

THE

Earnest Christian

AND GOLDEN RULE.

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THE VINE AND BRANCHES.

BY REV B. T. ROBERTS.

The popular idea and the Bible idea of what it is to be a Christian, differ widely. According to common acceptance, he is a Christian who believes the doctrines of Christ, unites with the church, receives its sacraments, and conforms to its external requirements. He may still be proud, covetous, devoted to worldly gain, or to carnal pleasures, but if the conditions we have named are met, he is received as a Christian. He may be even a popular preacher.

But the Bible represents that he belongs to Christ, who has been made a partaker of the nature of Christ. There has been wrought in him a radical change. It is called a new creation because it is such in reality. *Now if any man have not the Spirit of Christ, he is none of his.*—Rom. viii, 9. He may have everything else—the doctrines, the sacraments, the morals of Christianity, but if he is without the Spirit of Christ, he cannot belong to him. This idea is set forth by our Saviour in the fifteenth chapter of the gospel of St. John: *I am the vine, ye are the branches. He that abideth*

in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.—John xv, 5.

1. The branches have the same nature as the vine. They may be supported by unsympathizing wires, or by a tree around the limbs of which they twine themselves, and with the leaves of which they lovingly intermingle their own. Still they carry with them, wherever they go, the nature of the vine from which they spring. Nor does long contact lead them to change their character. They will never, in the least, take on the nature of the tree on which they lean for support. Every branch of the vine, wherever found, has wholly the nature of the vine. So it is with true Christians. They are in the world—but not of the world. They engage in its lawful pursuits, but with a different nature, in a different manner and for different ends. Perhaps no employment deemed reputable is more inconsistent with the Christian religion, than that of the soldier. Yet General Havelock, saved in the army, carried with him to all his duties the Spirit of the Master. He was a brave soldier, a devout Christian. Whatever the pressure, he spent the first hour of the day in reading the Bible and in prayer. If

he was to march at four, he arose at three for his devotions.

A successful merchant is liable to be wholly engrossed in his calling. Yet a few years since, a man who, beginning without a dollar of capital, became one of the largest merchants of Bristol, England, was as noted for his deep, uniform, consistent piety as for his success in business. He had a room in his store fitted up for a chapel, and every day before opening the doors for customers, had religious services with his hundreds of employees. So into whatever pursuit of life, into whatever company he goes, a true Christian carries with him the Spirit of Christ. Everywhere he carries his new nature with him.

2. The branches are entirely dependent upon the vine. The sap comes from it which keeps them alive. In summer and in winter, when loaded with fruit, or when stripped of even their leaves, the branches cannot live without the vine. At all times they are wholly unable to support themselves.

So the dependence of Christians upon Christ is absolute and complete. Separated from him we die a spiritual death. No matter what amiable qualities one may have by nature, he has a Christian character only as he possesses the Spirit of Christ. We can never get so in the habit of discharging our Christian duties that we can keep alive to God, only as we keep united to Christ. The minister of the church of the Laodiceans thought he was all right, was "rich and increased with goods, and had need of noth-

ing;" but he had lost the Spirit of Christ, and was told that nothing but a hearty repentance could save him. Belonging to the church by no means implies union with Christ. We may get put out of the church simply because we are united to Christ. The Pharisees of to-day, not essentially different from the Pharisees of old, are ready to put out of the synagogue those who really have the Spirit of Christ. So that when they are in authority, belonging to the church is no evidence that one is united to the vine.

3. If we are thus united to Christ, we bring forth fruit; we do good to others. The vine is fruitful. As a rule the apple-tree can be depended on for apples only every other year. But the vine is a steady bearer. Whatever other fruits fail, we expect grapes every year. So Christ says to his disciples: *He that abideth in me and I in him, the same bringeth forth much fruit.* He represents that the bearing of fruit by his disciples depends not upon their talents, or their circumstances; but upon the one fact of their abiding in him. Bearing fruit is as inseparable from this condition as shining is from a light. This is stated not only in the positive, but also in the negative form. *Every branch in me that beareth not fruit he taketh away.*—This admits not of a single exception.

What is the fruit, then, that every real Christian bears? Fruit is for the benefit of others. The leaves drink in nourishment from the air, and so benefit the vine; but the fruit is the unselfish part, and is for

the good of those who partake of it. Our study of the Bible, our prayers, our praises of God, our use of the means of grace, nourish our own spiritual life; we can no more live without them than the branches can live without their leaves. But if this is all there is to our religion, then we are not in the vine—that is, we are not true Christians. We are simply selfish, like the world generally, only our selfishness takes another form. If we would ourselves be saved, we must be doing something that will at least have a tendency to save others. There must be that in our outward life, visible to the world, which extorts the confession that, after all, we are the better for our religion.

If we abide in Christ we shall, under all circumstances, bear the fruits of the Spirit, *Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.*—Gal. v. 22. No one can, anywhere, have all these graces, which are inseparable from the true Christian character, without others being the better for it. He is, even when not sensible of it, doing good. But, not content with that, he aims to do good. He selects what he believes to be the best plans for this purpose, and employs his time and money, and influence to carry them out. And he meets with success. He bears fruit. He gathers with Christ. He went out weeping, he comes again with rejoicing, bringing his sheaves with him.

But to bear fruit the branches always put out new wood. No matter how long, or slender they are, or

how much they bore last year, they send out new twigs every spring, on which, in the fall, are found the grapes. You never find a cluster on old wood. Is there not a lesson here that we would all do well to learn? How apt we are, especially preachers, to fall back on our old experience, old sermons and prayers, and how disappointed we are if we do not see the fruits from them which we once witnessed! The trouble is, not that the body of the sermon is old, but it is *all* old—there are no tender twigs of fresh experience, on which the grapes can form. We get no new blessing on our souls prior to going before the people. We do not get our love quickened, and so no good is done. The branches are covered with leaves,—all fair to look upon—but there are no grapes for the hungry. The people go away admiring us, it may be, but they are not fed. They gradually lose their relish for divine things, and soon become as dry and dead as ourselves. The old manna fills them with loathing; the moldy bread kills them. We insist upon it, that no matter what a man's experience may have been in the past, unless he gets a new touch of divine power in his own soul when he goes before the people, he fails to do them the good he should. It is in a double sense that we should pray, "Give us this day our daily bread."

Beloveds, see to it that you are united to Christ. And the mode by which you are to determine whether you are in him or not, is the easily ascertained fact whether you bear fruit, or bear nothing but leaves.

OBJECTS OF CAMPMEETINGS.

BY AUSTIN Q. HAGERMAN.

A writer asks: Is the modern plan of enclosing camp-grounds and charging an admittance fee, a wise one? Is it likely to promote the spiritual interests of the meetings? (2) Can the social and the religious element meet together to advantage on a camp-ground? In other words, can a camp-ground be made a regular summer resort, the gay arena of amusements and diversions for several weeks beforehand, and then suddenly be turned into a place of religious worship on which shall be manifested wonderful displays of God's saving grace? Perhaps this question can be satisfactorily answered only by time and repeated experiment."

