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## THERE IS A GOD. ✓

BY REV. B. T. ROBERTS.

The tendency of the science of the day is toward atheism. Men who would feel insulted if one should seriously endeavor to convince them that a watch or a wagon grew into shape in obedience to law, without a maker, will gravely argue that the vast, complicated, and delicate machinery of the universe is self-originated and self-controlled.

Too many of the churches are conducted upon such principles of worldly policy as leave but little opportunity for the interposition of God. Natural means are adopted to bring about natural results.

The word *atheist*, is of Greek origin. It comes from "a," without, and "Theos," God. So an atheist is one who denies the existence of God. Paul, describing the state of the Ephesian Christians before they were converted, says they were *Without God in the world*.—Eph. ii, 12. The original is the word *atheos*, from which we have the word *atheist*.

Few, in theory deny the existence of God. Atheism is too unsocial, to have many avowed votaries. It leaves man a lonely, uncared for wanderer, the sport of chance or the victim of relent-

less fate. It exposes him, an unprotected orphan, to the peltings of life's pitiless storm. As he stands upon the brink of the cold, damp, unblest grave, and trembles to explore its lonely depths, it assures him that body and soul, all he is, and all he hopes to be, must be buried there forever. Atheism has no immortality, no resurrection, no life beyond the grave, no peaceful heaven. So cheerless is it, that we hardly wonder at the course of a distinguished atheist, who deliberately formed the resolution, never to acquaint his wife and children with his belief, and in all externals strictly to conform to the church, for said he, "It is better to be comforted upon a false ground, than to live without any consolation."

Still there are many practical atheists, "Without God in the world." In this class may properly be ranked the vast multitude who live regardless of the claims of the infinite Jehovah.

Such persons are all around us. They are found in the fields and the city, in the marts of business, and the haunts of pleasure, in the walks of science, and in the church of God.

They may be known,

1. By their disregard of God's law.

They "keep for the commandments of God, the traditions of men." If honest, it is because honesty is the best policy. They do nothing for the sole

reason that God commands it. Whatever they do, that is in accordance with God's law, they do from selfish motives. The plainest requirements are disregarded at the dictate of fashion.

2. By their neglect of his worship.

Some are worse than the heathen, for they do not even make an attempt at religious worship. Others, in solemn mockery, draw near to God with their lips, while their hearts are far from him.

The existence of God is demonstrated by his works.

The Psalmist says, "The heavens declare the glory of God, and the firmament sheweth forth his handywork."—Ps. xix, 1. Paul says, "For the invisible things of him are clearly seen from the creation of the world, being understood by the things that are made, even his eternal power and Godhead."

Socrates confutes the atheist Autodemus, by the same argument that Paley employs, in his "Natural Theology." He says: "If the statues of Polykletus and the paintings of Zeuxis prove the existence of the sculptor and painter, how much more does man himself prove the existence of infinite wisdom and infinite power."

A candid, thoughtful mind sees evidence of the Creator's power and skill in every beast that treads the earth, or fish that swims in the sea, or fowl that sails in air.

In short, you may take any thing in nature, whether plant or animal, and examine it carefully, and you cannot fail to see such evidence of design as will convince you of the great Designing mind. Among the many objects that have been or may be chosen to prove the primary article of religion,

"That God is," a writer in the British Quarterly Review twenty years ago, selected the atmosphere. We give his argument in substance, condensed:

Suppose you have the most perfect knowledge of anatomy, physiology, botany and chemistry, and then set to work to construct an atmosphere. It must be,

1. Capable of supporting the life and vigor of plants and animals. It must be colorless. This excludes the ruddy brown nitrous acid, and bromine, purple iodine, and yellowish green chlorine.

2. It must be tasteless and inodorous. Chlorine is of an astringent taste and disagreeable odor. Iodine has a very acrid taste, and an odor very similar to that of chlorine, when much diluted with air. Bromine has a very strong, disagreeable odor.

It short, all the gases, both simple and compound, are excluded on account of their odor and taste, except oxygen, nitrogen, hydrogen, and some of the compounds of carbon and hydrogen.

3. It must be sparingly soluble in water, and aqueous solutions, for it must be able to be liquified in the blood to produce certain changes there, and to dissolve in the waters to maintain the animals living there.

Nitrogen dissolves in water at the rate of 1 1-2 per cent, Hydrogen the same; Carbonic Acid is sparingly soluble; Chlorine is absorbed 200 per cent; Bromine, Nitrous Acid; Carbonic Acid and Nitrous Oxide are too soluble.

4. It must be able to unite with carbon and hydrogen and to evolve heat in so doing; or the animal would perish from the cold. Nitrogen is not a sup-

porter of combustion. Hydrogen is not, though it is combustible in a high degree. Upon reflection and examination it would be found that of all gases, simple and compound, oxygen alone possesses the requisite qualities.

Nitrous oxide alone bears any comparison. But it has both odor and taste, is exceedingly soluble in water, and though pleasant to breathe for a time, ultimately produces great excitement and death.

The other gases must be excluded, not from the lack of a single quality, but on several grounds. Chlorine, bromine, iodine, and nitrous acid possess color, odor and taste, are too soluble in water, cannot combine with carbon, and in addition, are deadly poisons.

Oxygen is a transparent gas, without color, taste or smell; is sparingly soluble in water, combines with carbon and hydrogen, and evolves heat in so doing. But oxygen is too strong. It proves too stimulating to the animal breathing it. The animal lives too fast. Combustion is too rapid. Everything burns up. The stove burns as rapidly as the kindlings. It must be diluted with nitrogen. This is bland and harmless. Its properties are negative rather than positive. It is colorless, tasteless, inodorous, scarcely soluble, and is incombustible.

5. The proportions required to meet the demands in the case, would be found to be four parts of nitrogen, by volume, to one part of oxygen. Proportions may vary to some slight extent in either direction, without causing immediate death; but life can be sustained in vigor only when the atmosphere is composed of these gases in these proportions.

6. But if they unite chemically, all their good qualities may be lost.

Oxygen and hydrogen chemically united, form water. Hydrogen is one of the most inflammable substances in nature, and oxygen is the great supporter of combustion. Yet water extinguishes fire.

Carbonic acid gas, and ammonia united form the solid carbonate of ammonia. When gunpowder explodes, the solids of which it is composed dissolve and form gases. Hence, if the gases of the atmosphere should unite chemically, no chemist, until the experiment was tried, could foretell the result. But they do not unite.

Why do they not?

7. If they obey the law of gravitation, the gases of the atmosphere will arrange themselves in layers, according to their specific gravity.

Carbonic acid has a specific gravity of 152. Oxygen is next heaviest; nitrogen next, then watery vapor.

The carbonic acid would descend, dry and poison the parched up plants and animals. Why does it not?

Winds could not preserve the atmosphere uniform in composition.

This law of gravitation, one of the most general laws of nature, is suspended. God says to it: "Hitherto shalt thou come and no further."

8. The law or property of the interdiffusiveness of the gases, comes in here to our relief. Here we see the Creator's hand and hear his voice. Were it not for this property, this reversion of the laws of gravitation, (1) sleep in a close room would inevitably be the sleep of death. But for this, rain and dew would long ago have ceased to fall.



(2) Respiration would be impossible. There is but one channel to the lungs. By this one channel there must pass, constantly at the same time, a stream of oxygen from the outer air to dissolve in the blood, and a stream of carbonic acid from the lungs, to dissipate in the air. It is as if there were a single railway track, over which trains are constantly passing in opposite directions, without any collision. Why is this?

There is no mechanical contrivance by which the transference of these opposite aerial currents is effected. There is no living forcing pump like the heart to suck oxygen one moment into the blood, and the next moment to suck carbonic acid out of it.

These gases act like two buckets in a well: as one descends the other must ascend at the same time. They glide past each other, impelled by an irresistible force. Why is this?

Again, consider the provision made for preserving the purity of the air.

The oxygen which the animal breathes, it converts into carbonic acid and vapor, and returns as such to the atmosphere. These the plants dispose of, making no use of the carbonic acid during the darkness while they sleep, but drinking it in at every pore as soon as daylight awakes them, taking from it its carbon, and returning its oxygen to the air. There is hence no accumulation on either hand. The plant requires, speaking generally, four substances to maintain its growth: certain inorganic salts, which it obtains from the soil, water, ammonia, and carbonic acid, which it looks for from the atmosphere.

Thus we find that our atmosphere

possesses all the qualities that the most skilful chemist could give it. Here is manifest design. And wherever design is manifest, the constitution of the human mind requires us to conclude there must be a designer. The most uncultivated Esquimaux would not look upon a steam engine as a product of chance. He may never have seen or heard of one before. He may not understand the use of all or any of the valves, or rods or wheels. Still you could not persuade him that steam engines come together by accident. He knows better.

In speaking of our atmosphere as a whole we cannot do better than to give the words of the author to whom we have referred: "We must try to conceive of the atmosphere as a whole, and to realize clearly the idea of its unity. And what a whole! what a unity it is! It possesses properties so wonderful and so dissimilar, that we are slow to believe that they can exist together. It rises above us with its cathedral dome, arching towards the heaven of which it is the most familiar synonyme and symbol. It floats around us like that grand object which the apostle John saw in his vision—"a sea of glass like unto crystal." So massive is it, that when it begins to stir, it tosses about great ships like playthings, and sweeps cities and forests, like snowflakes to destruction before it. And yet it is so mobile, that we have lived years in it before we can be persuaded that it exists at all, and the great bulk of mankind never realize the truth that they are bathed in an ocean of air. Its weight is so enormous, that iron shivers before it like glass; yet a soap bubble sails



through it with impunity, and the tiniest insect waves it aside with its wings.

It ministers lavishly to all the senses. We touch it not, but it touches us. Its warm south winds bring back color to the pale face of the invalid; its cool west winds refresh the fevered brow, and make the blood mantle in our cheeks; even its north blasts brace into new vigor the hardened children of our rugged clime. The eye is indebted to it for all the magnificence of sunrise, the full brightness of midday, the chastened radiance of the twilight, and the clouds that "cradle near the setting sun." But for it the rainbow would want its "triumphant arch," and the winds would not send their fleecy messenger on errands round the heavens. The cold ether would not shed its snow feathers on the earth, nor would drops of dew gather on the flowers. The kindly rain would never fall, nor hailstorm, nor fog diversify the face of the sky. Our naked globe would turn its unshadowed forehead to the sun, and one dreary monotonous blaze of light, and heat, dazzle and burn up all things. Were there no atmosphere, the evening would in a moment set, and without warning, plunge the earth in darkness. But the air keeps in her hand a sheaf of his rays, and let them slip but slowly through her fingers; so that the shadows of evening gather by degrees, and the flowers have time to bow their heads; and each creature space to find a place of rest, and to nestle to repose. In the morning the garish sun would at one bound burst from the bosom of night, and blaze above the horizon; but the air watches for his coming, and

sends at first but one little ray to announce his approach, and by and by a handful, and so gently draws aside the curtains of night, and slowly lets the light fall on the face of the sleeping earth, till her eyelids open, and, like man, she goeth forth again to her labor till the evening.

To the ear it brings all the sounds that pulsate through it. The grave eloquence of men; the sweet songs and happy laughter of women; the prayers and praises which they utter to God; the joyous chorals of birds; the hum of insect wings; the whisper of the winds when they breathe gently, and their laughter and wild choruses when they shriek in their wrath; the plashing of fountains; the murmurs of rivers; the roaring of cataracts; the rustling of forests; the trumpet note of the thunder and the deep, solemn voice of the everlasting sea. Had there been no atmosphere, melody nor harmony would not have been, nor any music. The earth might have made signs to the eye like one bereft of speech, and have muttered from her depths inarticulate sounds, but nature would have been voiceless, and we should have gazed only on shore "where all was dumb."

