
That never wears a sullen cloud, and fadeth not in night."

Here was most poetically illustrated the foundation sentiment of matrimonial happiness—reciprocation, interchange of kindness. Molly found her happiness in clothing her husband, and adding to his means by making shoes. The husband found his in leading his benighted Molly about and supplying her wants. Homely as is the guise of this faithful pair, there is more of romance in their history and intercourse, than in connections where gifted youth and beauty, are bartered for gold and position.

"But," said I to Molly, "do you ever feel unhappy in being deprived of sight?"

"O no; I never grieved about that much since I came to feel that all was right. I can always busy myself about something. Now, too, we are on the downhill side of life. My husband, I am sure, is a good man; I seek to be a good woman. After he has laid a few more in their narrow house we shall follow, and in my long home I shall see."

I no longer wonder over the unequally distributed gifts of God's providence; but admire that principle of compensation which places happiness within the reach of all, independent of gifts or circumstances. Its springs are in the inner man and flow outward. The morale of this day's lesson I will write thus: "Godliness with contentment is great gain."—*Mothers' Magazine*.

—Christ said: "He who is not with me is against me." Hereby may each man see plainly, whether or not, he be without sin, and whether or not, he be committing sin, and what sin is, and how sin ought to be atoned for, and wherewith it may be healed. And this contradiction to God's will is what we call, and is, disobedience. And therefore Adam, the I, the self, self-will, sin, or the old man, the turning aside or departing from God, do all mean one and the same thing.—*Tauler*.

—We need not so much to seek to do something religious as to do ordinary things in a religious manner, cultivating high and loving thoughts of God, while we do our work, and seeking to do it well where no eyes are upon us, from the view of pleasing Him; and in all our services to our fellow-men thinking of the Image of God, which lies hidden and overlaid with rubbish in their souls, as in ours; and of the enormous price of Christ's blood which was paid down for all, showing how high must have been God's estimate of them. I believe we shall never regret any amount of pains taken in doing common things as unto the Lord, and in striving to evince love to Him by means of them.—*Goulburn*.

THE CHRISTIAN LIFE.

How is this life lived? How does it work? Charming. It is a perpetual commerce with God. Christ is received and relied upon practically in every department of life as Head over all things. Faith takes Him as really present in all his love and wisdom and power, and goes to Him for counsel and direction and strength, in everything, and for everything. The starting point is the real acceptance of the fact that we are not our own; that we were created by Him and for Him, and that when sold under sin, captives for life, He redeemed us by laying down his life for ours,—and redemption means more than purchase. We redeem what was our's before; we buy only what was another's. And thus we are doubly His, and not our own.

This, if true, carries with it another thing: His ownership, also, of all we have to call our own. And this carries with it another thing too,—the fact, that in every relation and interest of life, as well as in every possession, we belong to the Lord. And this carries yet another thing,—His care for us, and direction of us, and interest in us, to sustain us in all our affairs and relations. And this takes us to Him in everything, and for everything, and in and through all; it enables us to cast all our cares upon Him, because He careth for us.

A divided life,—a life lived in its religious department with Christ; work, worship, fellowship and all, with Christ and for Him, but in its secular department for ourselves, is a terribly abnormal and partial one. To be a Christian at all, of course the choice must be supremely for Christ, and not for the world, and it might be strong enough, if put to the test, to go to the stake rather than give Him up. And yet, one whose secular life is for himself and Christ, and under his own headship, and not under that of Christ, has six-sevenths of his time taken up with self, instead of Christ. What

wonder, then, that men complain that every-day affairs, and business perplexities, and domestic cares, and social engagements, draw them away from Christ; what wonder that the world creeps in upon their spirit and steals it away from Christ! Great wonder it is, if in any case it does not do this.

The cure for all this, is to give all things up, and give them over into the hands of Christ, and take him by faith as Head over all things, Head over one's self, as His house, to guard, and cleanse, and keep, and counsel, and direct in all things. Head over the household, and all its affairs and relations, to be continually consulted and referred to, as the one to decide all matters, and strengthen for all duties. Head over the business—Senior Partner and manager—to whom all matters and questions of interest must come for decision, and from whom must come all resources for every engagement. Head over the social life, to whom all questions, whether any kind or what kind of social enjoyment shall be given or accepted, or recreations taken, or provided for others. Yes, and to whom all questions about alliances, whether of friendship, or business, or matrimony, shall be brought for decision.

If all things are given over to Christ, and He is received as Head over all, then comes another thing—such a union, such an acquaintance with him, that of all things, it is most delightful to trust Him, and counsel with Him, and take His commandments and obey them in all things. He manifests Himself, and unfolds His love, and fills the heart with His joy and peace, and He becomes all the day long our joy and our song, and nothing hurts or destroys the ceaseless intercourse and fellowship between Him and us.—*Faith Training College Lectures.*

—The proud, the great, the rich and honorable of this world may be strangers to the sweet peace and glorious prospects of the humble Christian.

PRECIOUS BLOOD OF CHRIST.

The Bible is full of the blood of Christ. It is indeed the great theme of the Scriptures. In the judgment of Peter it is precious. But why precious? Why is so much importance attached to it? I answer:

1. Redemption is by the blood of Christ. "Neither by the blood of goats and calves, but by his own blood, he entered once into the holy place, having obtained eternal redemption for us." "In whom we have redemption through his blood." By nature we are under a broken law, and in bondage to corruption. "Christ hath redeemed us from the curse of the law, being made a curse for us." Dying for us, in our room, he has satisfied the demands of both the law and justice, and thus secured for us complete deliverance.

2. Justification is by his blood. "Much more then, being now justified by his blood, we shall be saved from wrath through him." The blood of Christ is the symbol of his obedience, as well as of his sufferings. It is the evidence that he has finished the work given him to do; and that he has wrought out and brought in an everlasting righteousness, and thus secured that which is needful to justification. No man can obtain justification by obedience to the law. Christ has wrought it out. It is in him. In receiving Christ the believer receives the gift of righteousness unto justification of life, and hence he is justified on the ground of the righteousness of Christ, imputed to him and received by faith alone.

3. Peace is by his blood. "But now in Christ, ye who sometimes were afar off, are made nigh by the blood of Christ; for he is our peace." "And having made peace through the blood of his cross, by him to reconcile all things to himself." "How much more shall the blood of Christ purge your consciences from dead works to serve the living God." Man by nature is alienated from God. There can be no peace until the demands of law and

justice are satisfied. All this is found in Christ. There is no peace for the troubled soul in anything but the blood of the Lamb. It is only by faith in this blood that solid, enduring peace can be obtained.

O weary wanderer, looking for rest and finding none, this way! "Behold the Lamb of God that taketh away the sin of the world!" "Be of courage, rise, he calleth for thee." Do you not hear his words: "Come unto me all ye that labor and are heavy laden, and I will give you rest"

4. Forgiveness is by his blood, "Almost all things by the law are purged with blood; and without shedding of blood is no remission." "In whom we have redemption through his blood, even the forgiveness of sin, according to the riches of his grace." There is no remission without satisfaction. Justice must be done. God cannot do wrong, even to save sinners. Christ, by the shedding of his blood in the room of sinners, makes it possible for God to remit the penalty to the believer, and still do justly. More; he makes it impossible for him not to remit the penalty to the penitent believer without injustice. Hence, the remission of sin to the believer is a high act of justice, as well as of mercy. "Mercy and truth are met together, righteousness and peace have kissed each other."

5. Cleansing from sin is by the blood. "The blood of Jesus Christ, his Son, cleanseth us from all sin." "Unto him that loved us, and washed us from our sins in his own blood."

We need holiness as well as forgiveness; sanctification as well as justification. He has not secured the latter for his people, and left them to work out the former as best they could. He has made full and complete provision for both. His blood is efficacious to purify as well as to justify. The redemption which Christ hath purchased is full and complete. He is made to the believer sanctification as well as righteousness, and redemption and wisdom. We can be sanctified in him, as well as justified. It becomes us therefore to look to, and

trust in, the blood of Jesus for deliverance from the power and dominion of sin, as well as for the remission of its penalties.

Let us appreciate the blood of Christ; let us study about it; let us trust in it; let us magnify it; yea, let us glorify it. It cleanseth from all sin.
—*Banner of Zion.*

I'M TOO BUSY.—A merchant sat at his office desk; various letters were spread before him; his whole being was absorbed in the intricacies of his business. A zealous friend of mankind entered the office.

"Mr—, I want to interest you a little in a few efforts for a benevolent cause," said the good man.

The merchant cut him off by replying, "Sir, you must excuse me, but really I'm too busy at present to do anything."

"When shall I call again, sir?"

"I cannot tell; I'm very busy. I'm busy every day; excuse me, sir: I wish you good morning."

Then bowing the intruder out of the office, he resumes the study of his papers. The merchant had frequently repulsed the friends of humanity in this manner. No matter what was their object, he was always too busy to listen to their claims. He had even told his minister that he was too busy for anything but to make money.

But one morning a disagreeable stranger stepped very softly to his side, laying a cold, moist hand upon his brow, and saying, "Go home with me." The merchant laid down his pen: his head grew dizzy; his stomach felt sick; he left the counting-room; went home, and retired to his bed-chamber. His new, unwelcome visitor had followed him, and now took his place by the bedside, whispering ever and anon, "You must go with me." A cold chill settled upon the merchant's heart; dim spectres of ships, notes and lands fluttered before his mind. Still his pulse beat slower, his heart heaved heavily, thick films gathered over his eyes, his tongue refused to speak. Then the merchant

knew that the name of the visitor was Death.

All other claimants on his attention, except the friends of Mammon, had always found a quick dismissal in the magic phrase, "I'm too busy." Humanity, mercy, religion, had alike begged his influence, means and attention in vain. But when death came the excuse was powerless; he was compelled to have leisure to die. Let us beware how we make ourselves too busy to secure life's great end. When the excuse rises to our lips, and we are about to say we are too busy to do good, let us remember we cannot be too busy to die.

SILENT TESTIMONY.—Deeds speak louder than words, and acts are more forcible than arguments. In the cabin of a steamboat where travelers were passing to and fro, and where ungodliness and ribaldry, seemed more at home than piety and prayer, a little German boy kneeled by his father's side, and lifted up his childish voice in the utterance of his evening petition. It was a little thing, but it shed a hush of quiet thoughtfulness over the careless and worldly, which might not have been attained by hours of argument and disputation.