Like thoughts have doubtless occurred to many besides the writer of the above pointed questions. Time enough has passed and experiments sufficient have been tried to show that God and mammon cannot be served by even a camp-meeting "association," and that "lovers of pleasure" cannot be exceedingly devoted or availing "lovers of God." It seems to be a law of life that things done with a divided heart shall not have the truest success.

By the fruits the tree is known. Even good trees, if persistently barren, must be cut down or "dried up from the roots," like the cursed fig-tree. A camp-meeting that results in paying expenses out of its gate-fees, but has very few conversions, is a portentous failure, a bankrupt of the saddest sort. The object for which it should have been held, has not been attained.

A camp-meeting resort that affords many facilities for recreation, and unexceptionable idling in connection with evangelistic efforts to save men, will surely find that the recreation largely out-balances the salvation. A few leisurely "respectable"

sinner may be persuaded to come to Christ in an unhumbling way—some may even hear the living word of truth, and honestly believing it, may be truly saved. But what about the "hard cases"—the drunkards, the gamblers, the debauchees, the harlots, and the tramps? Are the so-called "dangerous classes" reached and awed and stricken under conviction? Are the common, plain people drawn to these costly camp-meetings by a Christ "lifted up from the earth"? or are they repelled by the evident fact that the thrifty managers are making merchandise of the people at so much per head? Do these fees at the gate assist in this crowning demonstration of Christ's divine work: "to the poor the Gospel is preached?" The repellent language of a gate-fee is: "Pay, or stay out."

Money-making efforts and convicting power do not combine well. Two other things also do not blend into one harmonious whole—earnest solicitude for souls and a hankering after pleasurable inactivity. Self-sacrifice and self-indulgence cannot be made to availingly mingle on one camp-ground.

If camp-meetings are to be true successes they must not have objects, but *one object*. "This one thing I do," is the Apostle's motto, that leads to apostolic results.

HOW TO OBTAIN PARDON.—"Do not trust in your own works and endeavors, your virtues and good deeds, your prayers and your alms. They will never buy for you an entrance into heaven. They will never pay your debt to God. They are all imperfect in themselves, and only increase your guilt. There is no merit or worthiness in them at the very best. 'When ye shall have done all those things which are commanded you,' says the Lord Jesus, 'say we are unprofitable servants.'" —Luke xvii, x.

FAITH'S DEVELOPMENT.

BY REV. W. T. HOGG.

LUKE xvii., 5.—And the apostles said unto the Lord, Increase our faith."

The apostle defines faith as "the substance of things hoped for, the evidence of things not seen." The word hypostasis, which we translate substance, literally signifies subsistence, groundwork, or that which becomes a foundation. Eleghos, which we render evidence, signifies proof, demonstration of a problem; after which no doubt can remain, because we see that the thing is; that it cannot but be. Now such is the nature of the faith by which the soul is justified. On this as a foundation, and on this alone, his hopes of pardon, purity, and heaven are built. On it subsists the peace of God which passeth all understanding, and in the heart where it abides the love of God is shed abroad by the Holy Ghost. Then, "He that believeth hath the witness in himself." The Spirit of God witnesseth with the spirits of those who have this faith, that their sins are remitted, and their names are written in heaven as the children of God. And this is as fully manifest to them as the well-known axiom, "Things which are equal to the same thing are equal to each other." A penitent hopes for remission of sins, and adoption into the family of God. Faith puts him in possession of the things hoped for. And of this he has the fullest conviction, for those blessings though unseen by the eye are felt by the heart; and the individual can no more doubt their reality than he does his own existence. The faith of which we speak, is, in a certain sense, the gift of God. As to its being the "subsistence of things looked for, the evidence of things not seen," it is his free gift, which he now and ever gives to all who are willing to receive it. And where this is received the heart will melt for sorrow because of sin, and the

individual will exercise this gift in appropriating to his own necessity the atonement of Christ. But, as Mr. Wesley used to say, "This gift of God lives in the heart not in the head." "For with the heart, man believeth unto righteousness." (Rom. x., 10.)

It is by this faith that we at first receive pardon, and "the spirit of adoption whereby we cry, Abba, Father." And it is by the exercise of this faith that we take each succeeding step in the divine life. "For it is written: The just shall live by faith." And "ye are saved through faith." Our growth in grace, and our power with God are increased in the same proportion as the gift is developed in our hearts.

That faith is susceptible of development and that our power with God is increased in proportion as faith expands, is evident from the teachings of our Lord. The disciples said unto the Lord, "Increase our faith." The Master did not rebuke them for error, but replied: "If ye had faith as a grain of mustard seed ye might say to this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you." (Luke xvii., 6.) The power of this comparison to illustrate faith's development, is clearly seen by reading the parable of our Lord in which he likens the kingdom of heaven to a grain of mustard seed.—Matt. xiii, 31-32.

Faith is susceptible of increase in the amount of truth it embraces. God is continually unfolding new truths to those who are obedient, and believing. When first we are quickened from the death of sin, we have very limited conceptions of divine truth. Our faith is weak. We are but babes in Christ. But we begin to feed on truth. Our faith grasps the promises of God. The powers and capabilities of the soul are enlarged. And as our understanding opens, and our hungering and thirsting for the truth increases,

God manifests himself to the soul, and reveals truths more precious and sublime than it were possible for us to have conceived before. Thus may our faith be wonderfully increased. Thus may we "grow in grace and in the knowledge of our Saviour." "And ye shall know the truth and the truth shall make you free."

Faith is also capable of increase as to the degree of intensity with which it grasps its object. As a plant or tree becomes tall and massive it becomes more exposed to the tempest's fury. It then needs a stronger support. Accordingly its roots dive deeper down, and, fastening to the rocks beneath, constantly take a firmer grasp. So with the Christian. As he grows in grace, responsibilities increase, storms of adversity arise, and stern trials bid him defiance at every step, but amid all this, faith grasps the promises with greater intensity, and through these reaches down to the Rock of Ages where it anchors so firmly that the heart is unmoved by the fiercest storms of life. Then can the individual exclaim: "I am persuaded that neither life nor death, nor principalities nor powers, nor things present nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." As faith expands we press the rock more closely, and cling more firmly to the cross.

Likewise faith may be increased as to the force with which it operates. Faith must be operative or it will soon become dead. By exercise, the gift of faith is developed. Increase of faith gives increase of power. Owing to the law of attraction, falling bodies move with increased force and velocity as they approach the center of attraction. Christ is the center of attraction in the spiritual world. Faith brings the soul within the sphere of this attractive

power. Gravitation is then heavenward. And as the soul rises, disburdened of carnality and soars into the atmosphere of heaven, faith is quickened, and with increased and ever increasing force bears the soul upward and onward far above the clouds and storms that wildly sweep o'er life's tempestuous sea. "Faith without works is dead being alone." As the tree is known by its fruit so faith is known by the works or effects it produces. And when faith is increased, its operative force is augmented. "And this is the victory that overcometh the world, even our faith." As faith increases, how obstacles and difficulties vanish! How the Red Sea waters are divided! How the tall Goliaths fall! How the soul exults and triumphs! How the world recedes, and how the heavenly visions open to our view!

Faith, mighty faith the promise sees,
And looks to that alone;
Laughs at impossibilities
And cries it shall be done.