To the last of the senses the air is not less beautiful than to the others. It gathers to itself all perfumes and fragrance; from prairie flowers and meadows of new mown hay; from hills covered with wild thyme and gardens of roses. The breezes—those "heavy winged thieves"—waft them hither and thither, and the sweet south wind "breathes upon bed of violets, stealing and giving odor."

Such is a faint outline of the atmos-

phere. The sea has been called the pathway of the nations, but it is a barrier, as well as a path between them. It is only the girdling and encircling air which flows above and around all, that makes the "whole world kin." The carbonic acid with which our breathing fills the air, to-morrow will be speeding north and south, and striving to make the tour of the world. The date trees that grow round the fountains of the Nile will drink it in by their leaves; the cedars of Lebanon will take of it to add to their stature; the cocoa nuts of Tahiti will grow riper upon it; and the palms and bananas of Japan change it into flowers.

The oxygen we are breathing was distilled for us in part by the great trees that skirt the Oronoko and the Amazon.

The rain which we see descending was thawed for us out of icebergs which have watched the pole star for ages; and lotus lilies sucked up from the Nile, and exhaled as vapors, the snows that are lying on the laps of our hills.

The earth is our mother, and bears us in her arms; but the air is our foster mother, and nurses each one. Men of all kindreds, and peoples, and nations, four-footed beasts and creeping things, fowls of the air, and whales of the sea, old trees of the forest, mosses wreathed upon boughs, and lichens crumbling on stones, drink at the same perennial fount of life which flows freely for all. Nursed at the same breast we are of one family—planets, animals and men; and God's "tender mercies are over us all." Must we strive, by rule of logic and absolute demonstration, to shut up each reader

into a corner and compel him to acknowledge that the atmosphere was not self-created, but was made by Him "who stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in." Is there any one who can help exclaiming, "O Lord! how manifold are thy works, in wisdom hast thou made them all."

BROKEN BUCKLES.—A hero pursued by overwhelming numbers, and urged to more rapid flight by his armed followers, calmly dismounted to repair a flaw in his horse's harness. The enemy swept nearer and nearer; but just at the moment when his captivity appeared certain, he sprang into his saddle, and flying with greater speed, left them in the distance. The broken buckle was hindering him, and would have made him a prisoner on the field; but by taking time to mend it, he escaped and was soon in the midst of huzzaing comrades. There are broken buckles in many a religious life—resolutions unkept, duties ill performed or neglected altogether, pollutions of the world not clean escaped, and, what is worse, sinful tempers sometimes raging in the soul. Pity that so many think to escape by spurring themselves to more tremendous effort, in spite of broken buckles and a distempered spirit. It is absolutely necessary that we dismount the steed of human righteousness, and trust Christ to repair what is amiss, to take away all our sin, and be himself our sanctification. But the enemy will be upon us! Nay. The mighty Saviour is at hand. The eternal God is thy Refuge. "And he shall thrust out thine enemy from before thee. Israel then shall dwell in safety alone."

GOD'S KINDNESS.—How shall I praise my God for his goodness—his infinite, stupendous love! O, how he heapeth his benefits upon me, and maketh every other blessing sweet by the gift of himself!—*H. A. Rogers.*

## A STRANGE PHENOMENON.

The sinful soul cannot live without God, nor can it live with him. Let us see if there be any truth in this seeming paradox.

Our moral nature has wants which need to be supplied. The soul craves food as much as the body, and must have it; and to its nature that food must be adapted. But God has so made the soul, that he himself, in his own infinite glory, is the only proper object of its love. Love something the soul will. It must have some supreme object of affection. But God only can properly be that object. He can fill and satisfy the soul; and nothing else can. A solitary drop of water is not more inadequate to fill all the channels of the great deep, than is created and earthly good to fill and satisfy an immortal mind. We might use the exclamation, "If thy son ask bread, wilt thou give him a stone? if he ask a fish, wilt thou give him a serpent?" You cannot so feed an hungry child; neither can you, by any object but God himself, meet the wants of the rational soul.

In proof of this, look at the whole history of the human mind. It is restless, craving, impetuously hastening after good; but, seeking only that which is earthly, it is constantly conscious of failure to satisfy itself. Do the most prosperous in earthly schemes reach a point where they find satisfaction? Could we gather in a crowd before us all the most successful aspirants after worldly good now upon the earth, should we not find ourselves in the midst of the restless and the uneasy—those panting after yet unrealized good? No rational being reaches satisfying good, till he finds it in God. Then the metal fills the mould. Boundless as are the aspirations of an immortal mind, there is immeasurable greatness in the infinite Jehovah to meet them.

Thus the mind cannot live without God. The life it lives without him is not life, in the appropriate sense of that

word. The soul's real life can only be drawn from the love and friendship of God. Amid all the vast profusion of worldly good, the soul starves and dies. The sinful mind cannot live without God.

But it cannot live with him;—a most strange but melancholy fact! See how it avoids him. To such a mind, the idea of a holy, pure, perfect God, one that loveth righteousness and hateth iniquity—to such a mind, the idea of such a God is not pleasant. Thought does not pleasantly flow in that direction, affections do not turn that way. Years and years fly away, unmarked by prayer or praise. Communion with, and happy confidence in God, is wholly unknown. If he approaches in mercy, how little is thought of him! If he draws nigh in judgment, how is he dreaded! If he comes by the awakening power of his Holy Spirit, how resisted!—how often fled from in deepest aversion, and all the rising anxieties roused by that Spirit, driven out of the soul as quickly as possible! Nothing can be more painful than a deep sense of the holy presence of God to a sinful soul.

Here, then, we have one of the most strange and melancholy spectacles that can be contemplated. A sinful soul cannot live without God; for it will be forever restless and uneasy with only earthly good. But it cannot live with him; for its guilt is constantly inspiring aversion and dread. What a dilemma for an immortal spirit! Yet it is the actual history of every human being living unreconciled to God.—*Selected.*

LIVING FOR OTHERS.—"Labor wherever you are to be useful, doing good to all men, and laboring to serve God in your day and generation—always keeping this in mind, that you were not made for yourself, but for others; and that whatsoever is bestowed upon you by God is for the benefit of that generation you live in; if not, for the benefit of those that are to come."  
—*Mrs. Tatham.*



## CHRISTIAN PERFECTION.

A minister, writing to another, says: "Do you enjoy that work of grace, called perfection? If so, you will be prepared to preach and write from experience." This fact should claim the attention of every minister who attempts to preach upon the subject of Christian perfection. For it is a fact, known only to him who enjoys the blessing fully, that no one can preach and enforce the doctrine to advantage, in the absence of an experimental knowledge of it. He may not enjoy it in all its fullness—he may not have attained to the knowledge of a father—but he must have left the "wilderness state" and have entered upon the borders of the spiritual Canaan, and eaten of the "old corn," before he is prepared to lead others in. It was from an experimental knowledge, having eaten of the fruit, and seen the obstacles to be overcome in possessing the promised inheritance, that the faithful Caleb, with Joshua, declared, "The land which we passed through to search it, is an exceeding good land, a land which floweth with milk and honey,"—"let us go up at once, and possess it; for we are well able to overcome it."

He who preaches Christian perfection in the absence of enjoying the blessing himself, may be said to preach only what he knows by reading. True, he may instruct his hearers in reference to the doctrine, all which is important in its place. But the power will be lacking. "Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, or a tinkling cymbal."

Christian perfection is a work, an advanced step in the divine life, that needs to be experienced and enjoyed to enable any one to preach it to advantage. Some have tried it; but they saw not the extent of the failure until they had sought and enjoyed the blessing. We may describe with some degree of success, a country, from what we have read of it. But how

differently is it done, when once it has been seen. There is a power in holiness, whether it be in the life, or in preaching it, which is always felt and seen. And it is a self-evident fact, that no man can preach to any advantage, what he does not enjoy himself. And a minister who is unable to preach a full Gospel, whether it be for the want of a knowledge of its truths and doctrines, or because he has never experienced them in their fullness, is an object for pity. And his success in the ministry must necessarily be limited, to a greater or less extent. Especially is it the case in this particular. The great qualification for the ministry, as prescribed and laid down by the great Head of the church, is the baptism of the Holy Ghost,—the "power from on high,"—which but expresses what is claimed for, and enjoyed under the name of Christian perfection.

It is a qualification, too, which fits the minister for great usefulness in the work to which he is called. For without it the work is often a burden, with a shrinking from the discharge of its various duties and obligations; and he has often to bring himself up to it. Then the discouragements to be met with in the wilderness, from whence he has never gone up to possess the goodly land—the low valleys and the barren mountains, over and through which he passes, with much of gloom, the offspring of doubt and distrust, for in all his journey, he never gets entirely out of sight of "doubting castle." It may disappear for months; but ever and anon, in the round of his duties, he comes in sight of it again. But under the enjoyment of the blessing of perfect love, instead of an inclination to neglect ministerial duties, there is a sweet drawing to them, with a longing desire to bring all to the great Fountain. And instead of a disposition to shift responsibility, with a distaste and reluctance to many of the duties of the pastor, and a constant leaning to the creature, there is a conscious deadness to the world, with a real luxury in

secret prayer, and a pleasure in pastoral labor. For under its influence he becomes truly a man of one work.—  
*Way of Holiness.*

**POWER OF HOLINESS.**—Holiness is power. It is from above. It is the power of God in man. There are those who to the extent of their ability, serve and work and suffer; yet their life is a succession of failures. They make desperate resolves. They proceed with violence; but only to be mortified the more. The fact is, they are trying to do what they are not prepared for; just like an engineer trying to start the engine before the steam is up, or when the machinery is out of gear; it will not go; he must first see all right, and have sufficient motive power. Look at the apostles during the mock-trial of Jesus. Not a man of them to speak a word in his defence, and Peter there cursing and saying he does not know him. Yet not many days pass, and those men are the boldest champions for Jesus and his truth, and Peter the readiest of them all. How was it? They had received the endowment of power—the baptism of the Holy Ghost. Without this they would not have dared to preach “Jesus and the resurrection;” or if they had, the feebleness of their testimony would have exposed them to triumphant scorn, and they would have been driven by fiercest malice, like chaff before the whirlwind. Let us seek to be holy as the most perfect saint; but not by spending time and strength in fruitless endeavors, ever striving, ever failing. Come to Jesus. Spend hours in prayer and patient waiting. It will be time redeemed. The apostles gained incalculably by tarrying for the power from on high. Abide by the throne of grace, at the feet of omnipotent mercy, until the voice Divine bids you rise, and you are fully ready either for holy service or fiery trials. Then, “strong in the Lord and in the power of his might,” the hardest work will be pleasant, the heaviest burden will be light, the greatest sacrifice will be small.

## FIDELITY.

BY MRS. T. S. HUTTON.

Fidelity to God is one of the first principles of our divine religion. We cannot get into the kingdom without it. I heard a sister say, on a camp-ground recently, she had often felt it her duty to profess holiness as a definite work; but had shrunk from the cross. Thus was her soul robbed of strength and victory, and other souls robbed of the light which would have shone out of her testimony, had it been given.

If we would have power with God, we must be the friends of God; and if we are the friends of God, we will do whatsoever he commands us. The more carefully we obey the leadings of his Spirit, the more complete and blessed will be our union with him.

God declares in his word that he has made the way so plain that a way-faring man though a fool, shall not err therein.