A traveler sitting in a steamboat cabin noticed some young men gathered around a table engaged in playing cards. Without reproof or rebuff he drew near, that he might enjoy the benefit of their light, and taking from his pocket his Bible, sat down, and quietly commenced reading. It was a little act, but somehow the young men speedily lost their interest in the game, and the man with the Bible remained master of the situation.

"Several gentlemen, among them a lawyer and an editor of some note, were quartered for a night in the same room, at a country tavern: Before retiring to rest, the editor introduced a dispute on the subject of religion, avowing his disbelief in, and contempt for, its doctrines. He indulged in a lengthened display of his bitterness

and folly, with but an occasional reply from the lawyer, until the latter commenced preparation for rest, by withdrawing quietly to his bedside and kneeling in prayer. An instant hush fell on the scene. An audible rebuke from heaven could scarcely, it seemed, have interrupted the current of blasphemy with more surprise and awe. Little was said further; but the retiring of that company of travelers, was a season of speechless solemnity, long to be remembered by every one of them."

We are solemnly charged to be always ready to give to every man that asketh us a reason of the hope that is within us; but it does not follow that we are upon all occasions to intrude our testimony upon unwilling and un-receptive ears. There are times when even pearls are out of place, and it is not always so important to tell people what we believe, as it is to let them see that we do believe it. If we live by faith, and walk with God, men will see our devoted and holy lives, and will judge for themselves that we do believe in Him who has called us to glory and virtue. And the calm testimony of sustained and unflinching faith in God, exemplified in all the acts of ordinary life, will sometimes tell on those around us, when argument is vain, and contention is worse than useless.—*The Wayside.*

—Mark this! sin is nothing else than that the creature willeth otherwise than God willeth, and contrary to him. Each of us may see this in himself, for he who willeth otherwise than I, or whose will is contrary to mine, is my foe; but he who willeth me the same as I is my friend, and I love him. It is even so with God: and that is sin, and is contrary to God, and hateful, and grievous to him. And he who willeth, speaketh, or is silent, doeth or leaveth undone, otherwise than as I will, is contrary to me and an offense unto me. So it is also with God; when a man willeth otherwise than God, or contrary to God, whatever he do-

eth or leaveth undone; in short all that proceedeth from him, is contrary to God and is sin.—*Tauler.*

SALVATION BY PROMISE.

Many sincere seekers of heart purity, are puzzled to know how they are to exercise faith for this grace, and believe they are saved, while yet no inward consciousness of the fact is felt or experienced. Attention to the philosophy of the Gospel method, will, I think, very quickly relieve all such of their doubts, and satisfactorily assure them there is a firm and immovable foundation for their faith. God has given to faith his note-of-hand, payable to the order of "him that believeth."

We are not saved by conscious power, or inward manifestation, when "saved by faith." This would be contradiction. "Faith is the substance (substance—that upon which it lives) of things hoped for." Now if faith is conscious salvation, the soul would no longer "hope for" it; for then it would be no longer faith.

The distinction hinted at in the caption of this article, will make the matter clear. Saved by faith is salvation by promise. The trust of the earnest, seeking soul is in the word of promise of God; and on this it implicitly relies, as a man of business on the unpaid, but perfectly trustworthy check or note of hand of his friend, whose ability and integrity of character are undoubted in the community.

He has "presented his body a living sacrifice;" he has confessed and utterly renounced the sinfulness of heart; and yet he is not cleansed. What now is he to "believe?" Why, undoubtedly this, the word of the Lord:—"Then I will sprinkle clean water upon you, and ye shall be clean; from all your idols and from all your filthiness will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart

of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. . . . I will also save you from all your uncleanness." Is this promise, so full and comprehensive, true? Does the Lord really mean to do all this in a man? can any one doubt it who believes Jehovah? Mark how explicit and personal the language, "I will sprinkle you—I will save you—I will put my Spirit in you." Now, if this were a check for so many dollars, from a human friend of undoubted ability, we would take it without a question, and reckon ourselves richer by just so much as he promised. And we would be so much richer without doubt. And this is God's note of hand, his "I promise to pay on demand," to the seeking soul who endorses the note by his acceptance of it. *Accepting God's promise is faith!* There is nothing after this; faith can do no more.

"I cannot wash my heart,
But by believing Thee,
And waiting for the blood to impart
The spotless purity."

Now, is a man saved when he has done this?

You might with as much propriety and reason ask, "Is God's word true?"

He is saved. He puts his trust in the promise of Jehovah, made to him, suited to his peculiar need, and there can be no failure. The end of faith's effort is to trust in the word of the Lord. Through all this, the soul may be and continue in an emotionless state, unconscious of the presence of a divine power, *uncleansed from its inward depravity*. Yet he may declare his faith, as it is said, "I believed, and therefore have I spoken;" he may rejoice in the Lord, who is the strong rock of his trust; for he has salvation by promise.

But this is not the end of the divine transaction. The fulfillment of the promise is a part of the agreement,—*"I will do it."* And by the descent of the Holy Ghost it is done: the cleansing virtue of the blood of Jesus must take effect upon this consecrated

heart—this one "waiting for the fire." It is possible for Jesus now to bring in "salvation by power," seeing the soul has accepted his promise, and put the Divine Promiser upon fulfillment of his oath. And no part of this is it of the work of faith to perform. Here the soul lies passive and silent before the Lord, and ceases from its own works. And it is done. "The heavens shall pass away, but not one jot or tittle" of his word shall ever fail!

As to the moment when salvation by promise becomes salvation by power, it may be the next instant after the soul has believed and accepted the "word,"—God's bank-note,—as the sufficient, divine guaranty of full redemption; or it may be hours, or even days before the baptism of the Holy Ghost consciously cleanses and fills with perfect love the whole spiritual being. But faith can wait with patience, for her God is true!

Let no Christian be misled by straining after any wonderful upheaving of the soul, some strange, emotional condition, before trusting in Jesus, as an assurance that he has a right to trust in him. Faith has a right to trust in his word, not in anything else. But let every sincere seeker after purity expect to "be baptized with the Holy Ghost not many days hence." He must feel the cleansing-power, must "know that Christ dwells in his heart," and must realize beyond a peradventure "that the blood of Christ cleanseth from all sin;" for the power of the Holy Ghost is a conscious salvation, and all this shall he assuredly know, by a divine witness, too: and all this he will easily obtain, if he will but observe the order of God, which is, "by faith ye are saved; by the Holy Ghost ye shall receive power.—*Rev. W. H. Boole, in Banner of Zion.*

—This is the Lord's lower house; and while we are lodged here, we have no assurance to lie ever in one chamber; but must be content to remove from one corner to another, resting in hope that when we come to the Lord's

upper city—Jerusalem, that is above, we shall remove no more, because then we shall be at home.—*Rutherford.*

LIFE OF CONTINUED TRUST.

I have been a professor of religion for nearly twenty-five years, and I am sure a Christian during that time. The joyous frame of mind succeeding my conversion continued with me at times for weeks and months. After this time, like thousands, and most of Christians, my experience was very changeable. I looked back much to, and relied upon the experiences of the past. Sometimes for a few moments, or even a few hours, I felt the love of the Saviour in my heart, realizing his comforting presence. But I had much "legal striving." I thought that God worked in us to will and to do, and that then we, in the strength thus communicated to us—the work being half God's work and half our own—worked out the great matter of our salvation. Hence, I believed in continual legal striving, the triumph of self and God together. I took delight in inflicting, under the law, inward mortification, and often experienced intense agony. I had no conception of a worship wholly inspired in the soul by the presence of the Spirit, and so regarded the purest devotion as to be partly the work of the flesh, and so mingled with sin. For years I felt an intellectual conviction that Christians occupied a low Christian plane, and thought the church had lost the true understanding of the Scriptures. But how they ought to be understood, I could not say. I read a vast circle of theology, and had a knowledge of the tenets of most leading denominations since the time of Christ.

Still, feeling that something was wrong, I knew not what it was. No system of theology was satisfactory to my mind. I could see many gaps and defects in the reasoning by which each system was sustained. For hours and days would I patiently trace the process employed by the teacher of theol-

ogy, but never rose from the labor feeling quite satisfied.

Finally, the dogmas which I had embraced at one period or another of my life, with more or less intellectual firmness, began one by one to lose place, and fall out of my mind. As these disappeared, sectarianism lost its hold on my heart and affections. Only one thing I held with tenacity, that there must be a strong warfare carried on in the soul so long as the soul and the body remain in this life. "When I would do good evil is present with me," I regarded as the unavoidable experience of all Christians at all periods of life, till the spirit is ready to take its flight to the other world, and that then "dying and triumphant grace would be given." This doctrine I held with great tenacity, because I thought any other doctrine involved human infallibility, and I did not think I had met such specimens of our race. On that account I rejected it at once and firmly, till, thinking about the matter, I regarded it as unfair and unmanly to reject anything without examination. After reaching this conclusion I began in earnest, and without prejudice, to examine what was said on the subject by those who believed the teaching and professed to have experienced the phase of Christian life called the Life of Trust.

I did not read long till I discovered that the advocates of the life of trust had advantage in the argument, if retained wholly on the plane of reason; for they described just the life which I knew I was living, and then described another phase of life which I knew I did not have, which they said they were living,—assuring us that they had passed from a life of vacillating trust to one of continual trust. I could see no reason why this might not be so; I had the testimony of those who had had my present experience that in their own cases it was so, together with the teaching of Scripture in many places, that we should live in Christ, and that he would be in us. Seeing the strength of the argument

against me, I gave up the prejudices of my life, and yielded, to the teaching and experience, an intellectual assent. I saw then that it must be a most blessed experience, and determined to seek it. I did not, and could not, understand this life of trust, or continued faith. I had not experienced it, and since it could not be understood only by experience, how could I understand it?