Our holiness, our happiness and our usefulness, are proportionate to our faith. Hence our Saviour's oft repeated words, "According to thy faith be it unto thee." How desirable, therefore is the full development of faith! "All things are possible to him that believeth." The great need of Christians, and of the Church is faith. "And when the Son of man cometh shall he find faith on the earth?" Lord help our unbelief.

Faith's development should be sought for by earnest prayer, by avoiding those things which tend to weaken faith, and to engender doubt, and by implicit obedience to God's requirements. Obedience begets faith. Hence, our faith is proportionate to our obedience. Dear reader, faithfully obey God and walk in the light, and thus will the exercise and increase of faith constantly be carried on in thy heart, until the radiant morn of Zion's glory shall dawn upon thee, and thy faith be lost in open vision.

LAST WORDS OF W. W. COON.

BY REV. JAMES MATHEWS.

He was one of the best and purest of men, and sweetly fell asleep in Jesus, in New York City, on the 29th of January 1879, aged 47 years.

To Brother Wm. Lamont, a few days before he died, he said: "Good bye! The Lord be with you, and bring you safely home; I am almost there; I would not come back if I could, unless it were the Lord's will; he has not changed since I first knew him; it has been better and better all the way; he has done exceeding abundantly above all that I could ask or think; my soul is so entwined about my Lord that I have not the shadow of a doubt. I soon shall mount the upper sky, and be forever with my Lord; I shall see the King in his beauty, and behold the land that is very far off."

To another he said: "I am not trusting in my good works, or prayers, but wholly on Christ."

To James Mathews he said: "I am perfectly happy; my soul rests; I have passed through the fires, but they have only purified, not consumed; melted, not scorched. Surely, Jesus has done all things well; I have proved the Lord; He is to be trusted."

And who was Brother Coon? and how could he talk so? Had he a favored lot above others? Plenty of money and earthly comforts? Listen! He was a Christian, just that, nothing more, but he was that. He died in a charitable institution; two years ago, he lost his situation through changes in business; at the same time, his health began rapidly to decline, then his wife was taken ill with cancer, and died before him. His means were all gone, so his children had to be given away, and there he, alone in a little room, cared for, thank God, by sympathizing friends, calmly waited until the change came.

The writer often visited him, and always found him smiling and shining. O, he was a clean man, a pattern of perfect love, a marvel of patience, one of a thousand; he both did and suffered the will of God; and such, we know, shall reign. Brother Coon was more than a conqueror: he died to live, and lives to die no more. During his last night on earth, he suddenly woke from a slight doze, and with a joyous smile, exclaimed: "I saw my child, and I shall soon be with her." Just before he breathed his last, he asked: "Is it morning?" A watcher answered: "No, but it soon will be, and a bright and glorious morning it will be to you, my dear brother." And so it proved, for, in a few minutes, his blood-washed spirit

"Clapped his glad wings and soared away,
To mingle with the blaze of day."

Those who knew him best, loved him best. Gentle as a child towards all, yet firm as a rock for truth, he was a model man, never vehement, yet always fervent, never flashy, but always flaming, his soul within him glowed with glory, so that from his eyes there was a shining, and from his words, a warmth that quickened and cheered all who were privileged to know him. I, with many others, shall ever praise God for having known Brother William W. Coon.

—You may obtain a growing victory over sin from the moment you are justified. But this is not enough. The body of sin, the carnal mind, must be destroyed; the old man must be slain; or we cannot put on the new man, which is created after God (or which is the image of God) in righteousness and true holiness, and this is done in a moment. To talk of this being gradual, would be nonsense, as much as if we talked of a gradual justification."—*Wesley*.

"ONE WEEK TOO LATE."

BY REV. J. E. BRISTOL.

Reader, there is danger in postponing the salvation of your soul. Thousands have put off seeking religion until death came, and then found that it was too late. The God-given time to be saved is now. Now, when you see your duty, and feel your unfitness to die—now, while you are in health—now, you ought to yield to Christ, and prepare for eternity. To-morrow, or next week, your body may be in the grave, and your soul in hell. Quick as a flash, your last opportunity for heaven may be gone. Death often comes unawares. "His time, there's none can tell."

A certain lady in Scotland was so troubled one night about her soul, that she could not rest, and got up and wrote in her diary: "One year from now, I will attend to the matters of my soul." She retired, but could not sleep; so she rose again, and wrote a better promise in her diary: "One month from now I will attend to the matters of my soul." She retired again, but found no sleep, and arose again and wrote: "Next week I will attend to the matters of my soul." Then she slept soundly. The next day she went into scenes of gaiety. The following she was taken sick, and the middle of next week she died. Delirium lifted from her mind just long enough for her to say, "I am a week too late. I am lost!" Oh! to be a year too late, or a month too late, or a day too late, is to be forever too late, and forever lost!

Reader, do you entertain the thought, as many have done to their eternal undoing, that all you need is a little time before death to prepare to meet God, while you neglect present opportunity and to-day's mercy in the pursuit of wealth, honor, or pleasure? The

following instance, which came under our own observation, illustrates the folly and danger of such a course:

Esquire A—, who had passed the meridian of life unsaved, had often felt the claims of God upon him, and during a revival season of great interest in his native village, in which several of his neighbors were converted, was repeatedly urged to give up his sins, seek the Lord, and prepare to die. But to every entreaty he invariably replied, "Time enough yet. All I want is for God to give me fifteen minutes in which to prepare for death." But his desire was not granted. "The expectation of the wicked shall perish; and he, that being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy." In a few months from that time, while engaged about the machinery of a mill, his clothing caught therein, and he was ushered into eternity without a moment's warning, as the circular saw, in rapid motion, went crashing through his brain.

Reader, it is unwise and unsafe to neglect your soul's salvation another day. "In such an hour as ye think not, the Son of man cometh." Decide to-day that you will forsake all and come to Christ, lest you have it to say, "I am one day too late; I am lost!"

—He that is much in prayer shall grow rich in grace. He shall thrive and increase most that is busiest in this, which is our very traffic with heaven, and fetches the most precious commodities thence.—*Leighton*.

—"In no part of the Scriptures are we directed to seek holiness by gradation. We are to come to God as well for an instantaneous and complete purification from all sin, as for an instantaneous pardon. Neither a seriatim pardon, nor the gradatim purification, exists in the Bible."—*Clarke's Theology*, p. 208.

SANCTIFICATION.

A BRIEF HISTORY.

The primitive church insisted on a spotless life in its members. The doctrine that the human heart can be cleansed from all sin has been taught by both the Latin and Greek churches. Millions have professed it in the Catholic communion. It culminated in that church in the Middle Ages, in the sainted Thomas a Kempis, sub-prior of an Augustinian convent of Utrecht, A. D. 1400. In this dark time he wrote "The Imitation of Christ," a work more widely circulated than any other book except the Bible. For grasp of thought, for deep piety, and insight into the spiritual, no uninspired book can compare with it. It is the mine from which all subsequent writers on this subject have borrowed their brightest gems. We have read Wesley, Fletcher, Edwards, and down to Wood and Palmer, on Perfection. They are all chaff beside the prior of Zwoll. He is to the holiness movement what Shakspeare is to the world of poetry.