We often hear the people of God lamenting their lack of power. Why do we not turn our eyes inward, asking God for Christ's sake to show us where we have failed to walk in the light. He would as surely show us, as we asked with sincere hearts. And if walked in, the endless cry, “My leanness, O my leanness,” would be hushed forever. God will be obeyed by his people. And if he cannot trust us to obey his will, he will never trust us with power. It would be as dangerous as it would have been to have given the Holy Ghost to sinners who desired to purchase it with money.

It is comparatively very little the Lord requires of us as individuals. If it were some great thing, doubtless we should oftener be ready to obey. Entire submission to God, is absolutely necessary:

“O to be nothing, nothing;  
Only to lie at his feet.”

But alas! too often our whole being cries out, “O to be something, something. Anything rather than this death to self.” But self must die, prejudices

must give way, old crosses must be taken up, and God must be obeyed; and then we shall have the power we so much desire. O God, hasten the hour when the watchmen shall see eye to eye. When the people shall be humble, honest and true.

♦♦♦  
**GOD'S WAY AND MAN'S WAY.**—  
 God says: Seek ye first the kingdom of heaven and its righteousness, and all these (earthly) things shall be added unto you.

Man says: Seek first worldly wealth and fame and power; religion you can get on a dying-bed.

God says: Open thy mouth wide, and I will fill it.

Man says: Let prayer go, and work for what you want.

God says: Give and it shall be given unto you; good measure, pressed down and shaken together and running over, shall men give into your bosom.

Man says: Charity begins at home. Why give to others that for which you have toiled so hard? Your own family may want it.

God says: Whatsoever ye would that men should do to you, do ye even so to them.

Man says: Each man for himself. Look out for number one.

God says: Lay not up for yourselves treasures upon earth, but lay up for yourselves treasures in heaven.

Man says: Make sure of your worldly treasures. Heaven is a long way off.

God says: Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

Man says: What guarantee have I, if I give my earnings to the poor, that I shall not come to want myself?

God says: There is that scattereth, and yet increaseth.

Man says: It is only by saving and hoarding what you have that it will increase.

Reader what says your conscience? Is not God's way better than man's?

## COME IN.

Recently in illustrating the theme, "A man in Christ," Mr. C. H. Spurgeon told a story worth repeating. He said: Some Christians remind me of the little boys who go to bathe; all frightened and shivering, they enter the water just a little—up to their ankles, they wade and shiver again. But the man who is really in Christ is like the practiced swimmer who plunges into the stream head first and finds water to swim in. He never shivers. It braces him; he rejoices in it. And see how at home he is in the river of grace. It has become his element. Now for him "to live is Christ." He has devoted himself, his substance, and all that he has to the glory of God. This is the man who understands the happiness of religion in a manner far beyond the conception of the half-and-half professor who has enough religion to make him miserable. I sometimes illustrate this by a quaint American story. An American gentleman said to a friend, "I wish you would come down to my garden and taste my apples." He asked him about a dozen times, but the friend never did come, and at last the fruit grower said, "I suppose you think my apples are good for nothing, so you won't come and try them." "Well to tell the truth," said the friend, "I have tasted them. As I went along the road I picked one up that fell over the wall, and I never tasted anything so sour in all my life: and I do not particularly want any more of your fruit." "Oh," said the owner of the garden, "I thought it must be so. Why, don't you know those apples around the outside are for the special benefit of the boys. I went fifty miles to select the sourest sorts to plant all around the orchard, so the boys might give them up as not worth stealing; but if you will come inside you will find that we grow a very different quality there, sweet as honey." Now you will find that on the outskirts of religion there are a number of "Thou shalt nots," and "Thou shalt," and convic-



tions, and alarm; but these are only the bitter fruits with which this wondrous Eden is guarded from thievish hypocrites. If you can pass by the exterior bitters and give yourself right up to Christ and live for Him, your peace shall be as the waves of the sea; and you shall find that the fruits of "this apple tree among the trees of the wood" are the most delicious fruit that can be enjoyed this side of our eternal home.

OH! IF I WERE RICH.—"Oh! if I were rich, how freely would I scatter my money in doing good!" said a young lady, as she finished reading an appeal in behalf of a benevolent object. But she was not rich, and so laid the paper aside with a sigh. On that very day she had spent five dollars for a useless ornament. "If I were rich!" How many regrets and lamentations has that phrase given birth to! What a power does it possess to blind the eyes of thousands to their real ability to do good. I sometimes think that many use it simply because they would feign an excuse for doing nothing. It is a miserable, puny plea. It is not the rich only who are selfish. I have heard a wealthy man charged with being mean, by one in comparatively humble circumstances, whose daily life proved him to be the meaner of the two. The rich, it is urged, deny themselves nothing; but is there self-denial on the part of large numbers in what may be called the middle class of society? The money to be devoted to the cause of charity lies at the very bottom of many a purse, where it can not be reached until all the wants of the body, both real and imaginary, are supplied. "Oh! if I were rich!" Say not so again, friend, but rather ask for a self-denying spirit, for in this you will have wealth. Then will you find yourself able to give much to every good object.—*Selected.*

—God's name is a secure pledge to his people, of his faithfulness to all his promises.

## MODERN CHRISTIANITY.

BY REV. E. P. MARVIN.

"How are you getting on in your new religious life, my young friend?" said Mr. A.

"O splendidly. This new religion is a glorious thing. I like it. None of your old-fashioned blue Presbyterianism."

"What do you mean?" asked Mr. A.

"Why, this new religion we have, down at our church. I can go to a good rousing prayer-meeting, and enjoy that; I can go to a good social party, and enjoy my cards and dancing; and then I can go out to take my glass of wine, and enjoy that. I tell you this new religion is a glorious thing. None of your old-fashioned 'blue Presbyterianism.'"

It is becoming more and more manifest that we have two distinct classes of religionists in the church. They are typified in parables like the Ten Virgins, Matt. xxv, 1-13, and the Dragnet, Matt. xiii, 47-48, and of the one class we are solemnly warned in 2 Tim. iii, 1-8 and 2 Tim. iv, 1-4.

As James and Jambres withstood Moses, by imitating him, so these latter-day enemies of the Cross assume the form of godliness. These "lovers of pleasure rather than lovers of God" are transforming churches into secular rather than spiritual societies. They are tearing down all the barriers, and wiping out all the lines that separate the church from the world. They are changing our ecclesiastical architecture, our preaching, music, Sabbath-schools—all that pertains to the church, and adapting all these things to their fancy, pride, or pleasure. They march in dress parade to the house of God on pleasant Sabbath mornings, to see and be seen, to hear the oratory and music, to be entertained or amused; and they are demanding more and more that all the appointments and services of the sanctuary shall minister to their taste and pleasure. They will pay preachers that please them. They have pro-

gressed into a kind of religion that requires no self denial, and no abridgement of the pleasures, pursuits and aims of average worldlings.

Except for a few forms, they are marked by every characteristic that defines all thorough-going worldlings. Many of them are intelligent and at least decently moral. They conform to the easy-going customs of outsiders, who wear fine clothes, have good house furniture, give fashionable entertainments, and live for the ends of fashionable society. The hollow-hearted hypocrisy of fashion and of religion, easily coalesce.

They are under the sway of no influences that are sure to restrain them from lying or stealing. They have but little conscience-culture and no disinterested religious zeal, that would lead them to serve an unpopular cause. Their secular culture and æsthetical taste scarcely prompt them to any moral duty, or restrain them from any immoral vice.

They are sometimes conspicuously active in charities. They are accomplished in getting up ecclesiastical entertainments and amusements, dramatic shows and festive frolics, to get money for the heathen, or for some other pious purpose. They do not believe in the old-fashioned, long-faced religion that repels people. They mean to show the world how Christians can be jolly.

They are the "Play people" of our churches. They would decorate all our churches and transform them into places for oratorical and musical entertainments small theatres and dime shows to attract worldlings.

They do not usually attend prayer-meeting, have family worship nor instruct their children in the principles of Christianity. They show a smart contempt for doctrine, creeds and catechisms. They are sentimentslists. They "love Jesus," but they do not intelligently believe the creeds to which they have subscribed, and they live in constant violation of the church covenants which they have taken upon themselves. They have but few relig-

ious ideas, and no profound religious convictions. They believe what is agreeable to their feelings, and hope that "we shall all come out right at last," without occasion for any great anxiety or alarm. They are rationalistic, and believe in universal salvation. They "glory in men," like-minded with themselves, and the demand brings a supply of ministers for them who "please to live, and live to please." These men are coddled, praised and worshipped.

In this class Christianity is a spent force. Its original impulse is lost. The salt has lost its savor. The world has no confidence in these persons. Through them the church has lost the power of its corporate testimony. She can only now present individual witnesses. Through their social and financial influence, preaching has been toned down until in many pulpits it is powerless to save. Through their influence many of the original doctrines of orthodoxy are interpreted and smoothed away, until they have lost their primary meaning and force, and the standard of holy living is lowered so that almost any one is welcomed by them to the church, who is not a Turk, a Chinese, or a pauper.

The other class, in doctrine and life present almost a complete contrast to this class, except that both observe similar forms of public worship.

They believe with profound conviction the fundamental doctrines of Christianity. They hold them, and are held by them. They resemble Christians of former periods, when it was the fashion to believe, love, labor and suffer.

Some of them are Premillenialists and they make thrilling appeals on the Lord's coming, for a separate, unworldly, holy and useful life, while most of the other class, like the evil servant, say, "My Lord delayeth his coming," and live accordingly. This widens the breach.

This godly class is alarmed at the skepticism that pervades the ecclesiastical air, and they do not feel at home

with this new and fashionable class of Christians. They are indeed often held in contempt for their "old foggy notions and ways." They protest sometimes with power against the worldly and secular life and policy of the church, but they are generally overpowered.

They constitute the real spiritual life and strength of the church, and the sheet anchor of Christianity. They abstain from sinful and questionable amusements, live pure and good lives, speak the truth, can safely be trusted with any man's money, and they will do what they believe to be right, regardless of gain or loss. They are not rich or numerous, but they are the only class of professing Christians who have the respect of the world and a salutary influence over it. They are crucified unto the world, and they expect to lose it. They do not fear rejection, reproach, or any evil of this life. They have but little confidence in "our boasted civilization," and pay but little attention to the troubled politics of the world.

They hold that the true Christian religion is essentially and unchangeably unpopular, and that the efforts of formalists to render it attractive and pleasing to worldlings, have changed it and shorn it of most of its witness-bearing power.

The existence of these two classes is the chief source of transient pastorates. What pleases one class cannot possibly please the other. These two classes will never coalesce. They can never have close fellowship. Their antagonism will continually intensify. Neither class will yield to the other. The worldly class will stigmatize the other class as pessimists and their admonitions as the Jeremiads of silly people, and the godly class will stand like a rock, and ring out their testimony with increasing power and certainty. The conflict is irrepressible. It is of first importance to know these facts. These classes may remain together indefinitely. The ungodly class may thrust out the godly class. The godly class may hear the Master's voice call-

ing them out to form new alliances, where they can be more completely separated from the world unto Christ, for closer fellowship and better service.

**BIBLE STUDY.**—You cannot read the Bible as you do other books. I visited Mr. Prang's chromo establishment in Boston, and saw the process of printing a picture of some public men. The first stone made hardly any impression on the paper. The second stone showed no sign of a change. The third no sign. The fifth and sixth showed only the out lines of a man's head. The tenth the face, chin, nose and forehead appeared. The fifteenth and twentieth looked like a dim picture. The twenty-eighth impression stood forth as natural as life. It looked as though it would speak to you. So, carefully and prayerfully, read the word of God—read the same chapter again and again—and the twenty-eighth time Christ will shine forth.