I remembered how hard, how impossible, it was for me to understand regeneration and pardon; and I learned not to cavil at a thing simply because I could not understand it. I earnestly craved the grace of continued faith, craved that I might abide in love, and the conscious presence of the Holy Spirit. But the subject was dark, and I knew not how to attempt the attainment of so great a blessing. To tell me that it was done "by consecration" to God, was to afford no aid, since I knew not how to make the consecration. Nor could I understand, beyond the intellectual conception, any other explanation of the mode of attaining the thing desired. I had no difficulty in comprehending, in the abstract and as a theory, what was meant, but as an experience, or a concrete, I could not comprehend what was meant, so I tried, and struggled, and performed much "legal work" in the effort to attain what I desired. But as a real thing, as an actual experience, I could form no idea of the life of trust. I could form no more idea of it than I can now form an idea of death as a thing of experience. So I struggled on; read the experiences of others; conversed with friends who had that experience, and thought about and desired it myself. Still there was no great oppressive anxiety; no feelings of despair as I had before conversion; but there was a feeling that it must be a blessed, and so a most desirable life.

On Saturday I had a conversation with two friends on the subject, and fully admitted to them and to myself that the whole argument was on their side.

On Sunday I read and thought on the subject most of the day, having the desire and belief that some day it would be mine, though I still had no anguish on the subject.

On Monday morning I woke from sleep about six o'clock, and lay for a minute or two in calm and peaceful meditation, when, gently as the light of day dispels the darkness of the night, the whole idea came into my mind. There was not the slightest emotion to disturb the mind—no struggling—no anxiety. It was simply the still small voice of the Spirit showing the mind how to trust Jesus for all things. The act was simple in the last degree, the Spirit showed the mind how to trust. It was a literal, actual showing to the mind. Jesus sent into the heart at the moment the Comforter (John xvi, 7), and the Comforter took the things of Jesus and showed them unto me.—John xvi, 15. I had been in part trusting in myself; but Jesus showed me not to trust in myself, but to trust in God, who raiseth the dead.—2 Cor. i, 9. No transaction between the mind of man and man was ever more literal and actual. The teacher never showed the solution to the mind of the scholar more plainly; and I think that there was more than a mere presence to the mind; there was a principle left in the mind. I am conscious that I have something in the mind which I did not have before—not a new faculty of the mind, but a new use of one or more already existing—the principle or power to exercise continuing faith or trust, using the latter word to denote, not a single act of believing, but a continuous and uninterrupted faith. Before, my faith was wavering; I knew not how to abide in love, to rest in the conscious presence of Jesus by the influence of the Spirit. Now my mind saw how to abide in Jesus. I saw not only how the soul may trust Him, but also how He becomes the bearer of our burdens, of our daily and hourly burdens, the ills and trials of this life. I saw with wonderful clearness that we attain this

nearness of access, not by struggling and agonizing with ourselves, not even by prayer, but simply by ceasing to struggle, and yielding the mind in trust to the care of the loving Saviour.

The act is very simple and beautiful, it is the complete surrender of our wills to be guided by the will of Jesus; and instead of trusting at all to ourselves, our whole trust is laid over on the blessed Saviour; it is the surrender of self to the guiding and control of the Anointed One. I know not how else to describe it, and I presume that many will not comprehend this explanation. None can, perhaps, realize it, without experiencing the life of trust. There may be an intellectual apprehension, but experience is necessary to a full comprehension.

And now two or three other matters demand a passing notice.

1. There is nothing in this new experience like pride or self-sufficiency, but it empties one of self and self-dependence. There is no feeling that "I am holier than thou."

2. There is nothing like a feeling that one is free from human infirmity. It is simply a feeling that one can trust Jesus for all things, both for time and eternity; it is a sweet, calm, delightful rest in the Saviour,—a repose of the soul into the care of Jesus without ecstasy of spirit or anxiety of mind; it is a kind of equipoise of the faculties of the soul, sweetly, calmly, confidently resting in and trusting to the Saviour for all things.

3. There is nothing like a feeling of "perfection." Such a mind simply trusts, exercises a continuous faith, reposes lovingly and confidently in Jesus as the Saviour, having itself a sweet, calm, unanxious frame. It also begets in the mind a wonderful power of watchfulness, as the means of abiding in love and faith.

And now, anxious and struggling Christian, why remain in your striving condition of unhappiness and want of continuous faith? It is not a desirable life to live; and though a Christian, much of your life is dark and dreary.

The life of trust is as much superior to your present struggling life, as your present life is superior to your earnest and anxious striving while laboring under conviction. Why, therefore, struggling one, not seek life on this higher plane? It is for you, for all Christians. But you must believe that such a life is, and then must seek it. You cannot induct yourself into it, but the blessed Saviour can lead you into it, and wants to do it. But you must give it the assent of your intelligence, and then the consent of your heart; the Saviour will do the rest of the work. The act is very simple, the blessing very calm and delightful. It fits for usefulness; removes the balance of the yoke of the law; and makes you Christ's trusting, loving disciple. Come, then, into this fullness of life; confide all things into the hands of the loving Saviour, and the old things of your experience will pass away, and all things of a new and wonderful experience shall become yours.
—*Times of Refreshing.*

THE PROMISE PROVED.—A poor traveler called upon a certain good man, named Fenneberg, to borrow three dollars; this was the whole amount of money possessed by this modern Nathanael; but as the poor traveler asked for it in the name of Jesus, he lent him all he had, even to the last penny.

Some time after, being in absolute want himself, he remembered the fact while at prayer, and with child-like faith and simplicity, he said: "O Lord, I have lent thee three dollars, and thou hast not given them back to me, though thou knowest how urgently I need them; I pray thee to return them to me." The very same day a letter arrived containing money, which Gossner delivered to the good man, with these words; "Here, sir, you receive what you advanced." The letter contained two hundred dollars which were sent to him by a rich man, at the solicitation of the poor traveler to whom he had lent his all. Fenneburg, quite

over-come with surprise, said in his child-like way: "Oh, dear Lord, one cannot say a single word to thee, without being put to shame."—*Life of Pastor Gossner*

BE NOT FAITHLESS.

BY BENSON H. ROBERTS.

God is not honored more by any act of man than by hearty belief in him—a belief that is assured that God means every word that is written in the Scriptures, whether in promise or in threat. To one who has thought upon the subject, the lack of belief on the part of those professing to be Christians is a strange, almost unaccountable thing. In this sin is found the source of much of the evil that exists to-day. Had God's word, "in the day that thou eateth thereof thou shalt surely die," been believed as it ought, sin would have had no beginning. The first suggestion of Satan was of unbelief: "Thou shalt not surely die," thereby making God a liar, as all unbelief does.

God's promises are the promises of One possessing infinite power and boundless resources. No man will treat his friend as though his words were vain. Even with those, whom one may to a degree distrust, he willingly risks something in hopes of getting gain. All who have ever felt the love of God in their hearts, know that He is good and true, yet how few are there who put their whole trust in God, who are ready to venture upon His promises.

Do you, dear soul, whom Christ has redeemed, believe that when you ask you shall receive? Do you, as you come to Christ in prayer, come with the expectation of a blessing, and feeling your prayer answered even before uttered? Or do you come to prayer as to a task, fearing no good will come of it? God hears the prayer of faith. Listen to His word—*God's word*, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto

you."—Mat. vii, 7. "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them."—Mat. xi, 24. The Divine exhortation is, "Have faith in God."

Do not fear to take God upon His promise. An old Scotch woman was praying earnestly, and pleading God's promises when one asked, "If your prayer is not answered, what will become of you?" She replied, "Dear Lord, it's small matter about me; but what would become of thy promises?" One of God's promises broken and all is lost. Praise His name! they never are broken, they are sure and steadfast. God changes not.

What means this text? "Whatsoever ye shall ask in my name, he will give it you."—John xvi, 23. These words have no uncertain sound. They can mean but one thing. The prayer of faith shall be answered. When? Generally as soon as there is perfect faith; always as soon as there is need. Press on then in firm belief that God careth for you and that it is His will that you should know him perfectly.

God's word has much to say on this point, is very explicit, leaves no room for doubt as to the nature of the sin; John says, "He that believeth not God hath made him a liar" (1 John v, 10); or as to the fate of the unbeliever, "But the fearful and unbelieving . . . shall have their part in the lake which burneth with fire and brimstone; which is the second death."—Rev. xxi, 8. See also Heb. iii, 19; iv, 11; John iii, 18.

There is a belief which brings assurance of sins forgiven, there is a greater, stronger belief which takes Christ for our all. Do not stop short of the faith which brings perfect peace, and prompts to every good work. For if such denunciations are found against those who believe not that Christ is the Son of God, if these for their unbelief are to die in their sins, (John viii, 24,) how can those who have felt the pardoning love of Christ

THAT ROTTEN SPOT.

and know that He is the Son of God, hope to escape condemnation, if they refuse to believe heartily and sincerely every word that He has spoken? Says Mr. Pearsall Smith: "For many years I have seen that the same Jesus who tells me I must not steal, tells me I must be careful for nothing." Is not every command equally binding? Can he hope to escape condemnation who refuses to trust Christ for answers to prayer, any more than he who refuses to accept Christ as the Saviour? It was because of unbelief that Christ did not many mighty miracles in His own country (Mat. xiii, 38), where, of all places seemingly, the Great Physician would gladly have healed all; because of unbelief that Christ upbraided those disciples who had walked with Him throughout Judea (Mark xvi, 14); because of unbelief that many of the children of Israel entered not into the land of rest—the land of promise.—Heb. iii, 19.

It will be because of unbelief that souls will come into everlasting condemnation.—Mark xvi, 16.

Pray in faith, "Lord, I believe. Help thou mine unbelief." Simply trust Him, that is all, and God's blessing is secure.

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"WHEN I GET SETTLED,—Then I'll begin to work; labor in God's vineyard, study, go about doing good, do what I can to save sinners. "Settled, get settled." What do you mean, friend? Who expects to get settled in this life? We are strangers and pilgrims; our home is everywhere, and no where; we have no abiding place, no continuing city. Up, up, thou dreamer, up, bestir thyself, sinners are at the door, starving to death! perishing for lack of bread, the bread of eternal life! Out, out, turn out, the field is the world, the world is the field. "Oh, I'm from home, in a strange place, when I get settled then I'll do good." "Get settled;" hush! nonsense, fields are white for harvest. Go to work now, grasp every moment; do what thy hand findeth to do with all thy

might. At home or abroad, by sea or by land, study to be useful, write, preach, pray, exhort, entreat, take a bundle of tracts and books, out, out, turn out; go from house to house, pull sinners out of the fire! Who knows that while you linger—waiting to "get settled," God may say, "The harvest is past, the summer ended, and we are not saved."—*Address by a Minister.*

THAT ROTTEN SPOT.