The reformed churches all have "Holiness to the Lord" inscribed on their standards. The Westminster Catechism says, the privileges of the elect are, "Justification, adoption, and sanctification." The definition of the latter word, in the thirty-fifth question, is: "Sanctification is the work of God's free grace, whereby we are renewed in the whole man, after the image of God." The early Quakers believed and taught it, as is abundantly shown in the works of Fox, Barclay, and Penn. Wesley made it a cardinal point in his experience, as did the founders of the United Brethren church, who were contemporaneous with the founder of Methodism.

An extensive revival of holiness has taken place during the last fifteen years in all the churches. It perhaps exceeds anything of the kind

since the Apostolic age. Infidelity is rapidly on the increase; worldliness and spiritual torpor are possessing the church and rendering it powerless. Good men feel that something must be done. What could meet this much-felt need but seeking that purity and simplicity of life which gave the early church such influence?

* * * *

Such, in brief, are the salient points in the history of this work. It is hoary with years; it has numbered among its votaries the sublimest thinkers, the loftiest and purest spirits, and the moulders of the race, as well as a multitude of the common people which no man could number. It cannot be set aside, nor can it be stamped out. Its roots go down to the foundation of the universe, its branches touch the eternal throne. Instead of caviling, we had better lay aside our littleness and bigotry, and inquire reverently into its truth, using it for our salvation.—*Christian Harvester.*

—“A religion without Christ will never save your soul.”

—“The best part of humility is the knowledge that we stand in need of correction.”

—“The grand object of having a religion is to be saved. This is the great question that you have to settle with your conscience. The matter is not whether you go to church or chapel, whether you go through certain forms and ceremonies, whether you observe certain days and perform a certain number of religious duties. The matter is, whether after all, you will be saved. Without this all your religious doings are weariness, and labor in vain. Never, never be content with any thing short of a saving religion. Surely, to have a religion which neither gives peace in life, nor hope in death, nor glory in the world to come, is childish folly.”

THE CHURCH AND THE WORLD.

The church and the world walked far apart,
On the changing shore of time ;
The world was singing a giddy song,
And the church a hymn sublime.
"Come give me your hand," cried the merry world,
"And walk with me this way ;"
But the good church hid her snowy hand,
And solemnly answered ; "Nay,
I will not give you my hand at all,
And I will not walk with you ;
Your way is the way to endless death,
And your words are all untrue."

"Nay, walk with me but a little space,"
Said the world with a kindly air ;
"The road I walk is a pleasant road,
And the sun shines always there ;
Your path is thorny and rough and rude,
While mine is flow'ry and smooth ;
Your lot is sad with reproach and toil,
But in circles of joy I move ;
My path you can see is a broad fair one,
And my gate is high and wide ;
There is room enough for you and for me,
To travel side by side."

Half shyly the church approached the world,
And gave him her hand of snow ;
And the old world grasped it and walked along,
Saying in accents low,
"Your dress is too simple to please my taste,
I have gold and pearls to wear ;
Rich velvets and silks for your graceful form,
And diamonds to deck your hair."
The church looked down at her plain white robes,
And then at the dazzling world,
And blushed as she saw his handsome lips,
With a smile contemptuous curled.
"I will change my dress for a costlier one,"
Said the church, with a smile of grace ;
Then her pure white garments drifted away,
And the world gave in their place
Beautiful satins and shining silks,
And roses and gems and pearls,
And over her forehead her bright hair fell,
Crisped in a thousand curls.

"Your house is too plain," said the proud old world,
"I'll build you one like mine ;
With carpets of Brussels and curtains of lace,
And furniture ever so fine."
So he built her a costly and beautiful house,
Splendid it was to behold ;
Her sons and her beautiful daughters met there,
Gleaming in purple and gold.
And fairs and shows in the halls were held,
And the world and his children were there.
And laughter and music and feasts were heard

In the place that was meant for prayer.
She had cushioned pews for the rich and the great,
To sit in their pomp and pride.
While the poor folks, clad in their shabby suits,
Sat meekly down outside.

The angel of mercy flew over the church,
And whispered "I know thy sin,"
Then the church looked back with a sigh, and longed
To gather the children in ;
But some were off at the midnight ball,
And some were off at the play ;
And some were drinking in gay saloons,
As she quietly went her way.
Then the sly world gallantly said to her,
"Your children mean no harm,
Merely indulging in innocent sports ;"
So she leaned on his proffered arm,
And smiled and chatted and gathered flowers,
As she walked along with the world ;
While millions and millions of precious souls,
To the horrible gulf were hurled.

"Your preachers are all too old and plain,"
Said the gay world with a sneer ;
"They frighten my children with dreadful tales,
Which I do not like them to hear.
They talk of judgment, fire and pain,
And the horrors of starless night ;
They talk of a place that should not be
Mentioned to ears polite.
I will send you some of a better stamp,
Brilliant and gay and fast ;
Who will show how people may live as they list,
And go to heaven at last.
The Father is merciful, great and good,
Loving and tender and kind ;
Do you think he would take one child to heaven,
And leave the rest behind ?"
So she filled her house with gay divines,
Gifted and great and learned ;
And the plain old men that preached the cross,
Were out of her pulpits turned.

"You give too much to the poor," said the world,
"Far more than you ought to do ;
Though the poor need shelter and food and clothes
Why need it trouble you ?
Go take your money and buy rich robes,
And horses and carriages fine ;
And pearls and jewels and dainty food,
And the rarest and costliest wine.
My children they dote on all such things,
And if you their love would win.
You must do as they do and walk in the ways,
That they are walking in."
Then the church held tightly the strings of her purse,
And gracefully lowered her head ;
And simpered, "I've given too much away ;
I will do, sir, as you have said."

So the poor were turned from her door in scorn,
 And she heard not the orphans cry ;
 And she drew her beautiful robes aside,
 As the widows went weeping by ;
 And they of the church and they of the world,
 Walked closely, hand and heart ;
 And only the Master who knoweth all,
 Could tell the two apart.
 Then the church sat down at her ease and said,
 " I am rich and in goods increased ;
 I have need of nothing and nought to do,
 But to laugh and dance and feast.
 And the sly world heard her and laughed in his
 sleeve,
 And mockingly said aside,
 " The church has fallen, the beautiful church,
 And her shame is her boast and pride."
 Then the angel drew near the mercy seat,
 And whispered in sighs her name ;
 And the saints their anthems of rapture hushed,
 And covered their heads with shame ;

And a voice came down through the hush of heaven,
 From him who sat on the throne ;
 " I know thy work and what thou hast said,
 And how thou hast not known,
 That thou art poor and naked and blind,
 With pride and ruin enthralled ;
 The expectant bride of a heavenly groom,
 Now the harlot of the world.
 Thou hast ceased to watch for that blessed hope,
 And hast fallen from zeal and grace ;
 So now, alas, I must cast thee out,
 And blot thy name from its place."