If Christians are feeding upon the word of God, the world will be forgotten. The world loses its power over them. My little girl has been told not to take a knife or scissors, as a little friend of hers had put out her eye with them; my little boy seized the scissors, and the little girl tried to get them away. At last she held an orange to his lips, and he dropped the scissors and took the orange. So with you Christians. If the word of God is held up to your hearts, you will drop all other delights. All else will be unattractive in comparison.

The Bishop of Pennsylvania said, we must not study the Bible in the blue light of Presbyterianism. Do not study it either in the red lines of Methodism, nor the purple lines of Episcopalianism, but in the clear light of Calvary. Two or three weeks on such a topic as the promises, would fill you so full you could not hold your tongue. Some people have nothing to say in prayer-meeting. You can't get water out of a dry well. The pump will squeak, but that is all."  
—*Moody.*



## ARE YOU PROGRESSING?

One of the most essential things, in order to obtain assurance as to our spiritual state, is frequently to resort to self-examination. A tradesman who is afraid to take stock, is most likely a bankrupt; and a Christian who dares not look into the depths of his heart, may be a deceiver, the worst of all deceivers—a deceiver of himself. He may have a hope that he is one of the accepted children of God, whilst, if he would but practice self-examination, he might find that his once flaming hope had gone out, leaving nothing but ashes. No one can have satisfaction, who is not sure as to his state of heart; and no state of heart is satisfactory, unless we are making progress.

My brother, are you progressing? I want to take you by the hand, and look lovingly into your eyes, and with the utmost desire to find you speeding on your heavenward way, ask you this plain question. It is very often said—so often that its urgent truth is sometimes lost sight of—"there is no such a thing as standing still in religion."

To be sure not. Cut out a statue and erect it on a lofty pedestal, and it will stand still. The winds shall play around it, the rain shall gently wash it, the sun shall shine upon it, the winter shall fold its snowy mantle around it, and the summer shall shine bright and beautiful on all sides of it; but it stands still. There is no change there because the statue is dead. If Christianity were a piece of statuary, it might also stand still; but Christianity is life; it is the life of God in the soul of man. Life cannot stand still. To attempt to do so is to die. Life changes; life advances; life makes its presence felt; life goes forward to higher and more beautiful life. All life progresses. You find it north, south, east, west; but whether life be found in a kitchen, or in a parlor, whether in the frigid zone or in the tropics, it always makes progress. As a living Christian, do you make progress?

What are the evidences of progress? They are very plain. You know the evidences of Christian life—the forgiveness of sin; peace with God; power over temptation; new desires, affections, principles. These you had when you were converted. Are you more established in these things now, than you were after you first gave your heart to God? Have you more solid peace? Have you more power to resist the tempter? Have you greater love for God, his word, his people, his day? Have you more power in prayer? Have you more constant joy? Very soon you may satisfy yourself whether you are making progress or not.

But in which way are you making progress? I saw a tree a little time since making progress toward decay. Some of the branches had withered, and, as they were not cut out from the tree, they spread their decay. In the last great gale which swept our shores, a ship was seen making rapid progress; but it was in the wrong direction. Every minute she was nearing the rocks, and soon she struck and became an awful wreck. In what direction are you steering?

Sometimes, if you earnestly strive to gain the port of heaven, you will have to go against wind and tide, and sometimes with them. If you are determined to reach heaven, you will not be hindered by either opposition or approval.

Perhaps, notwithstanding all the progress which you make, you do not gain that entire rest, and freedom from care, and soul enjoyment which you desire. It must be so, if you have not received a clean heart. That which hinders soul progress most is sin. The condition in which we make most satisfactory progress, is purity. Get a clean heart, my brother; and you will advance in Christian life as you have never done. Do not rest until full salvation is yours. You may very quickly gain this fulness of spiritual life. As you lay aside this magazine, fall before God in earnest prayer, tell

him your resolution. Be in no hurry to come to the end of your prayer. A determined man takes time about his work. Tell God that you have solemnly determined never to rest until he saves you from all sin. You will soon have bestowed on you, all you desire; and then you will "grow in grace, and in the knowledge of our Lord Jesus Christ" daily. Now, "comprehending what is the height, and depth, and length, and breadth, of the love which passes knowledge," the time shall come when you shall be "filled with all the fulness of God."—*Rev. W. G. Pascoe.*

YOUNG CHRISTIANS.—Would to God I could make young Christians know what results are depending on them; what interests of the church and of a dying world are involved in their future character and efforts. When I look upon the young Christians of this age, and reflect that they are soon to sustain the ancient glories of the church of God; when I look abroad on the earth, and see the crisis that is at hand; when I listen to the cries that come from every quarter of the world, summoning the people of God to new efforts and more splendid exhibitions of piety, I seem to see the hoary generations that are past, rising up from their repose to watch over the progress of the young followers of Christ; I seem to hear the voices of the blest spirits from above, cheering them on in a career of piety; I seem to see a world in misery, turning its imploring hands to them, and beseeching them to be worthy of their name, their privileges and their destiny; I seem to hear, I do hear God himself speaking from the heavens, "Ye have chosen the better part, be faithful unto death, and I will give you a crown of life."—*Rev. L. Bacon.*

—Mercy seems to be asleep when we are sinking; for then we are as if all things were careless of us; but it is but as a lion couchant, it will awake in time for our help.

## FOUR GOSPELS.

God has given us through four different mediums the story of our Lord's life. Who were the writers? The first was an officer of the Roman government; the second was a servant; the third was a physician; the fourth was a man of a philosophic character and a loving temperament. The first, therefore, naturally gives the character of our Lord Jesus Christ as king, and his ancestry is traced from King David, as a king descended from a king. The second of these biographies, is Christ as our servant, written by the servant Mark, who gives no ancestry of our Lord,—servants do not trace their pedigree—but commences with a vivid picture and rehearsal of His miracles and works. The third—by a physician, whose profession connects him with man as man—gives us the picture of our Lord as the man Christ Jesus, and there we find the tender picture of "a certain man"—more distinctively the parable of the loving father than the "prodigal son." In the fourth is no human pedigree; "In the beginning was the Word, and the Word was with God, and the Word was God." It at once commences with Christ's divinity.

Now I believe that this is the order in which the human heart receives the Lord Jesus Christ. The first thing is, will we submit to Christ? Will we take Him as our king? A king is not a king unless he rules. A king could not suffer any rebellion in his kingdom, and when we take Christ as king, it means a complete and not a partial submission of our whole will. Christ demands the unqualified submission of our hearts. Obedience and faith are so nearly linked together that one can hardly distinguish which begins first; but if we were to make an analysis, I think it would be found that submission is the first thing. I want to bring you, dear Christians, first to Jesus as king. How perfectly soldiers yield up their wills to the ser-

vice of their king; every motion of every limb, and even the direction of the eyes is controlled by the king's officers; and shall we be less completely submissive to Jesus than we are to an earthly sovereign? Have you any ambition apart from Christ and His glory? When Christ made Himself a servant, are you seeking to set yourselves among princes? When Christ, who was the only one who ever had a reputation, made himself of no reputation, are you seeking to build up a reputation of your own for purposes of pride and self? Have you perfectly and entirely submitted yourself to the great King? If you would but take His own sweet words of grace, how gently would the King deal with you; but if you rebel, He must deal with you as sovereign.

It is not till we have learned to take Christ as king that we can understand how He could be the one who washes our feet—the servant, He who bears all our cares and all our sorrows. In the second Gospel we find the Lord Jesus thus bearing every burden, every care. He is the man of sorrows who came into our condition, was a man of like passion with us, that we might have a human sympathy with Him, and be able to cast all our care upon Him. If the Lord Jesus takes all the care you can do the work. The Lord is, by His grace, carrying you all the way home to glory—will you not let Him carry your burden too? 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. What! for *nothing*? No, nothing—anxiously careful for not one thing. If I get the care upon me, I am disobeying the Lord Jesus, and doing dishonor to the grace and love which would carry all my burdens. My dear brethen in the ministry, are you anxious about your charge? The Lord will take care of it far better than you can. Lay your load on Him, who is carrying you to glory, and have no anxiety about it. . . . In a solemn act of surrender, let us lay all our care upon Jesus—on

the servant of man, as He is described in the Gospel of Mark.

Again, our blessed Lord presents Himself to us as the man Christ Jesus, bone of our bone, and flesh of our flesh, one with us in our weakness, and yet without sin. If you have learned to yield perfect submission to Him as king, if you have learned to lay all your cares and sorrows on the loving Jesus, you then can put your hand into His as your human friend. There are those to whom the presence of Christ is more real than even that of those who are nearest and dearest to them. Oh, that marvelous mystery, the union of the human and divine! I am so glad that God has set a bound to human curiosity; I am so glad that men cannot investigate these things that reason cannot penetrate into them; I am glad that I am called upon to believe something that I cannot compass by my weak understanding. Let faith and the word of God negative all the thoughts which tell you that you are unworthy and unfit for communion with Himself, and are not worthy to lay your head, as John did, upon his shoulder and be at peace. Your sense of the fitness of things would forbid it, but faith is above your moral sense; negative it all and simply say, "God says so." As in the case of earthly sovereigns, so much the more in the case of Jesus, the infinite distance between Him and ourselves brings a certain rest to our hearts while we take Him in perfect trust as as He comes to us—the brother, the friend, the bridegroom of our souls. You can never know the blessings that God intends for you until you take Christ as He is revealed in Luke; the man—the tender, sympathising man, Christ Jesus; not until you can, in a very definite sense, realize that the everlasting arms are about you, and you are safe in the arms of Jesus. I am so glad that our religion is not a system of dogmas, that it is not given to us as some of us who are very doctrinal would have given it, but in a person—all summed up in the divinity,



the humanity, the glory and the work of a person, the man, the God, Christ Jesus. We cannot bear the glare of the noon-day sun, and the God-head of Christ would make us shrink into ourselves and cower, were it alone revealed; but it is veiled in His flesh, in His perfect, sinless humanity. Some of you know what it is in friendship to come to a moment in which your hearts suddenly break all the barriers of reserve, and just pour themselves out in an abandonment of love. Now let all the cold, hard barriers of our nature be broken down while we pour out our hearts to him in love.