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BY BRO. GOODWIN.

A man from the car shops of a western city, once testified as follows:

The other day a freight car came into the shop, damaged by a collision. I saw that a new end-sill was necessary in repairing it. We had but one in the shop, and that had a rotten spot one side. I told the man to run it through the planing machine, and we would see then if it would do. When it came through, the rotten spot was on it yet. I laid on my rule, and saw that it would bear considerable planing on that side, and yet answer our purpose, if the spot came out. We put it through again and again and again, until the rotten was all planed away. The stick was framed for its place, and the car was sent out upon the road again.

Now if that stick could have talked, perhaps it would have said, Why do you plane me so much on one side? Why don't you treat me as you treat others? And I would have answered, I am afraid to trust you. If you ever fail it will be at that rotten spot. That must all come out before you will answer our service.

And so my friends, if there is a rotten spot in our characters, there is where we will fail first. The spot in you may not be where it is in others, but God knows where it is. If we will submit, he will plane it all away. It may take us down a good deal. We may not be large enough for a prominent place, or an important place; but there will be a place for us, be it ever

so little. And it is better to have the rotten spot out, and do good work in a little place, than to fail in a prominent place, because the rotten spot is not planed out."

LAST DAY OF A SANTHAL.

Let us turn to the last day of a Santhal Christian. An old man called "Doola" (that is Love) who was the next in authority to the head man of his village, was baptized after he was upwards of sixty years old. Nothing would satisfy him then until he had learned to read, and this, by dint of praying for help, and strenuous efforts, he at length succeeded in. After this he was never to be seen without his hymn-book and Catechism as his constant attendants; and though troubled with an impediment in his speech, he was always getting hold of some heathen fellow-countryman, and endeavoring to persuade him to embrace Christianity, and dilating on the joys of a Christian. Although much troubled at home by his eight children's refractory and trying behavior, he lived a most consistent Christian life, and was a light and example, to all around him during the three years which succeeded his conversion. He had also the great joy of seeing all his children, except one or two of his sons, become Christians, ere he died. One day he was bitten in the calf of the leg by a mad dog, and the wound bled profusely. He turned round and killed the dog on the spot, by strangling him with his hands. Some three weeks later he sent to us for medicine, which was so far blessed to him, that the wound, outwardly at least, healed up. Three months afterward, however, it broke out again, and symptoms of hydrophobia manifested themselves. He endeavored to bite all around him, and warned people off, saying he could not help it, for wonderful to say, he was in full possession of his intellect the whole time. His hands had to be kept down while he was fed, as otherwise he would have bitten his own hands in

feeding himself. He sent for the other Christians of the village, and with them prayed that this great affliction might be taken from him. On the second day these symptoms entirely disappeared, and he was much relieved. On the morning of the third day, he called his wife to him, and said:

"To day I shall go home to the Lord Jesus I know, for he has told me, and I am very happy."

The Christians were again sent for; and when all were gathered around him, he told them his time was come, and asked them to join him in prayer, which he led. He then called his family around his bed-side, and apportioned to each their share of the property, and turning to his wife, said:

"I am only going on a little before, and you will soon follow me, so do not grieve. I am going to the dear Lord Jesus, who has so many mansions prepared for me, and when you meet me there, we shall never part any more, but spend eternity together with him."

Then turning to the assembled Christians, he exhorted them to stand fast in their faith, and to follow their Saviour, saying, if they only did so, they would be so happy that they would never leave him. They continued in prayer and conversation with him for some time; and then taking his wife's hand, he said to her:

"I am going home now; farewell!" and, turning round in his bed, he quietly died.

The Christians were almost petrified with astonishment, and sobbing aloud, exclaimed: "May our last end be like his!" a wish we can heartily re-echo. Love was his name; in love he lived, and in love he died.—*Report of Skrefsand and Boerresen.*

—Pray for poor, friendless Zion! Alas! no man will speak for her now, although at home, in her own country, she hath good friends—her husband, Christ, and his Father, her Father-in-Law. Beseech your husband to be a friend to Zion, and to pray for her.—*Rutherford.*

PLAIN DRESS.

BY MRS. F. B. ENGLISH.

When we receive a gift from a very dear friend, we often find in our nature an inclination to hide it from the gaze of strangers, and even from our less intimate friends; and this same disposition sometimes enters into our spiritual life. The Holy Spirit, the heavenly Teacher, visits us, shines upon the written word, and we receive great help, and think within ourselves: O! this is just what I need and have so long sought! Now this precious gift, the Spirit agreeing with the word of God, and convincing my mind beyond a doubt, I will keep hidden in my heart, and it shall do me good, and save me from reasonings with the enemy of my soul, and from such failures as I formerly made. But though we may keep the earthly gift, with all its pleasant associations; in the kingdom of grace the order is reversed, and we find, if we would preserve untarnished by time the precious gifts of the Heavenly One, we must have a more benevolent spirit, and be willing to share them with others.

The seeker of religion is rightly instructed to speak of his convictions, that they may remain and increase; the young convert, to tell of the new-found treasure—the forgiveness of sin, that by so doing he may receive additional strength and joy. The soul passing along in obedience to God's commands, seeking and finding holiness of heart, is still required to witness to the fact, however crossing it may be. To refuse to testify to the efficacy of the blood to cleanse, is to lose its cleansing power. In walking on in our pilgrimage, perfecting holiness in the fear of God, as best we can, as we receive the necessary light on written portions of the word, the same principle holds good, "Freely ye have received, freely give."

In my early Christian experience, when but a child of twelve or thirteen years, I had scriptural convictions on

the subject of dress, but not having proper instruction and example, I passed three years knowing my duty, but failing to perform it. I can well remember looking at the flowers on my hat, and trying to think I must not let such little things hinder me in my religious life; also the approval of my friends was always so dear to me, that I found it very difficult to obey God rather than man. Thus I lived, often feeling reproved in class-meetings, and at other places where the Lord was near, until I was favored with an opportunity of attending a meeting not far from home, known as the "Laymen's camp-meeting." At that place, so precious in the memory of many of God's people, I saw my duty so plainly, that I consented to take the narrow way, and was freely justified. The Lord held me, there and then, to cease wearing my hair in curls, to break from my finger the simple, plain ring I had worn so many years, as a keepsake from a dear aunt—to correct the most prominent features at fault in my dress; and I was so powerfully convicted, that I was actually growing thin in flesh on that camp-ground, and was glad to give up my idols. My youthful associations were in advance of my years, and before the Lord would give me his peace, I had to promise him I would cease corresponding with a young man I knew to be skeptical, but whom, in my girlish fancy, I had fondly dreamed I could win to Christ; and I will add, to the honor of his name, that when, in a few weeks afterwards, I received a scathing letter in answer to my own, expressing bitterness toward the cause that had wrought the change in me, I found it had no power over me, for I well knew it was the Spirit of the living God that had set me free; and I have been led in later years, to praise God for his direction and care in a matter of so much importance to me as was this. Dear young sisters in the Lord, it is safe to follow Jesus in all things. He knows more about temperaments and congenial spirits, than any human being; and my own

pleasing experience makes me a fearless advocate of the doctrine which has for its foundation this text, "In all thy ways acknowledge him, and he will direct thy steps." Having broken this hidden chain that held me, I was comparatively free to follow God; but it was for years a heavy cross for me to dress plainly, as I read in God's word we must. I knew there was no other way for me, but was often weighed down with the load, not seeing how precious in the sight of the Master was this self denying way.

A few years ago, at a meeting in R—, where much of God's presence was felt, you might have seen a young lady of good mental ability, seeking forgiveness of sin, and convicted as usual on the subject of worldly conformity, and what was her duty in regard to dress. During the meeting I felt led to speak of my experience in the matter of renouncing the world—of the adorning God promised in his Bible to women as a class—not outward, but with good works. I repeated that passage of Scripture where this doctrine is so plainly taught.—1 Tim. ii, 9-10. As I finished this, the Spirit immediately suggested to my mind another passage relating to the employment of women. "If she have brought up children, if she have washed the saints feet," (performed the most menial service for them,) and diligently followed every good work. I repeated it aloud as well as I could remember it; and then it pleased the blessed Master, whose I was, and whom I had served in weakness, to let so much of his Spirit rest upon me, that I raised both hands in delight, exclaiming, O my jewels! don't you see these ornaments? It seemed to me that a beautiful, transparent, silvery covering was to be seen on my hands, and on the hands of every child of God, but more especially upon those of my own sex, who dared to follow him in these matters spoken of in these pages of Scriptures. Under this glorious influence I walked a few steps into the aisle of the church toward the door and back

again to where I was sitting, and was so filled and satisfied with this manifestation to my soul—the Spirit agreeing with his word in this remarkable manner—that I could not think of it for weeks afterwards without shedding tears. It was said, much of the presence of God came upon the saints at the time, but I was too much delighted and over-powered by my feelings to notice what was taking place around me. In the evening after the meeting, as I was with my family at home, I found myself looking at my hands; so tangible was this appearance to my mind, it seemed they had really taken on this silvery covering I speak of.

Now with this visitation of God to my weary, tempted soul, do you think it was any longer such a task to take the narrow way? Ah! I had followed him, and now I was so charmed with the manifestation, that I could not feel the cross as I had formerly. The keen remarks of friends, and the manners of dress-makers or milliners; all this that could be brought to bear upon me, had lost its power to hurt or grieve me, because I had become convinced how pleasing was this way to God. Before this I had disliked to be called strenuous or over-nice on the subject of dress, but with this experience, laid carefully away in my heart with the choicest of its treasures, I would as soon be called "a nun," as I have been since, as anything else. I remember that blessing I received, as a foretaste of heaven itself.

Once, I would have been a little staggered, to have a friend whom I had known to dress plainly for years, begin to put on just enough of worldly dress to take off the reproach—say a necktie and an over-skirt; but now, it matters not, my faith remains unshaken, and I am persuaded, will hold to the end. I find all the inclination of my mind and heart is toward the narrow way. The cross that had hitherto been so heavy, has become the staff on which I lean; and the thorns that had such sharp points, seem changed in their nature.

REPUTATION.