—If those who are always lamenting that they cannot make progress in conformity to God's word, would only believe his promises, they would soon alter.—*Dorothea Trudel.*

—"Do not trust in sacraments and ordinances. They cannot supply you with forgiveness, however diligently you may use them. By sacraments faith is confirmed and grace increased, in all who rightly use them. But they cannot justify the sinner. They cannot put away transgressions. You may go to the Lord's table every Sabbath in your life ; but unless you look far beyond the sign to the thing signified, you will after all die in your sins. You may attend a daily service regularly ; but if you think to establish a righteousness of your own by it, in the slightest degree, you are getting farther away from God every day."

A JUSTIFIED STATE.

There is a great deal of misconception as to what it is. Thousands who profess religion and belong to the church are without it. They think they are in the way to heaven, but they do not exhibit those fruits which the Bible declares belong to a justified state. Questioned regarding their present experience, they say, " I think I am saved ;" " I think I have a hope ;" " I hope I have a hope ;" " I am trusting in Jesus," etc. All these indefinite answers betray a consciousness of a failure to meet God's requirements, and therefore condemnation, or an ignorance of what is real religion. We present the Bible view of this glorious state of grace.

I. Justified persons live without committing sin. No one can remain in a justified state before God who commits any sin, great or small. Yielding to temptation, refusing to walk in the light, omitting known duty, and giving way to unholy tempers and passions, are sins against God, and bring condemnation upon the soul. " He that is born of God doth not commit sin." " Whosoever abideth in him sinneth not."—1 John iii, 6-9.

II. Justified persons have the witness of the Spirit that they are saved now, and that their ways please God. It is the Divine impress by which they know they are now reconciled to him through Jesus' blood, and while they do not grieve this Spirit by sins of omission or commission, they retain that positive evidence of salvation.

How many there are that profess to know God who never had the witness of the Spirit ! They have been led to think they could grow into favor with him by joining the church, and by attending to some of the outward duties of a religious life. Others that once had this evidence, have lost it, but still hold on to their profession of religion,

and ashamed to honestly confess backslidings, and in humble penitence "do their first works over again," hope to be saved at last by the sovereign mercy of God. Such are deceived, and, with those that deceived them, will, unless they repent, fall into perdition. "The Spirit itself beareth witness with our spirit that we are the children of God."—Rom. viii, 16.

III. Justified persons have the fruits of the Spirit—love, joy, peace, meekness, patience, temperance, zeal in all good works; a relish for religious company, spiritual conversation, secret communion with God, and for the means of grace. They love the brethren. They love their enemies. No person can be in favor with God, and harbor angry and revengeful feelings toward any one. Neither can he speak evil of others, nor take up a reproach against his neighbor. "If any man have not the Spirit of Christ, he is none of his."—Rom. viii, 9. "He that saith he is in the light, and hateth his brother, is in darkness even until now."—1 John ii, 9.

IV. Justified persons have the victory over the world, the flesh, and the devil. The love of the world is manifested in seeking its wealth and "laying up treasure upon the earth;" desiring its honors and the praise of men; pursuing its pleasures and following its customs and fashions. "If any man love the world, the love of the Father is not in him."—1 John ii, 15. All sinful and inordinate desires of the flesh are mortified and kept in subjection. Acquired and depraved habits are forsaken. All genuine Christians have "crucified the flesh with its affections and lusts." They eat, drink, use, wear and desire only what is to the glory of God. They steadfastly overcome all the temptations of the devil to sin while they live in obedience to this command. "But put ye on the Lord Jesus Christ, and make

no provision for the flesh to fulfill the lusts thereof."—Rom. xiii, 14. Yet, the majority of those who now profess religion and dream of heaven are living in ease and pleasure, seeking comfort and gratification only in the use and pursuit of worldly things.

V. Justified persons do continually hunger and thirst after holiness or Godlikeness. Led by the Spirit, they seek deliverance from all the tendencies and promptings to sin and worldliness from within. As they retain the evidence of their acceptance with God by obedience to the light that shines upon them, so they earnestly desire to be "holy even as he is holy." No one can remain in a justified state who is not pressing on for the full will of God to be done in him as it is done in heaven. Christians are happy. "The joy of the Lord is your strength." In hope of heaven they are saved from the fear of death and hell, and they rejoice in God, their Rock and Salvation.

Reader, have you these marks of God's work on your heart and in your life?

—“There are many nominally Christian men and women who profess to honor Christ, but in reality do him great dishonor. They give Christ a certain place in their system of religion, but not the place which God intended him to fill. Christ alone is not "all in all" to their souls. No. It is either Christ and the church, or Christ and the sacraments, or Christ and his ordained ministers, or Christ and their own repentance, or Christ and their own goodness, or Christ and their own prayers, or Christ and their own sincerity and charity, on which they practically rest their souls. If you are a Christian of this kind, I warn you *also* plainly, that your religion is an offence to God. You are changing God's plan of salvation into a plan of your own devising.

WITH CHRIST.

A triumphant life is the consequent of this faith. "Christ liveth in me"—"His love constraineth me"—there you have the secret of Paul's toils and triumphs. His life was divine in principle. He was possessed, inspired, and actuated by Christ, as ever demoniac was possessed by the devil. Perhaps you have yourself felt the influence of living with a person—by such association, influences may have come over you which have altogether changed your purpose and pursuits for life; but this faith in the "Son of God" so brings your will and affections under His control, that He is said to "live in you;" and thus He, with your loving consent, controls your will and inspires your affection, till in principle, purpose, feeling, and life, you and He are one. Is the sap the life of the vine?—the blood the life of the body? So Christ is the source of the believer's life, and while there is this vital union of vigorous faith, the Christian's life is as secure as that of his Head, and the Head will cause the members to triumph. He is to be strengthened with all might according to the glorious power of his Head; so that with this more abundant life, in which he is more than conqueror, his progress is permanent and perpetual—he has the promise that no weapon formed against him shall prosper, and so in strength divine he "holds on his way, and becomes stronger and stronger."

All this is preceded by a necessary death. He says, "I am crucified with Christ; nevertheless I live; yet not I," &c. Christ died for Paul's sin, that he might die to it, and that was the influence it had upon him. Christ actually destroyed the works of the devil in Paul, and filling him with the Holy Ghost, Paul then saw the last of himself—the last of his selfishness and self-seeking, and henceforth he lived for Him who died for him and who rose again.

He gloried in the cross through which the world was crucified unto him, and he unto the world. The world with its maxims, fashions and sins, had no more power to influence Paul than it had to influence the dead, because Paul was in the care and keeping of One who was greater than all. Paul's humanity was not killed, but his depravity was; and Christ within him was as powerful to resist all evil as He was Himself in His own proper humanity. So we must become dead indeed unto sin. So all evil within us must be mortified, crucified, slain, if we are to fairly enter upon this life of triumphant faith. As the grain of wheat does not live except it first die, so it cannot be too strongly asserted that preceding this life of steady, permanent progress, there must be a death of sin. Christ, whose mission was to save His people from their sins, by destroying the works of the devil, can most surely bring us into this condition. We can no more kill our own corruptions than we can pardon our own sins, but Christ can do the one as well as the other. The spear piercing Jesus on the cross, told of His actual death; and when one is saved as Christ can save him when he saves to the uttermost, even then, temptations may pierce him as a spear; but there is no response from within, but an indignant resistance which tells of Christ's sin-destroying presence and soul-sustaining power. "Christ bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness." The death of Christ is to be the death of sin. You must experience this before your spiritual life can be powerfully permanent and steadily progressive. Expect it in the exercise of self-abandoning faith, and you shall not be disappointed.—*Rev. Geo. Warner in Divine Life.*

—You must first prove truth, then approve and improve it.