Next we come to the fourth Gospel, written by John, a man qualified by his high minded æsthetical nature, for a comprehension of Christ as the Son of God. When we have taken Christ as our King, our burden-bearer, and our friend, what a rest it is to the heart to come to the same Christ as our God—to fall at His feet and say, "My Lord and my God!" To penetrate through the veil and to behold Him at the right hand of God the Father, still the man Christ Jesus, and yet assuming again the glory, the unveiled glory of the divinity; and then to remember that when we see Him, we ourselves shall be like Him. Oh, overwhelming thought! For one brief moment upon earth, on the mountain, the true glory of His person was revealed—it shone through His garments, and made them all white and glistening, and *we shall be like Him!* Oh! child of God, were an angel to come into our streets to day, clad in the livery of heaven, would not people fall down and worship such an one? Yet our position is higher than that of angels; they are but ministering spirits to us, watching over us continually. Those who have been taken down by Satan to the very depths of sin are to be raised to the very highest glory—to be seated upon the throne. How marvelous! and even now are we made partakers of the Divine nature, having escaped the corruption which is in the world through lust, simply by believ-

ing God's great and precious promises. The heart that has learned to submit all to Christ, and is in holy intimacy with Him, simply believes and rejoices, and walks through all the homely circumstances of its life, whether it be sweeping the streets, or sitting upon a throne, in the glorious consciousness of being a son of God—one with Christ in whom he believes, we can only get glimpses—faint glimpses of this infinite glory. The best thing we can do is to obey and worship Christ the Life, the Eternal Life, and receive from Him, not only life, but the life more abundantly till we are transformed into His glorious image.—*Pearsall Smith.*

TRUST.—Why, this is the case, thou art bound for heaven, but the way thither is dangerous. It is beset everywhere with evil angels, who would rob thee of thy soul. What now? Why, if thou wouldst go cheerfully on in thy dangerous journey, commit thy treasure, thy soul, to God to keep. And then thou mayest say with comfort, "Well that care is over. For whatever I meet with in my way thither, my soul is safe enough; the thieves, if they meet me, cannot come at that; I know to whom I have committed my soul, and I am persuaded that he will keep that to my joy and everlasting comfort against the great day."—*Bunyan.*

CONSECRATION.—"O my soul, mayest thou ever remain upon the altar of sacrifice; and Thou, my Strength and Righteousness, forbid that any unhallowed act should ever cause its removal. It is by Thy power alone, O God, that I am kept. Here shall I ever feel the cleansing efficacy. Here shall my soul fill and expand—fill and expand till it shall burst its tenement, and faith shall be lost in sight."—*Mrs. Palmer.*

—In Jesus Christ, God provides the two things we sinners need, forgiveness of sin and cleansing from all sin. How wonderful is this!

## KINDS OF TEMPTATION.

Distinguished by their sources, there are four kinds of temptation. There is a form which may be said to come from God. It is written, "God did tempt Abraham" (Gen. xxii, 1); and we are taught to pray, "Lead us not into temptation." This must imply that in some qualified sense, the Lord may lead us into temptation. As the administration of God is sovereign and all controlling, we must allow that nothing can occur outside his established chain of causation, or wise permission.

As his power is infinite, and as it has pleased him to concede influence to second causes, it is easy to see how he can dispose the events of any man's life in a thousand different ways. He may do this by immediate interposition in every case, or by indirection through various media, responsibly independent, and yet subordinated to his control. In this disposing work, God is influenced by human conduct, by fervent prayer, and strong faith. Hence the propriety of praying "Lead us not into temptation." We may be rushing headlong into disaster; but God in answer to prayer, may cause our path to deflect this way or that, and graciously avert the evil. He did so in the case of David, and Saul of Tarsus; they were both saved on the brink of ruin. God may also tempt us in the sense of trial, by proposing tests to our faith and fidelity. This was the nature of Abraham's temptation, when required to offer up Isaac. Such, too, was the ordeal of Job. The sterling man so understood it, and therefore said, "He knoweth the way that I take, and when he hath tried me I shall come forth as gold."

This crucial process is never designed to ensnare, or project sin into the mind; for God cannot be tempted with evil, "neither tempteth he any man."—Jas. 1, 13.

Our Father tempts for the same purpose that he chastises his dear children. We are told that earthly parents chastise for their own pleasure, "but

he for our profit, that we might be partakers of his holiness." He gives us the philosophy of this disciplinary treatment in the next verse: "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterwards it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."—Heb. xii, 11. How many have been burnt out and refined in this process! How many have lost all their worthless dross in this kind of a crucible! And how many waste and barren fields—fields all overgrown with briars, and thorns, and noxious weeds—have been cleared and cultivated, mellowed and seeded, dressed and pruned, until they have yielded a rich and abundant harvest.

It is true the work of felling trees, burning logs and brush, grubbing up roots and stumps, ploughing through thorns and thistles, breaking up the hard, fallow ground, pulverizing clods, and removing stones, and finally sowing the seed, and harrowing in with no immediate return, and on the verge of winter—it is true, we say, this tedious and exhaustive preparation is not joyous, but painful and wearisome. But when the harvest comes, the golden yield is a full compensation. So the peaceable fruit of righteousness is more than a reward for all our trials. To be chastened a lifetime is a luxury, if it only "makes us partakers of his holiness," and fills us with the peaceable fruit of righteousness.

But the chief sources of temptation are Satan, the world, and carnal appetites. These may be resolved into two kinds, external and internal. The Scriptures do recognize temptation as arising from two causes: external solicitation, and internal, self-caused propensity. James says: "But every man is tempted when he is drawn away from his own lusts and enticed. Then when lust hath conceived, it bringeth forth sin, and sin when it is finished bringeth forth death." Here is temptation springing from unsanctified carnal inclination, or created by an abuse of natural feelings, which are innocent

in themselves. In either case it is born of self-caused stimulation, and illicit indulgence. For all such temptations we are culpable, because they are voluntary. They are superinduced by the free and responsible acts of our will. They are the fires of our own kindling, and pits which our own hands have digged. And if we are drawn away by such forces, the guilt attaches to us as directly as if we had committed some flagrant deed of overt sin. It is the crime of self-seduction. We become our own purveyors. This offence against nature and the law of God, is as clearly recognized, and as categorically forbidden in the Scriptures, as any crime mentioned in the Decalogue. Hear it. "Dearly beloved I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul."—1 Peter ii, 1. "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof."—Rom. xiii, 14. "Know ye not that the unrighteous shall not inherit the kingdom of God; nor abusers of themselves with mankind."—1 Cor. vi, 9.

Much of the gross vice which reeks in our cities, and breathes its malaria over the whole land, is generated and hatched in this ovarium of illicit thought and feeling. If the bodies of men were transparent, and the broodings of meditation were an object of vision, what a nest of unclean things the mind would reveal. Truly it would be as "a cage of unclean birds." The passions it would be seen, are being used to give being to desires and proclivities, which afterward find their birth in crime, sudden and surprising, and still later reach a fatal maturity in habit uncontrollable and ruinous. And these serpents would be discovered to coil and breed in Christian hearts.

Lawful and unlawful affections, would disclose themselves as cohabiting in the same soul, and producing the mongrel life of sin and holiness, which most Christians exhibit. Even in the home, in the church, and on the holy Sabbath day, and in defiance of

the restraints of truth and worship, and the monitions of the Blessed Spirit, the unclean creations of the mind would often be most revolting and loathsome. Oh! how subversive to character is this state of things!

There is only one remedy for these unseen evils, and that is entire sanctification. A compliance with the precept, "Let us cleanse ourselves from all filthiness of the flesh and spirit," will interject an effectual antidote. and when we are sanctified wholly, according to the imploration of Paul, this form of temptation will have no existence except in possibility. Its very root will be dead and cast out. Repugnance to all sin, seen and unseen, will take its place.—*Divine Life*

THE SINNER'S HOPE.—The spider weaves her web with care, hanging it up and running across so persevering, till a fine canopy is completed, when along comes the housewife, and with a stroke of a broom, itself and its labor perishes. The spider weaves his own winding sheet. Such is an emblem of the sinner's hope.—*Bowes.*

—God hath set a Savior against sin, a heaven against a hell, light against darkness, good against evil, and the breadth and length and depth and height of the grace that is in himself for my good, against all the power and strength and subtlety of every enemy.

—It is one of the most favorable symptoms of true repentance, that it throws overboard human respect, "The fear of men," it is said, "bringeth a snare." Genuine repentance kicks the snare out of the way. Hence the confession of Christ before men, the making bare one's own shame, then not quailing before a public exposure, is in some respects the best test of a godly sorrow which one can have. For it shows this, at all events,—that the penitent has risen above that regard to human opinion, which holds us all in thrall.—*Gouldburn.*



## OUR ONLY LIFE.

If any get away from God, they get away from life. For he is the only life. The church of the very first period lived alone in God. Then it was God's treasure and his joy. Then the term "mother" was used. The mother's name was Eve, the living one. She was called "the mother of all living." She had true faith, with the man, without whom she was not. The celestial marriage was calculated to bring forth celestial fruit. For this living church had its place at the very, the only fountain of life. She was wife and mother. Wife of the Bridegroom, and mother church of holy love and truth. For Adam, the man of that church represented the Lord, the heavenly Bridegroom. Divine communication was opened up between the Lord and the church. We speak now, of the very earliest times.

Where this church commenced, at the Fountain of life in God himself, is the only place to live. There can be only one fountain of life, and he is free to all. "Nor can a living faith exist except from him." Beloved, let your souls be knit to him by his own love. "Cease ye from man whose breath is in his nostrils." Be content in the arms of eternal love, where no fatal mistake is possible, even in the arms of Father and Husband. A very simple way of living! Surely the Son is the wisdom, or the truth of God. He that goes away from him, goes after a lie. He is a lie to himself, for while he professes to be something, he is nothing, and even the brutes who meet the ends of their creation, are better than he, who does not. No man meets the end of his creation, who does not refer his life to the Lord, or live as the Lord designs.

Beloved, do not lean anywhere but on the arm of the heavenly Husband. For he is your life. Only the Lord. All the difficulties of sin, all the miseries of our race, all the evils of death came through inquiries outside of him. Man inclined to himself, and that made

an inroad upon his celestial life. "O Lord, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters."—Jer. 17, 13. With deepest simplicity, neither strained nor self-adjusted, but in self-abandonment, let him pour life into you, and let him do it continually.

Life is practical. It finds its orbit, and there serves its day and generation. So is the life of God everywhere, whether it be in dressing and keeping the garden, or in the multifarious engagements of Job or Daniel. It is practical, because formed according to law, and moves in law. Want of its law will banish it, as when man first began to think outside of God. A sister in a so called prayer, expressed the thought that "obedience had nothing to do with our salvation, we had only to believe." The sister is all wrong. "Faith if it hath not works is dead, being alone." The faith which is content without obedience, will soon expel itself from any garden, and bring upon itself, as upon Cain, punishment intolerable. Works are the result of love, and of faith, or of love-faith. A result as natural and needful as any effect from its cause.

True religion is for uses. Every one of God's creatures the same. He makes nothing useless. His life within, therefore, quickens body, soul and spirit, into noblest uses in speech and action, in habits, and in works of necessity and charity, as they are called for.

Hence the life of God in the soul, actuates the whole man, in obedience to the whole of the ten commands. We know of no exception. For the law of God is celestial; "holy, and just, and good;" and every true life will be such; that is according to the law, that God may freely move in and upon it. What a blessed church, when the Lord's people get off from their dying rates, and find all their life in God, and all shall know the Lord. Listen to

HOLINESS.

"Be ye holy."—1 Peter, 1, 16.

The words holy and holiness in this sketch, will be used in their highest sense, as expressive of that gracious state known as entire sanctification. There are many other terms and phrases, some inspired, and some uninspired, yet accepted by the general church, which express the same meaning, or represent the same state. Among the inspired may be named, "full assurance of faith," "perfect love," holiness, sanctified wholly, cleansed from all unrighteousness, etc. Among the uninspired may be named, "the stage of peace," "the interior life," "the rest of faith," "the higher Christian life, etc. These terms are employed, to signify a certain inward religious experience, and a corresponding outward religious life, denominated the experience and life of holiness. It is the object of this sketch, to examine holiness as an inward experience.

It would be a difficult task, perhaps an impossible one, to describe all the peculiar emotions, impressions, and feelings, peculiar to a state of purity, in different mental constitutions. But however diversified these may be in detail, they may be classified and intelligently described under three different heads.