When I hear men talk of their reputation, I think of him who was the only one in the universe who had reputation, who voluntarily made himself of no reputation. I cannot help being amused sometimes at people talking about sacrificing their reputation for the Gospel's sake. Many of them never had any reputation—except in their own eyes. There was a pauper in the alms-house near my home, who got rid of some things, but could not get rid of the Pharisee; he got up in a prayer-meeting and said, "Brethren I have parted with everything for the Gospel's sake. I have parted with my friends"—they got tired of him; he had been living on them;—"I have parted with my reputation"—he had a very bad one. This looks very ridiculous, and in the scales of eternity how infinitely contemptible are our reputations. There were some fishermen in Galilee, who came to the Lord and said, "Lord, we have given up all to follow thee"—a few fishing nets, and they were striking a balance between what they were giving up, and what the Lord was giving them when they were to sit on twelve thrones. Shame on us when we look for one moment at what we have given up. I am not a Christian because of what I have given up, but on account of what I have received; and I am not sanctified by what I have given up, but by what I have received. When the priests were consecrated they did not bring great things to God. They brought empty hands, and they were filled. Beloved, learn a lesson from this. If you are to be consecrated, you must have empty hands. You cannot bring great things to God; you can receive great things of God. The Lord save us from regard for our reputation. If you have any reputation, brethren, put it where Christ put his—on the cross. Put yourself behind that cross, and shrink from reputation as much as ever you loved it.—*Pear-sall Smith.*

CHRISTIAN WORKERS.

BY MRS. EMMA SELLEW ROBERTS.

"The harvest truly is plenteous, but the laborers are few."

Christianity has made most wonderful progress since it was first taught by Christ and his immediate disciples. Nothing so attests its divinity as the fact that not only has it lived during these centuries, withstanding the attacks of opposers, and enduring the ravages of time; but has continued to grow stronger and stronger, taking deeper root where it has been planted, and spreading itself over new lands. Most nations of the world are now called Christian nations, and in many heathen countries have the missionaries established a firm foot-hold. Indeed so many minds once dark and benighted, have been enlightened by the knowledge of an universal Redeemer, that it seems now as if the Christianization of the whole world were but a matter of time.

The command, "Go ye into all the world and preach the Gospel to every creature" is being obeyed. When we consider how great is the work already accomplished, we cannot do less than to call upon all within us to praise and magnify our God.

But there is another side to the picture. When Christ said to his disciples, "The harvest truly is plenteous, but the laborers are few," the truth of the statement was very apparent, and if we will but look around us—a little way, near at home, or far off, across the waters—we shall see that now the harvest is great. Missionaries are continually feeling this lack of laborers among them. They see that, if the supply of efficient workers were only equal to the demand, what they are now doing would be but a "drop in the bucket," compared to what would then be accomplished. They find that, notwithstanding ignorance and superstition, truth is taking a strong hold upon the heathen mind, and seeing how abundant is the gold-

en grain, they are praying to the Lord of the harvest that he will send forth laborers into the field.

But it is still sadder and certainly surprising to find how in this land, so emphatically called a Christian land, there are many whose minds are almost as dark, and whose sins are greater than those of the poor heathen. In every village, small though it be, is found at least one place consecrated to holy purposes.

Throughout the country, here and there, are found houses situated a little more closely together, and near by the church; yet in these very cities and villages, where every Sunday the ringing of the bells announce the hour of Divine service, and throngs of people are seen on their way to the sanctuary, men, women, and children are found who have never been within the walls of a church, and have no idea of the service there. They have attended many a circus, theater, and small show; they know what is said and done in these places, but they are entirely ignorant of the manner in which a religious meeting is conducted. There are children almost at our door, who have never heard the voice of prayer, have never been told that Christ came on earth to die for all, and how he said, "Let the little ones come unto me," but are being trained from their infancy in vice and sin. When this can be true of any community, is it not plain that the harvest is great and the laborers few? Now and then a very wicked man or woman of this class has been reached through God's Spirit, and after they were saved, have related their experience, while all professed Christians were shocked, and well they might be, that such a state of things were possible in a land of Bibles and schools.

But many good people seem to think these persons beyond reach; and so, regretting that there should be such wickedness in the world, they leave them in their sins without making one effort to get them to the Saviour. But some of these very ones who seem so

far from Christ, have very easily been led to forsake their sins and turn unto God. They are truly sin-sick souls, and feel their need of the Great Physician. They have found the way of the transgressor hard. Their sins are an intolerable burden, and gladly would they find the foot of the cross that there they might lay them off.

Now, how is this great harvest to be garnered in? Laborers must be found. Men and women are needed, who are saved from their own sins, who are filled with God's Spirit and love, endued with divine power, and consecrated to the work. There is too much in our day of the blind leading the blind. One must have taken the journey himself before he can show another the way. Salvation from sin is what is wanted, and you may tell the story of Christ's birth and life ever so beautifully, but unless you can show him to be a Saviour from sin, it will not avail these souls who realize that their sins are as mountains before them. If you have found a cleansing from sin's pollution in Christ's blood; if by faith in his name you are saved from its power, you may, with confidence, go to the vile, the burdened, and sin-sick soul. So surely as Christ comes into a man's heart, purifying it and healing it, he fills it with love and a strong desire for the salvation of others; and as we keep this first love, which sends us out after sinners, thus we are able to lead others to a knowledge of the Saviour. Love must fill our hearts, the same in kind which the Son of God had, or we can do nothing in laboring for the good of our fellow-men. Every one is moved and influenced by love. It is more powerful than any other or all other motives. We cannot do the work ourselves. We must remember that we are entirely dependent upon God. It is his Spirit alone that can convict of sin. His Spirit alone that can give the joy and peace of forgiveness. His Spirit is power. No heart is so hard but that it can be reached by God's Spirit, and saved by his grace.

worthless, and helpless, unless they are filled with this; and in vain will they strive to do good service. Before the Apostles began their work after Christ's ascension, they tarried at Jerusalem, waiting to be endued with power from on high; and this unction of the Spirit is just as greatly needed now. This enduement of power makes the ignorant, wise; the timid, bold; and the weak, strong. It inspires the heart with hope amid discouragements; renders the laborer able to undergo toil, and endure hardships, and is powerful to overcome all obstacles. Every power of body and soul must be consecrated to the work. All we have and are must be given to God, to be employed in his service as he may direct; and we must be so consecrated to the work of the Lord, that we shall not ask to do this or that part, but be equally ready for any place God sees we can fill. We must not choose the kind or manner of work, but with our hearts full of love and zeal, follow the leadings of God's Spirit.

Success is sure to the laborer. He may not always see the fruit of his labors. It may sometimes look to him as if he was accomplishing nothing or but little, yet he may know that victory is on the Lord's side. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him."—Psa. cxxvi. 6.

The work is not ours, but the Lord's. We are but agents; while the power and the glory are both of God. It is for us to be diligent and faithful, seeking every opportunity to drop into good ground the seed, and then we may leave the result with the Master. Then while we lift up our hearts to God, praying that he will send forth laborers into his harvest field, let us work with all our might while the day lasts, for "the night cometh when no man can work."

—Take Christ as your guide. He will lead you into a new haven—a haven of rest.

TRIUMPH IN PAIN.

NEW HAVEN, NOV. 25, 1827.

MY DEAR MRS. W—: You saw me in anguish of body; you heard me tell how happy I was in God. As on earth I have thanked our heavenly Father for that cup, so in heaven the visitation will be more clearly expounded.

You have heard of late my light affliction. It would be too long a story to tell of all the attendant blessings; but consolation has abounded.

The renewal of my old attack of the rheumatism has been a little painful to the body; but O, the unspeakable and full glory that has come along with it. The cup is sweet—sweet beyond expression. Believe me when I say it, I think it worth worlds—nay, worlds weigh nothing to it; for worlds without Christ would be worth nothing. With the pain, I have Christ.

I think I can adopt the language of one, I know not of whom, "Though I am sometimes full of pains, yet I am at all times full of patience. I often mourn under a sense of my corruption, but never murmur under my affliction." And why should I murmur? This would be to oppose the medicine that heals my soul. The Lord never afflicts us to hurt us, but to heal us. While in this wilderness, the Lord would have our souls a fruitful paradise. The husbandman knows his choice tree of righteousness, and when he comes with his pruning knife, it is not to cut down the tree, but to lop off superfluous branches.

That this my poor cottage shakes, is a kind of premonition of its fall. Let it fall, responds my inmost soul; for who would not resign such an earthly tabernacle for a house not made with hands? Never did the thought of having a glorious body so overpower me as this evening. And think you, my dear sister, I shall prize a glorious body the less, for having had one so frail? More of this, when we shall have heard the archangel's trump, assembled at Christ's right hand, and

been made like him; "for we shall see him as he is."

I am inclined to think—though I am in a strait betwixt two, having a desire to depart, yet longing to live to subserve the dear interests of our dearest Lord Jesus—I am inclined to think that God is about to take down this superstructure. He may be renewing the foundation.

I think I have learned a little about glorying in infirmities, rejoicing in tribulations, and possessing the soul in patience. Sweet lessons—lessons to be learned only in a certain school. In this school, an apt scholar, having a skilful teacher, may become a wonderful proficient. The wiser, the better we ought to be—then the holier, consequently, the happier. Well, I am happy—I lean on my Beloved, and call him mine.

It has been most sweet to lie in the hands of God. I have longed to drink every drop of the cup that my Father puts into my hand. Not one pain less; for he knows what is best, and that is best for me.

Could I tell you, I would; but the blessing that I have received this day from God, is above description.

Remember me to the family, and tell them that God often removes outward mercies from us, in mercy to us.

Fraternally yours, in our dearest Lord Jesus.

J. B. TAYLOR.

LOVE.—Happy will you be if you learn what it is to find love an occupation. It is no use to ask what those who love God do with him. There is no difficulty in spending our time with a friend we love; our heart is always ready to open to him; we do not study what we shall say to him; but it comes forth without premeditation; we can keep nothing back; even if we have nothing special to say, we like to be with him. O, how much easier it is to love than to fear! Fear constrains, fetters, perplexes one; but love persuades, comforts, inspirits, expands the soul, and makes one desire what is good for its own sake.—*Fenelon.*

CHRISTIAN WORK.

"The preparation of the heart in man, and the answer of the tongue, is from the Lord." All our efforts to do as we would like to do, in our own strength are in vain. As certainly as we give our hearts to Him, so certainly will he prepare them himself. And so the whole work is of the Lord; preparing the heart, filling the heart, and keeping the heart.