THE GLEANER.

BY H. A. CROUCH.

Ruth came with Naomi from the land of Moab to dwell in the land of Judah. She gleaned in the harvest field of Boaz until the harvest was ended. When he fed his laborers, "She sat beside the reapers," and when the night came, and the wheat and barley were winnowed, she lay at his feet, and he covered her with his skirt, until the morning, when he measured to her six measures of winnowed barley, which she carried home, where she rested until he made her his bride.

In the history of Ruth is typified the life, labor, and reward of God's people.

God demands of all that would be his followers and children a separation from the world, that they may be like their Great High Priest "Who is holy, harmless, undefiled, separate from sinners;" not a literal separation as in olden times, but a separation from everything that is sinful and unholy, "That they may be blameless, and harmless, the sons of God without rebuke in the midst of a crooked and perverse nation among whom they shine as lights in the world."

Ruth, though raised an idolater, had heard from Naomi of the true God, and when the time came for her to choose between her father's house and God's people, between the worship of idols and that of the living God, she said to Naomi with a decision that will make her name memorable as long as the world stands, "Entreat me not to leave thee, or to return from following after thee; for whither thou goest I will go; and where thou lodgest I will lodge; thy people shall be my people, and thy God, my God." "Hearken, O daughter, and consider and incline thine ear; forget also thine own people, and thy father's house: so shall the King

greatly desire thy beauty; for he is thy Lord; and worship thou him."

Ruth gleaned in the harvest field until the harvest was ended. Every night she beat out the little handfuls of grain she had gathered, head by head, and carried it home. Boaz said unto her at meal time, "Come thou hither and eat of the bread and dip thy morsel in the vinegar," "And she sat beside the reapers."

God expects everyone that would be his child to do something in his great harvest field; if one cannot reap, to glean. There are many precious souls that would be lost but for the humble, patient gleaners. It seems but little they do, yet the Lord of the harvest, who is no respecter of persons, will give them in his banqueting house a place beside the reapers. Our sphere of labor may be humble, and it may seem but little we are doing, yet our record is on high, and the influence of our lives will go down to the end of time, and the final results of our labor, if faithful, may be far beyond our expectation.

Ruth thought all she had done was to gather the little handfuls of grain, but when the wheat and barley were winnowed, Boaz gave her in addition to what she had gathered, six full measures of winnowed barley, as hers to carry home. Through the instruction of her mother, she claimed Boaz as her redeemer, who redeemed her inheritance for her, and made her his bride.

You may be only a gleaner in God's great harvest field, and small may be the apparent results of your labor, yet if you patiently toil on until your work is done, when the harvest is ended and the night comes on, and the floor is being purged, the wheat gathered into the garner, and the chaff burned with unquenchable fire, Jesus will spread his skirt over you, cover you with his righteousness, and in the morning, to your surprise, will give you

six full measures of winnowed barley—souls that have been won to Christ through the unseen influence of your life which reaches down to the close of time, and will make you with his church, his bride.

—“Ministers cannot give you pardon: they can only tell you where it can be found. They can set before you the bread of life; but you yourself must eat it. They can show you the path of peace; but you yourself must walk in it. The Jewish priest had no power to cleanse the leper, but only to declare him cleansed. The Christian minister has no power to forgive sins, he can only pronounce who they are that are forgiven.”

—Trust not in your own repentance and amendments. You are very sorry for the past; you hope to be better for time to come; you hope God will be merciful. Alas, if you lean on this, you have nothing beneath you but a broken reed. The judge does not pardon the thief because he is sorry for what he did. To-day's sorrow will not wipe off the score of yesterday's sins. It is not an ocean of tears that would ever cleanse an uneasy conscience and give it peace. Where then must a man go for pardon? Where is forgiveness to be found? Listen, reader, and by God's help I will tell you. There is a way both sure and plain, and into that way I desire to guide every inquirer's feet. That way is, simply to trust in the Lord Jesus Christ, as your Saviour. It is to cast your soul, with all its sins unreservedly on Christ; to cease completely from any dependence on your own works and doings, either in whole or in part; and to rest on no other work but Christ's work, no other righteousness but Christ's righteousness, no other merit but Christ's merit, as your ground of hope. Take this course, and you are a pardoned soul.”

DEATH OF THE WICKED.

BY T. P. JARNAGAN.

“The sad evening before the death of the noble Altamont,” says Dr. Young: “I was with him. No other one was present but his physician, and an intimate friend whom he loved, and whom he had ruined. At my coming in, he said, ‘You and the physician are come too late. I have neither life nor hope. You both aim at miracles. You would raise the dead!’

“Heaven, I said, was merciful—

“‘Or I could not have been thus guilty. What has it not done to bless and save me? I have been too strong for Omnipotence! I have plucked down ruin.’

“I said, ‘The blessed Redeemer,—

“‘Hold! hold! you wound me! This is the rock on which I split; I denied his name.’

“Refusing to hear anything from me, or take anything from the physician, he lay silent, as far as sudden darts of pain would permit, till the clock struck; then with vehemence, he cried out, ‘O time! time! It is fit thou shouldst strike thy murderer to the heart. How art thou fled for ever! A month! Oh for a single week! I ask not for years; though an age were too little for the much I have to do.’

“On my saying, we could not do too much: that heaven was a blessed place—

“‘So much the worse. ’Tis lost! ’tis lost! Heaven is to me the severest part of hell.’

“Soon after I proposed prayer.

“‘Pray you that can. I never prayed. I cannot pray; nor need I. Is not heaven on my side already? It closes with my conscience. Its severest strokes but second my own.’

“His friend being much touched, even to tears at this, (who could forbear? I could not,) with a most affectionate look, he said, ‘Keep those tears for thyself. I have undone

thee. Dost thou weep for me? That is cruel. What can pain me more?"

"Here his friend too much affected, would have left him.

"No, stay. Thou still mayest hope. Therefore hear me. How madly have I talked: how madly hast thou listened and believed! But look on my present state as a full answer to thee and to myself. This body is all weakness and pain; but my soul, as if strung up by torment to greater strength and spirit, is full powerful to reason; full mighty to suffer. And that which thus triumphs in the jaws of mortality, is doubtless immortal. And as for a Deity, nothing less than an Almighty could inflict what I feel."

"I was about to congratulate this passive, involuntary confessor, on his asserting the two prime articles of his present belief, extorted by the rack of nature; when he thus, very passionately said—

"No, no! let me speak on. I have not long to speak. My much injured friend, my soul as my body, lies in ruins—in scattered fragments of broken thought. Remorse for the past throws my thoughts on the future. Worse dread of the future strikes it back on the past. I turn and turn, and find no ray. Didst thou feel half the mountain that is on me, thou wouldst struggle with the martyr for his stake, and bless heaven for the flame; that is not an unquenchable fire."