1. *A Sense of Certain and Unreserved Submission to God.*—No one can obtain pardon without a complete submission to God, but at conversion the surrender is made in such a wholesale, and unstudied manner, that afterwards it is frequently a matter of doubt whether the surrender is perfect, extending to all things. In the case of the wholly sanctified, the consecration has been made with such care, and with such light as to what it comprehends, and with such an irrevocable purpose, that no doubt exists as to its completeness. It has been a definite and specific act since their conversion, and under the divine illumination, enjoyed in a state of clear justification. With the light of true believers, they

the voice, reader, that you may know what he will have thee to do; and when the inward dictate has come in 'holy union with the mind of God, and the living word, thou wilt find thy place in the most natural way. And may the Lord rest upon, and keep thee in thy (it may be new found) course, in which mayest thou await his will, with intrepidity, and with a fortitude only the product of his Spirit's overshadowing.—*Zion, the Sunny Mount.*

THE MAIN THING.—No man has done his best in anything, who has not prayed in that thing. He may have planned carefully, labored industriously, waited patiently, and endured suffering, but if he has not also prayed, he need not wonder at his failure. God is higher, wiser and stronger than man. He sits above all forces and elements, with supreme power. If we ignore him, we fail in the main thing. No man ever reaches the highest efficiency in the use of his own powers and resources, without joining himself to God in prayer. Apart from God, in the isolation of proud self-confidence, the strongest are weak, and must fail to attain life's great end. Pray unto God. To "pray without ceasing" is the dictate of the highest wisdom, and the practice of the truest economy. To fail in this is to fail in the main thing, and therefore fail in all things. No man has learned wisdom, who has not learned to pray. No man has done the best for himself or others, in anything, who has not prayed to God.—*Evangelical Messenger.*

PRAYER.—"None can believe how powerful prayer is, and what it is able to effect, but those who have learned it by experience. It is a great matter, when in extreme need, to take hold on prayer. I know, whenever I have earnestly prayed, I have been amply heard, and have obtained more than I prayed for; God, indeed, sometimes delayed, but at last He came."—*Luther.*

presented their bodies living sacrifices, holy, and acceptable unto God; or as the Apostle expressed it in another place, they have "yielded themselves unto God, as those that are alive from the dead." To allow a doubt, or to do anything causing a doubt, concerning the completeness of surrender to God, vitiates a state of purity.

One in the enjoyment of scriptural holiness, feels that he is not his own, that he is bought with a price, and that he not only ought to, but that he does, glorify God in his body and spirit which are God's. His body he now discerns, has become the temple of the Holy Ghost, and is indescribably sacred to him. He sleeps and wakes, cleans and dresses, eats and drinks, so as not to defile, but to keep pure, and invigorate the temple of God. His time, talents, and business, are so completely the Lord's, that he feels, while employed in his secular pursuits, that he is doing work for the Lord, as certainly as if he were on his knees in a closet, or pleading with the sinner to become reconciled to God. For a doubt concerning the legitimacy of business, or the manner of prosecuting it, cannot long exist in connection with a state of entire sanctification. Holiness, therefore, as an inward experience has for one of its fundamental elements, a sense of entire submission to God. Another element in this experience is—

2. *A Sense of unshaken Trust in God.*—Trust in God is essential to any degree of religious life, but in the lower degrees, it is mixed with trust in self, and more or less distrust in God. But whoever has reached the experience of holiness, has had such a trial of himself, and such an insight into his own feebleness, that he has lost all confidence in his own resolutions, judgments, and home-helps. He has learned so much of the strength of the carnal nature, and so much of the fierceness and subtlety of Satan, that he sees no chance for deliverance, except in the mighty power of God, and hence trusts him alone. He has also

learned so much of the willingness, and ability of God to save, that he can easily trust him without any admixture of doubt. He trusts God to lead him in business, to preserve his equanimity, to keep him in a proper spirit, and to deliver him from the temptations of the devil. He does not so much resolve to live holy through the day, and withstand all the various assaults of sin, though such a resolution underlies the whole of his life, as he commences the day, and continues it, by trusting God for present and momentary keeping and deliverance. His is a momentary and continuous trust; it has become the habit of the soul, and is done without effort.

The entirely sanctified, accept the word as unchangeable truth, and there is a sweet persuasion, according to that word, that the blood cleanses them from all sin, and that all things are working together for their good. The soul is, therefore, as certainly and as consciously supported by Gospel promises, as the body is supported by the solid earth beneath. This trust is no fancy of the mind, or thing of the imagination, but a fact of the heart, consciously inspiring the purified soul with heavenly sweetness and unmixed love. It breaks down all denominational distinctions, so far as Christian sympathy and fellowship are concerned; and though it may retain an innocent preference for some one church policy and system of doctrine, yet holy people find themselves in delightful harmony with the purified of all other sects and denominations. This perfect trust in God destroys also all confidence in compromise measures, conciliatory schemes, and wisdom of plans, and relies solely upon the living God. Another element in this experience is—

3. *A Sense of Perfect Soul rest.*—Every true Christian has peace with God, and of course, enjoys rest of soul; but in the initial religious life, this peace is often suspended, and this rest broken. This results from remaining carnality, which enfeebles and beclouds



the discernment of faith. In the entirely sanctified state, carnality is eliminated from the heart, all unbelief removed, and the action of faith is consequently unobstructed, and hence the soul's peace and rest must be complete. As storms and tempests agitate the surface, but never reach the depth of the ocean, so the trials of this life may ruffle and disturb the surface, but never reach the depth of the soul's rest, while trust in God is unshaken.

There are at times joyful emotions, called by the Apostle, "joy unspeakable and full of glory," and in some cases, owing, perhaps, to peculiarities of mental constitution, there are feelings of uncontrollable ecstasy, which break forth in loud hosannas and hallelujahs. The predominant feeling, however, among the purified, is deep peace and rest, while shouts of rapture are only occasional and exceptional.

Holiness places its subject where he may learn with Paul, in whatsoever state he may be, to be therewith content. This learned, the soul rests from the clamor of desires. All depraved desires being eliminated, there is a perfect satisfaction felt in what providence furnishes for the gratification of the legitimate appetites, propensities, and affections. It rests also amidst what may be called the perplexities and mysteries of providence. Having done all to arrest vice and spread virtue, the purified soul feels, however much disappointed in results, that all things work together for good to them that love God. It rests also amidst the uncertainties of the future, having transferred self, business, and all personal interests, to him who holds in his hands the destinies of men, and will bring out of all events the happiest possible results. Disquiet about what we shall eat, or drink, or wear; anxiety about our reputation, or how others will treat us; unrest about whether we shall be sick or well, or live long or die soon, or whether our loved ones shall be taken from us; or any painful solicitude about anything, is incompatible with a state of purity,

having an intelligent apprehension of privilege.

Though holiness is a peaceful and joyous state, yet in the advanced stages of this experience, but little attention is paid to feelings and frames of mind. There is more solicitude to do the will of God, and that, too, not so much because it is a duty as a privilege and delight. The yoke has now become easy and the burden light, and in bearing them, the purified soul finds its pleasure and rest. With the Master, the entirely sanctified can say, "My meat is to do the will of him that sent me, and to finish his work."

"With Thee conver-  
All time, and toil, and care;  
Labor is rest, and pain is sweet,  
If Thou, my God, art there!"

A sense of entire submission to God, a sense of complete trust in God, and a sense of perfect rest in God,—experiences which comprehend all other realizations of the holy state,—may not stand out with equal prominence in the soul's consciousness, nevertheless, no less certainly co-exist. One will feel his entire submission more sensibly than he will feel either his trust or rest. Another will have a more sensible experience of perfect trust, while perfect rest takes the greater prominence in the experience of others. So inseparable, however, is this trinity, that wherever one is the others are also, and the happy possessor of any one of them, if faithful, will, sooner or later, be conscious of the possession of the other two.

From what has been said, it will appear that holiness is a state of the heart after all carnality has been eliminated, all antagonism against God and his government removed, and Christ has become enthroned in the breast, guiding, and calming the soul into rest.

Dear reader:—Are you fully submitted to God? have you unshaken trust in him? is your soul purified and at rest? If not, you have no time to lose! Up, and cry mightily to God, and may "The God of peace, that brought again from the dead our Lord

Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ: to whom be glory for ever and ever. Amen."—*Banner of Zion.*

RESTORED TO HEALTH.—A letter is published in Detroit, Michigan, from Rev. S. E. Warren, pastor of one of the Methodist Churches of the city, which makes these remarkable statements: "Mrs. Williams, of this city, a daughter of J. C. H. Woodhul, thirty years old, and a widow about eleven years, for fifteen years has been out of health, and for nine years under a doctor's care. For the last ten months she has not been able to walk, and for six weeks could not sit up in bed. So rapidly was she sinking that her friends deemed her speedy demise certain. For six days before the event we record, she suffered acute pain which her emaciated body seemed scarcely able to bear.

"On Monday, December the 13th, she felt impressed to pray for her immediate recovery, and she asked of God the gift of health. She realized at once that her bodily ailments which were many, were giving way, and in a few moments she was able to sit up and read her Bible. Her whole system seemed to undergo a change, and her appetite immediately returned. The next morning she dressed herself. On the Thursday evening following she was at a prayer meeting, and on Sabbath was at church three times, and ever since then has seemed to be entirely well. She walks, rides about the city, and is able to attend to her household duties. From long illness, through emaciation, she had become very weak, but she has been gaining strength every day. Her physician, Dr. Webber, a member of the Central Methodist Episcopal Church, says that the recovery cannot be attributed to human skill, but to prayer."

## HAVE FAITH IN GOD.

BY MRS. LIBBIE DAVENPORT.

There is nothing so powerful to meet the opposing elements of sin and Satan as the pure, simple faith of the Gospel. When rooted in the soul by the Spirit of God, it is beautiful in its simplicity; yet firm and enduring as the Rock of ages. The light from Bethlehem's star, drops down through the ages upon consecrated brows and the life giving touch of the Son of God, fills the soul with love and power. That faith which is "the substance of things hoped for, the evidence of things not seen," is thus implanted in the soul. It reaches far out into the unknown, "and makes the truths of revelation a holy and blessed reality. What glory gilds the sacred pages of the word of life. Nations and dynasties, works of art, and vain philosophies all, all have been wrecked on the sea of time; but "the word of the Lord endureth forever." The word of God is tried. From the earliest ages it has gone forth "conquering and to conquer," "clear as the sun, fair as the moon, and terrible as an army with banners," winning its bloodless victories, error, crime, and sin are slain before it. Here is the revealed will of God, and he that doeth the will of God "shall be as Mount Zion which cannot be removed."