Unless we give the heart to him wholly, so that our hearts and lives are his, our work is useless. If the Lord Jesus fills the heart with himself, it will be with the love, power, and peace that shall go out for the salvation of souls.

Now you know that the Lord sets his children to work; and he will indicate the line of work to be done.

We all know of the great work Mr. Moody is now doing; I will tell you of the way he was converted. He, a mere lad, went to Dr. Kirk's church, not because he had any desire to go, but because he had promised to do so. A teacher in the Sunday school, becoming interested in Moody, went to him, as he was in his store behind the counter, and putting his arm around him, said: "You don't know how I want you to become a Christian," and did not leave him till he had promised to give himself to Jesus. It was just the faithful word spoken and accepted, that made Mr. Moody the means of the conversion of so many souls. If you cannot be a Moody yourself, if you speak the faithful word, you may be the means of converting another as great as he.

The thought comes to me from this passage, "The preparation of the heart is from the Lord." If you give yourself to him, he will work in you and will be Himself the preparation. He has said, "To every man his work," and he will give you your work. I cannot begin to tell the wonderful joy and peace which came to me by just doing his work. He does not ask us to take the lead. He will go before;

he will lead his sheep. The crooked paths shall be made straight, and all the way shall be a way of salvation and a way of glory. There is joy in working for him, for he so wonderfully opens the way.

President Finney, in writing to me, said: "I believe there is no end to the amount of work the Lord will give to the man who is ready to do it." It does not require any special ability in ourselves, for he sometimes makes the weakest the most powerful; but it must be the whole heart given to the Lord Jesus.

Some time ago it was my privilege to be in a meeting at Lynn, in company with Dr. Steele and Mr. Russell Sturges; the meeting was held in the Congregational Church; its object was the promotion of holiness. At the close of the meeting, all who wished to have the abiding power, were asked to stand; at least fifty people arose, among them the pastor of the church. After the meeting, he said to me:

"How do you get hold of this thing?"

"Whose work is it?" I asked.

"God's," he replied.

"Then give it all up to Him. He will do it all."

In concluding, I would say, Do not forget that "the preparation of the heart is of the Lord."—*Dr. Cullis' Faith Training Lectures.*

—Count so little of yourself because of your own wretchedness and sinful drowsiness, that ye count not also little of God in the course of his unchangeably mercy; for there be many Christians most like unto young sailors who think that the shore and the whole land do move, when the ship and they themselves are moved. Just so, not a few do imagine God moveth and sail-eth and changeth places because their giddy souls are under sail, and subject to alteration, ebbing and flowing; but the foundation of the Lord standeth sure.—*Rutherford.*

—He who sides with God, cannot fail to win in every encounter.

PATTERN OF CONSECRATION.

If we turn to the life of our Lord, who took upon him our entire human nature, and of whom it is said that, "He has left us a pattern that we should follow in his steps," we find the thought of responsibility to his Father pointing to the most perfect consecration. Listen, as in the glow of his human youth he announces his separation to a work so sacred and constraining as to be above the claims of home. "How is it that ye sought me? Wist ye not that I must be about my Father's business?" See the same spirit within him, in his bright, brief ministry, burdening his manhood with a yoke which his having oneness with the Father made it easy to bear. Does he heal the man that was born blind? The motive which makes the healing fly on swifter wings, is this: "I must work the work of him that sent me while it is yet day, for the night cometh when no man can work." Is he about to open up at the well of Sychar the treasures of his upper springs, while his half-educated disciples gaze curiously and question and "marvel that he talketh with the woman?" Remember how his purpose rose sufficiently above the force of prejudice and above the force of hunger,—“My meat is to do the will of him that sent me, and to finish his work.” And if you pass on to the urgent even-tide, when, instead of rest, the weariness of fainting came, and the shadow of his passion came densely around him. He says, with head bowed the while for the baptism of blood, but lifting itself for the moment in the consciousness of a fulfilled mission: "I have glorified thee on earth; I have finished the work which thou gavest me to do."

Thus enforced by the word of the Lord, and more tenderly by the highest example, our obligations to fidelity are pressed upon us to-day. This is to be the standard of our consecration. Talents have been given us and they are neither to be hoarded in fruitless avarice, nor squandered in profitless

waste. They are to be used,—laid out for God—and so laid out that in wonderful usury they may double themselves in their returns, bringing for his blessed service the “gold” of holy characters, and “the precious stones” gathered from the mortal’s dark mines, and gathered by our hands, to sparkle in the Redeemer’s crown.—*Rev. W. M. Punshon.*

ON GIVING.—George Muller, in his closing service in Baltimore, said several points had been laid upon his heart to present to us. First, he wished to call our attention to 1 Cor. xvi, 2, as the Scripture rule for systematic giving. He thought the financial crises, the dull times that come upon the world, are owing to the unfaithfulness of men in regard to the divine command about giving; he referred to Luke vi, 38, to show how God deals with them that give. God returns it in *overflowing measure*; not simply equal measure, but “pressed down, and shaken together, and running over.” He thought not one Christian in a million had the opportunity which he has for observing the Lord’s dealings with those who thus obey him, as he was in communication with ten thousand Christians in all parts of the world; and he testified that invariably, without one exception, he had found that those who thus systematically gave, were blessed in their business; they did not see hard times nor have bad debts. Not that he considered this by any means a motive for doing what we are commanded to do, but it does prove the faithfulness of our heavenly Father in taking care of them that do his will. “O,” he exclaimed, “there is a great difference between living for self and living for God! When we live for him, he is on our side.” Then he alluded to the Mosaic law, by which every Jew was required to give a half shekel yearly for the support of the worship of the sanctuary, no matter how poor he might be; and so now the poor must give their copper, the middle class their silver, and the rich their gold.

“I AM NEVER ALONE.”

An old man sat in his easy chair. He was alone. His eyes were so dim that he could not read his Bible; he had long ceased to hear any common sound, and it was only in broken whispers that he could commune with those around, and often hours passed by in which the silence of his thought was not broken by an outward voice. He had outlived his generation; one by one the companions of his boyhood and youth had been laid in the grave, until none remained of all those he had once known and loved. To those to whom the future is one bright path of hope, and happiness, and social love, how unenviable seemed his condition—how cheerless his days!

I have said he was alone. A gentle and thoughtful child stole into his silent room, and twined her arm lovingly around his neck.

“I feared you would be lonely, dear grandfather,” said she, “and so I came to sit awhile with you. Are you not very lonely here, with no one to speak to, or to love?”

The old man paused for a moment, and laid his hand upon the head of the gentle child.

“I am never alone, my child,” he said. “How can I be lonely? for God is with me; the Comforter comes from the Father to dwell in my soul, and my Saviour is ever near to cheer and instruct me. I sit at his feet, and learn of him; and though pain and sickness often come to warn me that this earthly house of my tabernacle is soon to be dissolved, I know that there is prepared for me a mansion, the glories of which no tongue can tell, no heart conceive. The love of God is like living water to my soul. Seek in your youth this fountain, my child. Drink deep of its living waters; and then when your hair shall be whitened for the grave, when all sources of earthly enjoyment are taken away, you too can say, I am never alone.”

Let this testimony of an aged and devoted servant of Christ, sink deep

into the heart of every child who reads these lines. Seek while in youth, the source of that consolation which can be your joy in sickness, in trial, and in solitude—your stay when all earthly helps have failed. Then will it be your blessed privilege to say, "I, too, am never alone."—*Christian Citizen.*

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FAITH AND OBEDIENCE.—Faith and obedience are inseparable, and the former is dead without the latter. They wrought together in Abel, and therefore he offered a more excellent sacrifice than Cain. They wrought together in Noah and led him to prepare an ark to the saving of his house. Abraham not only believed that God would give him and his seed the land of Canaan; but he went forth at the Divine command, not knowing whither he went. Moses not only believed that God would deliver Israel out of Egypt; but in obedience to his command, he "refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." True faith always leads to obedience. It is a living principle, by which the soul is quickened from the death of sin to a new life of holiness. It is the means through which, by the Holy Ghost, we are created anew in Christ Jesus to good works. It works by love, and love is always the great motive to obedience. It gives us large and clear views of the love of God in Christ; then "we love him because he first loved us;" and "This is the love of God that we keep his commandments." Thus, by faith, "the love of God is shed abroad in our hearts," leading us to a holy life. Such is the connection between faith and obedience, and the necessity of one to the other.—*Christmas Evans.*

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 —Show yourself a Christian by suffering without murmuring, for which sin fourteen thousand and seven hundred were slain.—Numb. xvi, 49. In patience possess your soul—they lose nothing who gain Christ.—*Rutherford.*

THE INFIDEL SCHOOLMASTER.

Some few years after the throes and heavings of the French Revolution, and its collateral excitements in the minds of men in other countries, began to subside, a master was needed for one of the rough schools among the colliers of Kingswood, near Bristol. An elderly gentleman offered himself as candidate, of evidently superior habits of mind and of life. There was a measure of haughty reserve and concealment about him. But no objection of any weight was raised in committee. When, however, it was suggested to him that a man of his evident superiority was putting himself, as it were, out of his proper position, he drew up and said, "It was their duty to judge of his qualifications for an office, to which they had invited candidates; and as to whether it suited his purposes, that was his question not theirs; and a question evidently determined in his mind, by his appearance there. To elect him or not was their concern." And, ultimately, though a certain degree of mystery hung around him, he was chosen master of the school.

Months passed away in the quiet and diligent performance of duty, when at length a report, which arose first as a whisper, gathered strength sufficiently to induce the calling together of the committee; when a charge was seriously brought against this aged and somewhat mysterious teacher, that he was an unbeliever in revealed religion. The charge was at once met with firmness:

"Gentlemen, had you examined me closely at the time, you would undoubtedly have found me an unbelieving man. I have been a disciple and a victim of the wild and unlicensed views of the French Revolutionary school. Neither education, nor argument, nor circumstance, ever brought me to anything like a knowledge of the true God. But that which no favorable advantages of a superior life could do for me, has been done by

means of the simple prayers of my poor neighbors, the colliers of Kingswood. I have attended their little unpretending meetings for social prayer. I have listened with deep attention to their artless devotions, evidenced, as to their sincerity, by the streaming tears that stole down their blackened faces. This has been the effectual means by which, when everything else failed, I have been brought, at length, to feel and acknowledge my own sinfulness, and to believe in the mercy of my redeeming God and Saviour."