How were we struck? Yet soon after, still more. With what an eye of distraction, what a face of despair he cried out,

"My principles have poisoned my friend; my extravagance has beggared my boy; my unkindness has murdered my wife. And is there another hell? O, thou blasphemed and indulgent Lord God! hell itself is a refuge, if it hide me from thy frown."

"Soon after, his understanding failed. His terrified imagination

uttered horrors not to be repeated, or even forgotten. And ere the sun arose, the gay, young, noble, ingenious, accomplished and most wretched Altamont expired."

O the horror of such a death! It is dreadful to contemplate. Who does not dread even the thought of thus passing into eternity? O infidelity! is this all that thou canst do for thy votaries? Is this thy treatment in the last moments of life?

Had it not been for infidelity, the life and death of this noble youth would have been far different. Dr. Young well observes: "His transient morning might have been the dawn of an immortal day. His name might have been gloriously enrolled in the records of eternity. His memory might have left a sweet fragrance behind it, grateful to surviving friends, and salutary to succeeding generations. With what capacity was he endowed? With what advantages for being greatly good?"

George Villiers, "the younger, Duke of Buckingham, was the richest man, and one of the greatest wits in the court of Charles II; and yet such were his vices and extravagances, that before he died, he was reduced to poverty and general contempt.

Yet in this condition it appears that he was thoroughly awakened, and saw his awful state in the light of eternity. Then he trembled and confessed his past life of vanity, and wished to be prayed for; but he had little confidence in offering himself to God. To Dr. Barlow, an esteemed friend, he wrote, on his death-bed:

DEAR DOCTOR: I always looked upon you as a man of true virtue; and I know you to be a person of sound judgment. For, however I may act in opposition to the principles of religion, or the dictates of reason, I can honestly assure you I had always the highest veneration for both. The world and I may

shake hands, for I dare affirm we are heartily weary of each other. O doctor, what a prodigal have I been of the most valuable of all possessions—time. I have squandered it away with a persuasion it was lasting. And now, when a few days would be worth a hecatomb of worlds, I cannot flatter myself with a prospect of half a dozen hours.

"How despicable is that man who never prays to his God but in the time of his distress! In what manner can he supplicate that omnipotent Being in his affliction with reverence, whom in the tide of his prosperity he never remembered with dread? Do not brand me with infidelity, when I tell you I am almost ashamed to offer up my petitions to the throne of grace, or of imploring that divine mercy in the next world, which I have so scandalously abused in this. Shall ingratitude to man be looked on as the blackest of crimes, and not ingratitude to God? Shall an insult offered to the king be looked on in the most offensive light, and yet no notice be taken when the King of kings is treated with indignity and disrespect?

"The companions of my former libertinism would scarce believe their eyes, were you to show them this epistle. They would laugh at me as a dreaming enthusiast, or pity me as a timorous wretch, who was shocked at the appearance of futurity. They are more entitled to my pity, than my resentment. A future state may be very well. Strike terror into any man who has not acted well in this life, and he must have an uncommon share of courage indeed, who does not shrink at the presence of God.

"You see my dear doctor, the apprehensions of death will soon bring the most profligate to a proper use of their understanding. I am haunted by remorse, despised by my acquaintance, and I fear, forsaken by God. There is nothing so dan-

gerous, my dear doctor, as extraordinary abilities. I cannot be accused of vanity now, by being sensible that I was once possessed of uncommon qualifications, as I sincerely regret that I was ever blessed with any at all. My rank in life made these accomplishments still more conspicuous, and fascinated with the general applause which they procured, I never considered about the proper means by which they should be displayed. Hence, to purchase a smile from a blockhead whom I despised, I have frequently treated the virtuous with disrespect, and sported with the holy name of Heaven to obtain a laugh from a parcel of fools, who were entitled to nothing but my contempt.

"Your men of wit, my dear doctor, look on themselves as discharged from the duties of religion, and confine the doctrines of the gospel to people of meaner understanding, and look on that man to be of a narrow genius who studies to be good. What a pity that the holy writings are not made the criterion of true judgment! Favor me, my dear doctor, with a visit as soon as possible. Writing to you gives me some ease. I am of the opinion this is the last visit, I shall ever solicit from you. My distemper is powerful. Come and pray for the departing spirit of the unhappy

"BUCKINGHAM."

—Ordinances are empty cisterns if God be not in them.

—"You are *not yet forgiven*; but you trust God will be merciful. And why should he be merciful, if you will not seek him in his own appointed way? Merciful he doubtless is, wonderfully merciful to all who come to him in the name of Jesus. But if you choose to despise his directions and make a road to heaven of your own, you will find to your cost there is no mercy for you."

THE CRIME OF CRIMES.

BY GEORGE W. CLARK.

No finite mind can fathom the cost, much less the consequences resulting from the traffic and use of intoxicating drinks. Only an approximate idea can be given—enough however to stamp the business as a wicked and monstrous waste of time, labor, materials and money, a blighting, withering curse to human society; a murderous destroyer of human enterprise and progress, of human hopes and aspirations, of human happiness and human life; a business deserving the severest ban of the law, and the most terrible execrations of mankind, and it is one of the most astounding and incomprehensible anomalies of the age in which we live, that such an outrage should not only be suffered to exist, should be tolerated, but actually licensed, and thus legalized in a civilized—not to say, professedly Christian community. The cost of distilled liquors or ardent spirits, including imported and home made, in one year, and we will take the returns of 1870 as a sample, was \$1,344,000,000; of brewed and fermented liquors, same year, \$123,000,000; of imported wines \$15,000,000; of home made or domestic wines \$5,000,000, making a total of \$1,487,000,000! This, we must bear in mind, is the wholesale cost of these liquors to dealers. Break up these bulks through the retail bar-rooms, restaurants, saloons and other grogeries, and make a large allowance also, for the diluted, adulterated drugged and villainous compounds added to the original articles before they reach the consumers and you might safely multiply the original cost by 3, but use only 2 as a multiplier, which is a very low figure and we have \$2,974,000,000! Our empire state wasted on these pernicious poisons that year the sum of \$246,617,520; Pennsylvania, \$152,663,495; Illinois, \$109,

933,945; Ohio, \$151,734,875; and so on, throughout all the states in nearly the same ratio, except Maine, where prohibition has reduced the amount down to less than \$8,000,000.

Now let us look at some of the results of this liquor business. It made the same year 800,000 paupers, at a cost to the people for their support, of \$100,000,000. The crimes it caused to be committed cost the people \$40,000,000 more, the fruits and grains it perverted and worse than wasted \$50,000,000 more; the time and labor of drinkers and drunkards, worse than wasted to the country \$225,000,000 more; the cost for the support of the insane, idiots, disabled, etc., by liquor, \$100,000,000 more; the time, labor, wages, etc., of the hosts of men engaged in this infernal conspiracy against society, making, vending, and furnishing the materials for the manufacture of these poisons, \$300,000,000 more; making a total of first and direct cost to the country of the enormous sum of \$3,789,000,000. But these figures show but a few items of the cost of the drink traffic to the people of this country when we consider the cost of the sickness and deaths caused by drink, the doctors' bills and funeral expenses, the frightful accidents and disasters by land and sea—the wreck of vessels, the burning of steamboats, the bursting of steam boilers, the smashing of steam engines and the wrecking of railroad trains, often caused by the utter recklessness produced by liquor; the great and fearful conflagrations in towns, villages and cities, and consequent vast destruction of property caused both accidentally and intentionally by liquor, the immense expense consequent upon the litigation growing out of the quarrels, and brutal outrages perpetrated in consequence of strong drink, the great cost imposed by the defiant “whisky rings” and the illicit distillers and “moonshiners,” and the estimated first cost,

is far more than doubled, exceeding \$7,600,000,000 ! You may deduct from this vast amount, if you please, the revenue which the government receives (the price of blood,) for licenses, about \$61,225,000. But, the ten thousand accidental costs, and damages, which result from this "crime of crimes," and which no mortal man can enumerate or estimate, is more than an offset against the paltry and polluted revenues ! So there stands the column of figures, like an Egyptian pyramid, against this monstrous swindle, this diabolical traffic, which has not one single redeeming consideration to save it from the anathemas of Christendom, and yet robs the people of this country of over \$7,600,000,000 ! annually !