Steadfast obedience enables the soul to step out on the eternal principles of truth and righteousness, where its goings are established in the Lord. The real work, the genuine work is the love of God, reaching beyond human organizations to the center of life, the bosom of the infinite God! This faith abides in the stronghold of God's eternal promises; it anchors the soul to the throne, where it remains unshaken amid the fiercest storms, and rudest gales. It is not dependent upon outward resources; its supplies come from above, therefore they can never be cut off. The Lord keeps his children, as the apple of his eye, and is

indifferent to nothing that concerns their well being. Our lives are outspread as a universe before him and his power is unlimited to bless and save. He is to every one of his children a present, an almighty, and sympathizing Saviour! Do foes unite and friends forsake? He changeth not. His name is Faithful and True. In the accomplishment of his divine purpose, the salvation and preservation of his children, often the fire would not burn, or floods drown, or lions devour. Then welcome ye fires of opposition! Amid them the kindling glories of heaven will sweep through the soul, transfigure the countenance, and breathe in the language of his blood-washed children. The world may condemn and mock. It chose Barrabbas, a robber, and led our Lord away to be crucified. God will bring forth the righteousness of his children as the light, and his judgment as the noonday. He knoweth them that are his, and when he cometh to make up his jewels, not one of them will be missed. Compassionate Lord, who hast said: "To this one will I look who is poor and contrite of heart and trembleth at my word." Joyfully we look up and exclaim, "My Father! my soul has no want that is not fully satisfied in thee. We can do without health, without friends, without reputation, without the good things of this world, but not without the saving grace of God. We see but one object—that is the crucified one; we hear but one voice, and that is the voice of God, saying: "This is the way, walk ye in it." We have but one aim, the glory of God. We are not our own; we are bought with a price: therefore we have no injuries to revenge. Being reviled we revile not again. Our path is the path of the just that shineth more and more unto the perfect day. Blessed saving faith of the Gospel! It makes happy Christians and Christians who are really in earnest to get to heaven. Through the gathering mists and shadows of time we see the sunlight of our home in heaven. By and by our feet will

pause before the throne. In that hour neither knowledge, nor intellectual gifts, nor riches, nor worldly honors, nor works of righteousness will avail to blot out the catalogue of sin; nothing will do it but the blood—the precious blood of Christ—the "Lamb of God that taketh away the sin of the world." Then we shall fully understand the divine efficiency of that blood to raise us, to an inheritance incorruptible, undefiled, that fadeth not away.

FAITH AND HOPE.—No, faith, no hope. To hope without faith, is to see without eyes, or to expect without grounds; for "faith is the substance of things hoped for," as well with respect to the grace, as to the doctrine of faith. Faith has its excellency in this, hope in that, and love in another thing. Faith will do that which hope cannot do, hope can do that which faith cannot do, and love can do things distinct from both their doings. Faith goes in the van, hope in the body, and love brings up the rear; and thus now abideth faith, hope, and charity.

—When one has been long and far away from an earthly home, what a happy sight to see brothers and sisters all crowding to the door to bring us in. What is that but a dim image of what will be seen at the gates of glory?

—It is written, "When the Son of Man cometh, shall he find faith on the earth." He will find works, abounding works of the natural heart, in which he has no part as the author, counsellor, or partner, but of the faith that lives in him, watches for him, waits for him, follows him,—how little."

—"If the eye of faith is withdrawn from Christ crucified, be assured that how much soever of theoretical, and doctrinal knowledge we may possess, and however fervent the aspiration and utterance of religious sentiment may be, we shall be barren and unfruitful, and fail of the light of the knowledge of the glory of God, in the face of Jesus."—*Anna Shipton.*



## LIMITING THE HOLY ONE.

BY REV. J. A. WOOD.

There is nothing to which the human heart is more prone than to underestimate the provisions and possibilities of grace, especially in regard to the sanctifying, and saving power of the Holy Spirit in the souls of believers.

Tell people that Christ has power to cleanse the soul, and give the witness of personal purity to the believing soul, and you will be accused of presumption, and be called a setter forth of strange doctrines.

Tell believers, who "have tasted that the Lord is gracious," that there are heights and depths in the love of God, to which they are yet strangers, and you alarm them and arouse the remaining depravity of their hearts against you, in the form of a settled prejudice.

It seems to be incredible to most professors of religion, that the Almighty should exert his power to fulfill his promises in saving his people from all their filthiness and filling them with his fullness. Justification, regeneration, and sanctification, are only the first steps in the way to heaven. When these are all accomplished so far as deliverance from sin, both outward and inward is concerned, "there yet remaineth very much land to be possessed." It is then that God is able to "make all grace to abound," more and more to the soul. It is then that the soul is enabled to understand the import of the divine Word—"changed from glory to glory."

It doth not even then appear what we shall be; but the more the soul is filled, the more it expands. The more grace and glory we obtain, the more we are enabled to grasp, until we shall be able to comprehend with all saints, what is the height, and depth and length and breadth, and to know the love of Christ that passeth knowledge, and that we may be filled with *all the fullness of God*.

And even then, it will be from glory

to glory, or from glory to *more* glory. O soul inspiring hope! There is a fullness to meet the demands of the most expansive soul. O what a fulness in Jesus! What an ocean of love is presented to the believing soul! And yet it is "from glory to glory." Our cup may run over; but it is only a drop in the bucket, compared with what awaits us.

Reader, let us give thanks—"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that dwelleth in us; unto him be glory in the church of Christ Jesus throughout all ages, world without end. Amen."

—Faith is the mother-grace, for hope is born of her, but charity floweth from them both.

—There is a certain stereotyped character discernible in the members of a body or sect, gathered under some favorite minister; they reflect his views and opinions and also his defects. The truths which have been burned into his heart, line upon line in the furnace fires, often find a ready utterance, from those who know nothing of them experimentally. Hearers and admirers adopt them, and thence the appearance of rapid advance in the divine life, followed by apparent backsliding. This is often nothing more than a return to their former position.—*Anna Shipton*.

—"Thou wilt keep him in perfect peace, whose mind is stayed on thee." Mark the Psalmist's words, "whose mind is stayed on thee." How canst thou claim the promise, who have thought of Christ only at the hour for devotion? Dost thou dare to doubt that God's promises are true because this peace is not thine, thou who turnest to God only as thou art driven by sorrow or danger? Keep thy mind on God, let thy thoughts and desires be in him as the wife trusts in the husband, and thou shalt know great peace like a river. God is not slack, do thy part, and thou shalt see the glory of fulfillment.

## MISSIONARIES.

The prophet Isaiah tells us how missionaries are made. The method differs radically from the plan adopted by formal and sacramental churches, and is not a little divergent from the general view of the most evangelical. A dead and formal church relies upon education, and a natural facility to acquire language. The missionary may be converted or not. Indeed it often happens, we fear, that he is not in the enjoyment of regenerating grace. Nor is such a state of grace demanded as a condition of his appointment. Not long since a mother—the wife of a missionary clergyman—stood up in a public meeting, and requested prayers for a son, twenty-four years old, about to be ordained to holy orders, and whom, she confessed, had never been converted, but was exceedingly worldly.

Forasmuch as unconverted men take holy orders, and the cure of souls at home, it seems quite unnecessary to provide a saint to teach the heathen. A man who can teach and baptize, can make nominal Christians, and that fills the bill. Why should we turn out a better article from the missionary factory, than the home institutions can produce? It would be a reflection to aim at it. The result is, we have unsaved converts to Christianity.

Evangelical churches advance a step further. They believe in, and inculcate upon their heathen proselytes, a real change of heart. But this great end is aimed at by indirection, and therefore, it has come to pass that deep spirituality is not an indispensable qualification for appointment to a missionary field. If he has had an educational training, and is apt to learn and teach, he is usually accepted as a suitable candidate, though not distinguished for superior sanctity and spiritual power. He can teach school, lecture, and distribute tracts and Bibles, pray and sing. He could witness to conversion, if occasion should require, but personal holiness he does

not claim, nor feel it to be necessary as a missionary endowment. Because his work is elementary he allows it also to become superficial, and by the law that demand regulates supply, his own experience is limited and shallow.

Now this policy is not up to the Scripture Standard. Pre eminent personal holiness, is the fitness required by the Bible. We need not undervalue natural gifts and culture, but these are secondary. We may well doubt the right of any church to call a man into the missionary vocation, who does not first give evidence of being called of God to pre eminent sanctification. Let us hear Isaiah's testimony. He rises and proceeds thus: "In the year that King Uzziah died, I saw also the Lord sitting upon a throne high and lifted up, and his train filled the temple. Above it, stood the seraphims, each one had six wings; with twain he covered his face, with twain he covered his feet, and with twain did he fly. And one cried unto another and said, holy, holy, holy is the Lord of hosts, the whole earth is full of his glory. And the post of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, woe is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me having a live coal in his hand, which he had taken with the tongs from off the altar. And he laid it upon my mouth and said, 'lo this hath touched thy lips and thy iniquity is taken away and thy sin is purged.' Also I heard the voice of the Lord, saying, 'whom shall I send, and who will go for us?' Then said I, 'here am I, send me.'" —Isa. vi.

This is genuine preparation, and no man ought to be accepted and sent forth as an exponent of Christianity, until he has a like experience. Indeed no man ought to feel himself at liberty to become a representative of Christianity, and of the immaculate

Saviour in heathen lands, unless he has realized our Lord's uttermost salvation. And, further, I do not believe the Lord ever calls a man to be a missionary, until his lips have been touched with a live coal, which takes away iniquity and purges sin. Nor can a person respond to the call for missionary service, in the true and gospel sense, before this work of purgation takes place. It is therefore personal holiness the mission work of to-day imperatively demands. The church needs money to send to her heralds abroad, but much more she needs the right kind of men and women to be sent.

We have many men and women, it is reported, waiting on the candidates' list for doors to open and treasures to fill up. Better a thousand times that they tarry at Jerusalem for the endowment of power. Nor will the speedy and universal diffusion of the Gospel be retarded by such delay. It will rather be immeasurably accelerated thereby. When this comes, you have your parchments, not in your pockets, but in your soul; and with this certificate and letter of credit on the bank of heaven, it is safe to start without purse or scrip—literally without purse or scrip.

The true authorization, as well as order and credentials, is given in these words: "But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me, both in Jerusalem and in all Judea, in Samaria, and unto the uttermost parts of the earth." These two shalls are enough to send a man to the end of the world, whatever be the plethora or insolvency of missionary treasures. "Ye shall receive power." "Ye shall be witness unto Me." Not at home only, but "to the uttermost parts of the earth." Oh! for an army of missionaries put under immediate marching orders, by being purged by sin and filled with the Holy Ghost.—*Rev. A. Lowery, D. D., in Divine Life.*

—Keep the heart tender, but set thy face like a flint for God.

### "BRING THE CHILDREN."

A faithful itinerant's wife lay dying. She had shared with her husband the toils and trials, the cares and anxieties, the joys and the sorrows of itinerant life. She had her aspirations, her hopes, and her plans of life, for herself and the children who clustered around her, as other mothers have. She loved her husband and cherished his interests, as other wives do. But her days of earthly companionship and labor were about closing. Earthly prospects and plans were cut short by the sun-set hour of life. What now? What of the future? "I am going home." What of her husband? "Meet me in heaven." What of the children? "Bring all the children with you," is her solemn, dying charge—the last yearning cry of a mother's heart over the souls of her children.

"Bring all the children with you!" Parents, hear the message! is it not God's charge to you, into whose hands he has committed the trust of children's souls? Does he not bid you to come to heaven and bring the children along? In the house of many mansions there is room for them. In the great family of the Eternal Father, there is a place for them. Christ bought them all with the ransom price of his own blood. His tender love claims them, and his pleading voice calls them. They are under the same broad shelter that you are: "For the promise is unto you and your children." The loving kindness of God contemplates a great family reunion in his kingdom.

The children are entitled to the Christian care and companionship of their parents. The guardian care that protects their helpless infancy and supplies their wants may arise no higher than the mere animal instinct. It may be faithful and sufficient, so far as it can be; but the little souls have begun a march to immortality, and they have wants that take hold on eternity, and desires that strike root deeper than the physical life. They cannot "live by bread alone." They have a right to



the most careful spiritual nursing, such as only Christian parents can best give. Their ignorance, weakness, and inexperience, entitle them to wise guidance and constant help. And no parents can in any way evade the obligation to attend carefully to the higher spiritual as well as the lower earthly interests of their children. They must themselves go to heaven, and take their children with them.