Hear this, ye superstitionists, who would limit the influence of the sovereign Spirit of grace to certain localities in a place of worship! There is life from the dead among the prayer-meetings of the poor colliers!

What everything else had utterly failed to do, it pleased God, in his sovereignty, that the proud unbending mind of this stranger, should be brought down to dust by the prayers, the tears, the contrition, the earnestness of some of the roughest and simplest believers in the whole church of God

Time glided on, and at length the health of this new convert gave way under his exertions. He was obliged to resign the duties of the school, and become a resident usher or teacher in the highly respectable school of Mr. S——, at Bath. Here he secured, by his very gentlemanly manner, his evident knowledge of men and things, and his unaffected piety and humility, the warm affections of the family; and he remained with them, as in an endeared home, till the lingering days of his last decline. During the illness, he was carefully attended by the eldest daughter of the family, who had learned to entertain a very great respect for this extraordinary stranger.

One day when he was very near the close of life, he called Miss S—— to him, and said:

"I must have your entire and determined confidence; I must deposit with you statements which you must pledge yourself to me, not to utter to any other

individual till I am departed." To this she consented. Then he said, very seriously:

"My dear Miss S——, I am not what I have appeared to be; circumstances have compelled me to seek the deepest shade of life. I am a Scottish baronet, of old family; my name is Sir R—— M——, of ——. Many years ago, that unprincipled extravagance, which is often the associate of practical ungodliness, brought me into difficulties. At that moment, the delirious theories of the French Revolution deceived and led away many. In the midst of broken fortune, and pecuniary difficulties, and strange theoretical extravagance, my wife left me, to accept the protection, as it is called, of Admiral ——. I had no son, but only two daughters, and these, in the wildness of my passion, and my disgust at my wife's infidelity, I abandoned to difficulties and risks, of which I have never known anything. My inquiries, many years after, failed to give me any clue to wife or children. In my agony of mind, at the crisis of which I was previously speaking, I left my country and my property. I went to France, and plunged at once into all the excesses of infidelity and revolution, and lost myself totally for many years. When, however, the frenzy passed away, I returned to England. I could not find, as I told you, my wife and children. My brother had held the baronetcy for years, under the conviction that I had been long dead. I found that I was a solitary, unknown outcast in the world, through my own acts; and I fled to the deep shades of the Kingswood collieries. The rest of my history and its mercies you know. When I am departed, send up to London, to Sir P—— M——, of —, and he will come down and do everything needful."

The hour of Sir R——'s departure came, and he passed peacefully into the eternal world. Sir P—— M—— came down; and to his great astonishment he recognized his long, lost brother, wept over him as his "dear Rob.,"

and buried him with all the baronial honors, in which the ancient Scottish families delight.

The story does not end without another episode. These facts were all intimately known to the Rev. Mr. G——d, a respectable dissenting minister, the intimate friend of Newton, and Cowper, and the old apostolical Mr. Bull, of Newport-Pagnell. One day he attended a social meeting for religious conversational improvement. He related this marvelous series of facts. In the wonderful providence of God, the two daughters of Sir R—— M—— were in the room! Mercy had watched over those whom both parents had abandoned; and now they learned, thus incidentally, that their father had been rescued by divine grace, from all the horrors and consequences of unbelief.

Such are the triumphs of God's wonder-working mercy. He lifteth up one and casteth down another. He delights in this infinite variety of providential means; and when the glorious Emanuel has thus prepared the heart to receive him, he gives believers power to become the sons of God, "born not of the will of the flesh, nor of the will of man, but of God."—*Christian Guardian*.

EXPERIENCE.—My Christian life before, was like the bustle of Saturday. From early dawn to setting sun, I watched my heart with vigilant care; I worked hard to form plans and carry them out of serving God, often to find in them only defeat and bitterest disappointment. Fondest hopes were blasted. I set my heart upon idols only to have them taken away; sins pressed upon me, that do my best, I could not control; prayer was at times precious, at times wearisome; and though I often held sweet converse with Jesus on the mount, I used to turn sadly away and come down to every-day life. In days of trouble I found him a very present help, and patience was granted me, and it was sweet to trust where I could not see.

But times came when I was tired, oh, so tired of trusting; for I only trusted with one hand while I held on with the other; I did not dare to let go, for if I did, how could I keep myself in the straight and narrow way? And so "flesh and heart would give way," and I longed for the heaven that can only be reached through the "grave and gate of death." Faint with longing, I was brought at last to believe that, if I desired it, Jesus would come into my heart, and, living there, would take the entire guidance of my life, being to me the ever-present Friend I so much needed. Since then, there has been but one condition, and that was that I should no longer doubt. On the instant my eyes were open to see Jesus, my heart cried out, "My Lord and my God!" and into its utmost depth came Jesus, and self made haste to depart, for it was no longer wanted. And Jesus became my life. He it was who guided my hands and my feet, my head and my heart. "It was not I, but Jesus living in me." Before, it was work and anxiety, with alternations of joy and sorrow; now it is peace and rest, "that peace which passeth understanding," that keeps my heart in the knowledge of the love of God.

—How can you hope to know God except you commune with him? Even as man knows his fellow-man by conversation with him, and by observing his action, so we may know God by talking with him in prayer, by studying the revelations of his character in the universe of his creation, and the more abundant revelation of the Word written for man.

—Rejoice ye, who walk in the high way of holiness, for ye are in good companionship, even the ransomed of the Lord. No evil thing can be found on that road. It leads to a heavenly city. It is the glorious way—full of beauty are they who travel thereon; for sin which defiles, is not found in them; they are of a royal family—sons of a Prince.

BREAD.—In one of the newly settled portions of the country, a child was one day missed by his mother. She sought him in vain, and when the shades of evening were gathering in, as the father returned from his labor she said to him :

"Our little child is missing, and I do not know where he is."

They went out immediately to seek the lost, and all through the night they searched and hunted, but did not find the little boy. The search was continued on the morrow, and all the neighbors joined the parents, and looked in every direction for the lost child.

Toward the close of the third day, the wearied father came into the house; and looking out of the window, saw a company of men approaching, one of whom appeared to have something in his arms. He strained his eyes to discern what it was, and weary and worn as he was with searching, he rushed out to meet them, and found that they were bringing home his little boy. The neighbors placed the child in the father's arms, he drew him to his bosom; when the little fellow, pale and feeble, looked up and faintly said:

"Give me some bread, father."

No doubt that father was a sinful, erring, and perhaps selfish man; but think you that he needed to be urged and entreated to give bread to the little wearied, famishing child? Think you that he hesitated and delayed to grant such a request? "If ye then being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him."

HINT TO PREACHERS.—A Spanish artist was employed to depict the "Last Supper." It was his object to throw all the sublimity of his art into the figure and countenance of the Master; but he put on the table in the fore-ground some chased cups, the workmanship of which was exceedingly beautiful, and when his friends came to see the picture on the easel, every one said, "What beautiful cups!"

"Ah!" said he, "I have made a mistake; these cups divert the eyes of the spectator from the Master, to whom I wish to direct the attention of the observer;" and he took his brush and rubbed them from the canvas, that the strength and vigour of the chief object might be seen as it should.

JESUS EVER NEAR.

"I will never leave thee, nor forsake thee."—
Heb. xiii, 5.

Jesus is forever near,
Sweetly chasing every fear;
Leads me by His gracious hand,
Bids me in His faith to stand;
Lifts my soul to things above,
Fills my heart with heavenly love;
Still infusing joy and grace
By the brightness of His face!

As I journey to the skies,
Sore temptations will arise;
Anxious cares depress my heart,
Satan thrusts his killing dart;
Friendship's ties may soon decay,
Brightest hopes may fade away,
Yet the truth shall ever cheer,
Jesus is forever near!

He's my guide, my life, my way
To the realms of endless day;
At His throne of grace I'll bend,
Songs of praise to Him I'll send;
All my powers to Him I'll give,
To His praise and glory live;
In life's toils this truth shall cheer,
Jesus is forever near!

When my spirit takes its flight
To the world of fadeless light,
Then my conflicts shall be o'er,
Sin and griefs shall harm no more;
Earth's dull shadows then shall flee,
God shall show himself to me;
In ecstatic tones I'll hear,
Jesus shall be ever near!

A. F. Munro in *Primitive Methodist*.

—Temptation is not sin; the sin is in yielding—in cherishing and being led by the suggestion to action.

EDITORIAL.

FEW.

With men, numbers carry influence. Among savage tribes, the most despotic chief loses his authority, if not his head, when he fails to carry his tribe with him. The power of the most arbitrary sovereign is limited by the loyalty of his adherents. In this country, where the majority rules, great importance is attached to numbers. Religious opinions are, to a large extent, estimated, not so much by their accordance with the Scriptures, as by the number of votes controlled by those who hold them. A large church is a respectable church.

But God estimates every person at his true worth, whether he stands alone or whether multitudes stand with him. The one thing that secures the Divine favor is adherence to the right. He who knows he is right, should stand by his principles even if he stands alone. Like Elijah, he should never falter in his devotion to God, though in the solitude of the heart he feels like saying, "I, even I only, am left; and they seek my life, to take it away."

Man is a fallen being. The Bible declares it. The history of every nation, of every community, of every individual, confirms the teaching of the Bible upon this point. To be Christians, you must be converted—be made new creatures. After this has taken place, the constant tendency is to fall back into the natural condition. *For many be called, but few chosen.*—Mat. xx, 16. All have a chance, but the necessary qualifications are found in but few. Instead, then, of being anxious about being with the many, we should see to it that our hearts and our lives, through abundant grace, be such as will give us a place among the FEW whom Christ shall choose. Is there any good reason for you to think that you will be among the chosen FEW? Can this be the case if, in choosing your Christian position, you inquire only where are the many—especially of those who have wealth and influence?

How often is the suggestion made to the lovers of holiness: You can do nothing, because you are so few. Let us remember the words of Jonathan to his armor-bearer, *For there is no restraint to the Lord to save by many or by few.*—1 Sam. xiv, 6. Inspired by this faith, they went to battle and gained a great victory.