Parents, where are you going? Whither are you taking your children? Where are they now? How are they spending their time? Are they wasting their days in mere worldly pursuits, in selfish pleasures, in idleness, or in sowing the seeds of death? Are they laying up treasures of wretchedness, by doing deeds of darkness under cover of night? Are they reading trashy and corrupting literature? singing foolish, frothy songs? cultivating the vices of bad company? learning the dark lessons of secret sin and open vice? Alas! what shall the harvest be? What will God, your Judge, say, who gave you charge of your children's souls? How will you answer, when he asks: "Where are the children I gave you?" It will not be long until life's training time shall close, and then the Lord will demand an account of your stewardship. Happy are the parents who can appear before the great white throne, at last, and joyfully answer the Lord's call: Behold, here are we, and the children whom thou hast given us.

—*Evangelical Messenger.*

SNARING BIRDS.—I observed in a snowy season, how the poor, hungry birds were haltered and drawn in by a hair, cunningly cast over their heads, whilst, poor creatures, they were busily feeding, and suspecting no danger. Even as their companions were drawn away from them, one after another, all the interruption it gave them was for a minute or two, whilst they stood peeping into the hole through which their companions were drawn, and then fell to their food again, as busily as before. I could not but think, even so

death steals upon the children of men by surprise, whilst their minds are entirely fixed upon the cares and pleasures of this life, not at all suspecting that they are so near the grave. These birds saw not the hand that ensnared them; nor do men generally see the hand of death that is plucking them, one after another, into the grave. And, as the surviving birds were only for a moment affrighted, and soon at their food again, so are the careless, inconsiderate world, who see others daily dropping into eternity around them, and are for the present a little startled, and will look into the grave after their neighbors, and then fall as busily and carelessly to their pleasures and employments again, till their own turn comes. I know, my God, that I must die, as well as others; but O let me not die as others do! Let me see death before I feel it, and conquer it before I am conquered by it. Let it not come as an enemy upon my back; but let me rather, as a friend, meet it half way. Die I must; but before I go, help me to lay up that good treasure. —(Matt. vi, 19.) May I carry with me a good conscience when I go, and leave behind me a good example when I am going, and then let death come, and welcome.—*Flavel.*

DEATH OF THE CHRISTIAN.—Let dissolution come when it will, it can do the Christian no harm, for it will be but only a passage out of a prison into a palace; out of a sea of troubles into a haven of rest; out of a crowd of enemies to an innumerable company of true, loving, and faithful friends; out of shame, reproach, and contempt, into exceeding great and eternal glory. —*Bunyan.*

—A good life maketh a man wise according to God, and giveth him experience in many things.

—There are those that have been in the pit.—Psa. xl, 2, now upon mount Zion, with the harps of God in their hands, and with the song of the Lamb in their mouths.

## EDITORIAL.

## GOOD WORKS.

You cannot long remain in a state of salvation without aiming to do good to others. A good tree will bring forth good fruit. A light will shine. A true believer in Christ will make his influence felt for good wherever he goes.

You must not be content with doing good only when you are prompted to it by an inward call of the Holy Spirit. Such calls should be obeyed. But this is not enough. You must make it a study how to do good. By careful thought and earnest prayer you should endeavor to ascertain in what way you can do most, by your personal influence, and by your means, to bring as many as possible of your fellow beings to a life of purity on earth, and a life of eternal blessedness with God hereafter. "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works."—Titus iii, 8.

The Bible is full of such admonitions. A fruitless Christian is a false Christian. The barren tree shall be hewn down and cast into the fire. The indolent believer shall have his part with the unbeliever. He who buried his talent shall be cast into outer darkness with him who squandered his talent.

The ability to influence men by tongue or pen is a talent. Physical strength is a talent. Education is a talent. Health is a talent. Wealth is a talent. Ye who possess any of these, how are you using it? The day of reckoning is at hand. You shall soon give an account of your stewardship. Do you even so much as have a care about doing good? Have you deliberately adopted any plan to make yourself useful? Or, are you floating along upon the stream of time, allowing circumstances to shape your direction and your destiny? Chance waves never took a ship across the ocean to London. Accident never landed a soul in glory.

In these days of sacramental, and of

intellectual, and of substituted religion, we have need to keep ringing in our ears, the alarming words: "*Work out your own salvation with fear and trembling*;" and the encouraging words, "*For it is God which worketh in you, both to will and to do of his good pleasure.*"—Phil. ii, 12, 13.

Spasmodic efforts will not answer. Having begun good works, we must be careful to maintain them. There may be much to discourage. The results in comparison with the expenditure may be small. Only a sheaf may be gathered where an abundant harvest was expected. From those whom you have sought to benefit, you may receive unkindness instead of gratitude—those who should speak well of you may say bad things, and insinuate still worse against you, but you must not allow any of these things to move you. Many work well for a time, and soon give out; but the crown of life is won, by *patient continuance in well doing*. Your work may be hard—it may tax heart and brain and arm; but toil on, encouraged by the promise, that your reward shall be according to your work. The pay day may seem long in coming; but, when it does come, it will last forever.

But you must not let any scheme of good works, however well planned and executed and successful, take the place of a personal experience of saving grace. Many do. They are bustling about all their days—but never go down into the valley of repentance, and so cannot get over into the land of Beulah. They are full of life—but it is the life of self. Their good works, instead of being the fruits of true piety, are made a substitute for piety. What they lack in humility, they endeavor to make up in zeal; what is wanting in a spirit of prayer, they strive to atone for by their benefactions to others. This is a great mistake. It will lead to eternal agony and despair. Paul says, *And though I bestow all my goods to feed the poor, and though I give my body to be burned and have not charity, it profiteth me nothing.*—1 Cor. xiii, 8. Yet to feed the poor—whether with ma-

terial, or mental, or spiritual food—is a good work which the Bible ranks as second to none.

Let us see to it then that we are complete Christians. Let us examine both our outward conduct and the inward motives from which it springs. Let us have the religion of the Sermon on the Mount, beginning in poverty of spirit, and working out good to others to the full extent of our several abilities.

#### READY TO DIE.

People are often deceived about their being ready to die. This is especially the case when there is no immediate prospect of death. They are unhappy: and they mistake the weariness of life which they feel, for a readiness for death.

An aged woman who had found a home in a religious family, was often talked with about the welfare of her soul. She very decidedly repelled all efforts to do her good. She had lived wholly for this world, and had amassed sufficient property to provide for her few bodily wants in her declining years. Though living in a city abounding in churches she had not been to church for fifty years. When urged to go, her reply was; "I am good enough without it."

As each year found her more feeble, there was the same indifference to religious matters; and as she was physically unable to engage in the worldly interests which had so fully engrossed her attention, she was left without consolation. When warned of the approach of death, she replied: "I am not afraid to die. I often pray that I may die before morning."

At length, after a probation of eighty-seven years, she was called to meet death face to face. With agonizing fear she shrunk from the contact. The faithful friend, who had tried in vain to warn her, said to her: "Why, you are not afraid to die." "Yes, I am," she gasped and died.

Reader, you must soon die. There is no avoiding it. You say, "I know it. I must do the best I can." Then repent at once. Give yourself wholly to God. Call

upon Him now for mercy. Your indifference cannot save you. Christ can. He calls you to repent now, and believe the Gospel. Give yourself no rest until you have the Divine assurance that the blood of Jesus Christ cleanses you from all sin.

#### FOILED BENEVOLENCE.

Passing Stewart's Hotel for Women the other day, we took a look of the inside. It is an enormous building, seven stories high, surrounding an open court. It is arranged in the best manner, and finished in a beautiful, substantial style. The whole cost, it is said, was three millions of dollars.

But the money-making spirit rooted out the benevolent spirit. The cost of board and rooms was put at six dollars a day and upwards, and of course the poor working women of New York, for whom it was nominally intended were virtually excluded. After a short trial, the pretence of benevolence was laid aside, and the building is now occupied as a first-class hotel. But even as a money-making concern it is not likely to prove successful. Indeed there is but little doubt but that the vast fortune accumulated by A. T. Stewart during a life devoted to gain, will soon be scattered without doing any great, permanent good. Can such a life be properly said to be a success? Do you, O lover of the world, wish to spend the days of your probation in this unsatisfactory manner, and pass away into eternity in darkness and gloom? If not, then give *yourself* to God, and dispose of your property according to his direction.

#### SUCCESSFUL BENEVOLENCE.

When Anson G Phelps, a prosperous merchant of New York died, his daughters wished to erect a suitable monument to his memory. They built on Thirty-fifth street, near Second avenue, a plain, unpretentious edifice, which they called the "Phelps Memorial." In the lower story, is a plain chapel with seats all free, capable of seating three hundred—though nearly as many more can be accommodated by opening folding doors to another



room. Here, the poor, and any who wish to attend, have the Gospel preached unto them. Brother James Mathews is the pastor, and is doing a good work.

The story above is devoted to a day-school. In the third story is a dormitory with one hundred beds—neat, clean and comfortable. Here news-boys, boot-blacks, and boys without a home, are lodged for five cents each. They also have good, substantial meals furnished them in the same building for five cents each. Temperance meetings and religious meetings are held with them. Many of them have signed the pledge, promising to abstain from the use of both liquor and tobacco. Those who otherwise would be outcasts, are brought under Christianizing, civilizing influences, and prepared to become useful members of society. Homes are obtained at the West for those who desire it.

The whole cost of the building was about thirty-four thousand dollars. No collections or subscriptions are taken up; as the daughters of Mr. Phelps meet all the current expenses. What a contrast in the results of this unostentatious work of charity, and the much-heralded, unfruitful, benevolent projects of A. T. Stewart!

#### DYING.

It is a great favor to a saint to be permitted to die among saints. Natural relations, who are out of Christ, cannot take the place of our brethren and sisters in the Lord. Though these may not go with us through the dark valley and shadow of death, they can cheer us to its entrance, and leave us with Him who will go with us, and whose rod and staff shall comfort us.

For fifty years a sister beloved walked with God. Her husband, too, was a devoted Christian. For many years their house was a very Bethel for Christians. At last he died in early old age. The Lord had given them no children, but they brought up as their own, the children of a deceased sister. They were settled and well-to-do in life, but were not Chris-

tians. As they were to have the property, they induced the widow to break up house-keeping, and hired her boarded. She missed the company of the saints to which she had all her life been accustomed, and was surrounded by those who gave her such care as money can purchase. Her physical wants were attended to; but she was sad and lonely, for those who were capable of ministering consolation were made to feel that they were not welcome. She greatly enjoyed an occasional visit from her old friends.

At last she died—died in peace. Her body was laid out on a beautiful quilt which her own hands had fashioned, her head resting on a pillow which she had made for this purpose. The niece, anxious to be ready to move as soon as the funeral was over, procured help and pulled the quilt and pillow from under the body, before the undertaker came to put it into the coffin. She said gray hair was fashionable—and her aunt's was beautiful; so she cut it off to make switches to adorn her own head. Thus the hair of this old saint, who never would go where she could not take Jesus with her, was worn at fashionable balls and parties!

Let my friends be the friends of Jesus.  
Let me have them for my companions to  
the end of my journey.

"Then round my dying bed,  
Assemble those I love,  
And sing of heaven, delightful heaven,  
My glorious home above."

#### CORRESPONDENCE.

##### LOVE FEAST.

LIZZIE CONGER.—I praise the Father,  
Son, and Holy Ghost for full salvation. I  
feel heaven is mine. Glory!

Rahway, N. J.

MRS. S. A. GRANT.—I can testify that I  
am walking in the light, and have com-  
munion with God, and the blood of Jesus  
Christ his Son cleanses me from all un-  
righteousness. Praise the Lord for his  
goodness and mercy!