Asa had a similar faith when he went out to meet an army over a million strong. "And Asa cried unto the Lord his God; and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power."—2 Chron. xiv, 11. His faith also proved victorious.

If your principles are sound and Scriptural, stand by them though all around you hold to the contrary. If you stand firmly on the side of God and of right, though you may be long under reproach, you will in the end be victorious. Truth is not put down by clamor, nor the cause of holiness by resolutions.

If defection be ever so general, do you remain true to God. It is not necessary to turn aside with the multitude. You will have grace, if you seek it, all the same as if a multitude was with you. Christ will commend you all the more for your fidelity when the many prove false.

Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.—Rev. iii, 4.

BE INSTANT IN SEASON.—This is the time for camp-meetings throughout the land, when thousands assemble to hear God's word preached, many of whom never hear it at other times. It is very important that those who go to minister spiritual things, should go prepared to win the precious souls to Christ who are waiting to be won, and not be obliged to spend in self-preparation the precious moments which should be used for others. There are times when the church of God needs instruction, needs to humble itself; but surely this time ought not to be when there are many waiting to be invited and instructed in the way to Christ. The

prudent farmer goes to the harvest field with sharpened tools. Every Christian should go to these camp-meetings *ready to work*. Let the early morning hours, before the multitude comes, be devoted to the church. The time of the presence of the multitude belongs to it, nor should they be obliged to wait for Christians to become prepared for work. *Be instant in season.*

TEMPTED.

He who desires to sin will not want an opportunity to sin. Virtue has its seat in the heart and not in circumstances that surround us. But even our surroundings are often the result of our own choice. He who, to make money, takes his family into a neighborhood where there is no Sabbath-school, no religious meeting—where all the associations are worldly and degrading, where his children must have wicked associates or none, has no one but himself to blame. God did not send Lot to Sodom. He who, in time of active hostilities, goes into an enemy's country, has no right to expect generous treatment.

Not only resist temptation, but do not unnecessarily put yourself in its way. We pray, "Lead us not into temptation." How inconsistent then to put ourselves into the way of temptations! The easiest time to crush a viper is when it is in the shell. Noxious weeds are most easily destroyed before they go to seed. A bad act had better be repented of and forsaken before it becomes a habit. Temptation had better be resisted at its very beginning.

But when you are tempted, but have not yielded, do not condemn yourself because you are tempted. Satan will try to make you do it. If you have yielded a little, he will tell you that you may as well yield fully. Here is where he often gains a great advantage. He condemns you—for he is the accuser of the brethren—and then tells you that you are under condemnation, and may as well give up entirely. Do not listen to this suggestion. Whatever you may be conscious of having lost, *strengthen the things that*

remain. Renew the battle with vigor and courage. Remember that you are fighting for a crown of life, and never give up. If Satan gets an advantage, flee to Christ and seek deliverance. Commit the keeping of your soul unto God as unto a faithful Creator, and obey Him. He is able to keep you from falling, and to present you blameless before his throne.

CHRISTIAN PEACE.

There is a peace which comes from God to every soul that believes his promises and obeys his commands. Christ, speaking to his disciples, said, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you."—John xiv, 27.

Christ is called "The everlasting Father. The Prince of Peace."—Isa. ix, 6.

This peace which Christ gave to his disciples, was not unknown before, for Isaiah says: "The work of righteousness is peace, and the effect of righteousness, quietness and assurance forever." It follows righteousness as a result. It stands third in the marvelous list, which the Apostle gave to the Galatians, of the fruits which they should bear of the Spirit. It is written in the Divine Law, "Love thy neighbor as thyself." In order to do this, there must be no anger or malice in the heart, but peace must hold sway, unmoved by aught that is evil; envy may not be there, nor jealousy, nor covetousness, for peace cannot be a co-dweller with these turbulent, contentious spirits. Instead of these there must be gentleness, meekness, long-suffering, goodness, faith. What a choice company! Angels never entertained more pleasant guests. Princes have rarely been able to summon such companions to their palaces. Yet these are the attendants of the Prince of Peace, who delight to take up their abode with his followers.

But here is a strange saying to come from one called, the Prince of Peace. "I came not to send peace, but a sword."—Matt. x, 34. Has he then abjured the title given him by Isaiah, and taken the sword of conflict in his hand? God changes not,

but is the same throughout eternity. The angels sang at Jesus' birth, "Peace on earth, good will to men." Zacharias' people said of him that he should guide our feet in the way of peace. (Luke i, 79.)

To reconcile the peace with the sword is not difficult.

The great enemy of peace toward God and man is sin,—which Christ came to conquer, and which he put under his feet. Because of the death and resurrection of Christ, sin has no more dominion over us; but being freed from sin, we are now become servants of righteousness, whose work is peace.

Do we wonder then that he who is Lord of the hearts of men should cause, even with a sword, to be cast out from his dominions the man of sin? Because of the sword cometh peace, true and abiding. This peace enables its possessor to fight sin, with love in the heart. Though it is a strong, vigilant foe to sin, it is not a bitter foe: With love in his heart our Saviour turned with tenderness and longing toward Jerusalem. "How often would I have gathered thy children, and ye would not."—Matt. xxiii, 37.

His peace passeth understanding, for it abideth forever, is independent of times, places, or any circumstance; of friends, riches or honor; is dependent only upon our faith in Christ.

"Great peace have they which love thy law, and nothing shall offend them." The Apostle exhorts to "Follow peace with all men, and holiness, without which no man shall see the Lord."—Heb. xii, 14. Get this peace in your heart and your words will win, not make angry; for he who speaketh in love and peace, commends God to man. But be sure this peace is not indifference. It brings quiet to the soul and freedom from care; but this quiet fits the soul to spread the good tidings of peace and widen the boundaries of her kingdom.

It is not enough when you wish your magazine discontinued to return a copy, you must notify by postal card or otherwise, giving name and address, and send on arrearages, if any.

QUESTIONS.

In the morning Love Feast at Plymouth, Iowa, Camp-Meeting, the service took a new turn. Many questions were asked about our duties to our families, which I answered as best I could.

Sister C—: "I have a daughter, aged about seventeen, whom I have brought up to dress—I am sorry for it. She is unconverted; but what is now my duty to her?"

First tell her what God has done for you; confess to her the great sin you have committed against God and her soul in bringing her up to love fashion and folly. Pray with her—read to her what God says against pride and conformity to the world and in favor of plain and modest apparel. Tell her that, while you are ready to do all you can for her, your first duty is to save your soul and to do all you can to save her, and that in order to this you cannot procure for her anything that God in his word forbids, and that if she wears anything of the kind which she now has, or which she obtains from any other source, she does it without your consent and against your most earnest wishes.

Brother S—: "My children are small but my oldest boy has a good deal of father in him; he does not like to give up. I have sometimes whipped him severely before he would yield. Have I done right?"

Undoubtedly, if the correction was made in the right spirit. The Bible is clear on this point. "Correct thy son while there is hope, and let not thy soul spare for his crying." "The rod and reproof give wisdom; but a child left to himself will bring his parents to shame." The foundation of religion, of the family, of the state, of the church, is submission to constituted authority. Unless this is taught to children, they are very liable never to learn it.

Brother T—: "My oldest son, nearly twenty-one, in spite of his training, breaks through all restraint, and uses tobacco, goes to saloons, and drinks beer whenever he gets a chance. I have prayed

with him and talked with him. He promises amendment; but violates his promises and my commands. What am I to do in his case?"

Hold on to God for him in earnest prayer, and hold on to him. You should insist upon obedience; but I cannot advise you to send him off, even if you cannot secure the obedience as fully as you would. Hold on to God for him, and you may yet see him saved.

Brother McL—: "What shall we do with our Union Sabbath schools, where our children are taught to dress, to go to pic-nics, festivals and the like?"

"Come out from among them and be ye separate." If you cannot get your children in a Sabbath-school where Christianity, in its purity, is taught, then get up one of your own. Teach your children yourself.

CAMP-MEETINGS.

AT CEDAR RAPIDS, Iowa, we remained only long enough to preach twice at the beginning. We found an earnest band of workers—preachers all on fire with divine love—and everything betokened a successful meeting. We learn that it was so, to a remarkable degree, and that there were many converted and sanctified to God.

AT PLYMOUTH, Iowa, we were present through nearly the whole of the meeting. The Lord worked mightily in his people and upon the hearts of sinners. It was generally considered the best meeting ever held in that section. It was a time of general quickening.

BROTHER ROBERTS: The above subscribers have read THE EARNEST CHRISTIAN and like it very much. I handed one to a neighbor, and thus was the cause of one subscription; and a good, Christian brother, by lending his, obtained the other subscriber.—A. N. B.

Are there not many who will read the above and go and do likewise—thus spread the truths which do your own soul good?

"FISHERS OF MEN."

This book is now in press, and we expect that, no preventing providence, it will be ready for sale about the middle of August. It is designed for both preachers and people. The intention is to give preachers a clear idea of their duty, and of the means by which it may be successfully performed; and to show the people what they should look for in their preachers, and the part which they should take in the salvation of souls. Some idea of the scope of the work may be gathered from the subjects treated of in the various chapters, which are as follows:

Chap. I, What is Success?—II, Success a Duty—III, How to Succeed—IV, Call to Preach—V, Religious Experience—VI, Baptism of the Spirit—VII, The Standard—VIII, Preaching—Matter—IX, Preaching—Manner—X, Love—XI, Faith—XII, Feeling—XIII, Prayer—XIV, Personal Effort—XV, Co-operation—XVI, Study—XVII, Discipline.

It contains about two hundred and eighty pages—closely and clearly printed on good paper, and will be neatly bound. Will be sold at retail for \$1.50.

Send on your orders, addressed to Rev. B. T. Roberts, Rochester, N. Y.

CORRESPONDENCE.

BLUE RIVER CAMP-MEETING.

I went from Chicago with a few friends to this meeting. On our way we agreed that we would see nothing there but God, eye him in all, and go straight forward to do his will. It was a blessed time; all worldliness seemed banished from the ground. My soul was free as a bird all the week. When we came home on the cars my soul felt full of the Holy Ghost. The Lord had been there in his saving and sanctifying power. Glad to find the pilgrims at Blue river standing so well on the solid Rock. The work done there has proved a thorough work. Bless the Lord! Amen.

C. DUDMAN.