Here is a sum of money infinitely worse than wasted every year, sufficient to pay our national debt as it stood in 1874, thrice over, and have \$3,281,369,346 left enough to pay for all the flour and meal, cotton and woolen goods, boots and shoes, newspapers and job printing of our entire population, (which are estimated to cost \$905,000,000,) and still have a reserve of \$2,376,369,348 ! foreducational, religious and humane purposes ! 'Tis mockery of a good God for those who in any way contribute to, or countenance this wicked desecration, to complain of "hard times !" The cost of tobacco, just as needless and inexcusable, amounts to almost as much as the first cost of liquors, though its consequences in the production of crime and suffering are not quite so terrible. 'Tis no wonder the nation staggers and reels under these self-imposed abuses. 'Tis only a wonder it does not go down. The dupes and victims of liquor and tobacco may complain of "capitalists," and "monopolists," and "hard times," and may resort to "strikes" till doomsday to better their condition, but in vain. Until they "strike" off the fetters of slavery to liquor and tobacco, they

will continue to suffer the most humiliating degradation, and the most bitter destitution. The most effectual way, and the only way that the government or the people can suppress or prevent "strikes," is to prohibit the traffic which produces the conditions, and is the exciting cause of the crimes in which "strikers" are engaged. Personal total abstinence from the use, and legislative prohibition of the traffic in these poisons, would soon save the nation from "hard times," "strikes," "rows," "rowdyism," etc. Though it is a high and heinous crime thus to pervert and waste the material resources of the country, which a bountiful Providence has poured into the lap of the people for their good, it is as nothing compared with the human degradation, the shocking and revolting crimes, the poverty and distress, the domestic misery and suffering, and the utter ruin of body and soul, for time and eternity, wrought out by this murderous traffic in intoxicating drinks. No mortal pen can write it, no human mind can conceive it, no tongue of man or angel can depict the sad and fearful effects of alcoholic drinks, upon the physical, intellectual, social, moral and spiritual welfare and happiness of the human race ! I say, then, in conclusion, toil on, vote on, pray on, sing on fellow workers in the holy cause of temperance ! God will be with you, and give the victory. Some of us may not live to see the day, but earth shall yet glisten in the ray of the "good time coming," when this man-destroying and God-dishonoring traffic shall be done away.

— "Men know well there are no gains without pains in worldly matters. It is known in banks ; it is known in merchants' offices ; it is known in shops. Remember this in the matters of the soul. If our soul is to prosper, you must be diligent in the use of public means of grace.

THE PROOF.

BY H. A. CROUCH.

John vii, 17. "If any man will do his will, he shall know of the doctrine."

In every enterprise in which we engage, we want assurance of success. We are unwilling to risk our time and means in a business that will ultimately prove a failure. If others have succeeded in the business, it gives us confidence to go forward. In the great matter of salvation we ought not to peril our eternal interests on any uncertainty.

How shall I know that what I embrace theoretically as the doctrines of the Bible are true? If I put myself in the attitude of obedience to God, the word assures me that I shall know. But what unfolding of truth will I get in obeying God, that will enable me to say: "I know?" I want some corroborating testimony to satisfy me. As we obey him, God gives us in our experience, an evidence of the truth, to which he adds the direct witness of the Spirit—the strongest possible proof. God is willing to satisfy us. When Gideon was told that God would deliver Israel by his hands from their oppressors, he wanted some proof beyond the simple word of the angel. With a fleece of wool in the threshing-floor, God satisfied him, which gave him confidence to go forward. With three hundred tried men, chosen from his army of thirty two thousand, he stood before his enemies. Then God removed the last fear, by causing him to hear the dream of the Midianite, and the little band went out with no weapons save an empty pitcher, and a light in one hand, and a trumpet in the other, against the host that lay along the valley, thick as grasshoppers. God will satisfy us if we obey him. Step by step, the assurance will grow stronger and stronger, until

upon the mountain top we stand and look beyond the river, then we sing:

"O, what hath Jesus bought for me?
Before my ravished eyes,
Rivers of life divine I see,
And trees of Paradise."

A friend comes to me with a basket of very choice fruit, of which I have never tasted, assuring me that it is delicious. I believe his word; yet, in the experience of eating it, I get an evidence that can come to me in no other way.

I say to one that has never tasted the love of God, that God is good. He may believe me, yet, when he comes to experience it, he can say, I know. David says: "O taste and see that the Lord is good."

When but a child in grace, the love of God was so manifested to me, that I thought I could get everybody to embrace religion; it was so good. I met an old man, strong in the doctrine of the Universalists. I told him of the manifestations of the love of God to me. He said to me: "Young man, you want to be careful; a great many good men have been mistaken." His little boy stood by his side; perhaps he was ten years old. I said: "If your little boy should ask you for anything, and you should give it to him, would he know it?" He said: "Yes." I said: "I know just as positively what God has given me." The blood rushed up in his face, and he stood before me without an answer. The doctrines of the Bible are the great pillars that uphold all true religion. There are doctrines of men, and doctrines of devils in the world; truth and error interwoven with satanic skill, so if possible to deceive the very elect. God would have his children occupy such a position of safety from false doctrines that there can be no possibility of deception. He is so clear in his utterances to men, that if they will hear his voice, and not harden their hearts against his will by disobeying him, they shall

discern between good and evil, between truth and error. God spoke plainly to our first parents, when he said, "In the day thou eatest thereof thou shalt surely die." They heard another voice saying: "Thou shalt not surely die." The fruit looked good; they ate and died. "By one man's disobedience, sin entered into the world." Had they continued to be obedient to God, they never would have fallen. They desired something beyond the limit of God's will, received and practiced false doctrine, and learned by sad experience, when it was too late, their fatal mistake. God speaks to us to-day just as plainly as he did to them. We may hear voices around us of men and devils, saying: "Lo here, and Lo there," but "We have also a more sure word of prophecy; whereunto we do well that we take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in our hearts."

Obedience to God is the foundation of all true experience, and a true experience witnessed to by the Holy Spirit, is the unmistakable proof of all true doctrine. The great truths of the Bible apprehended by the mind give a degree of confidence towards God, but experienced in the heart, and wrought out in the soul, they give us such a knowledge of the truth as enables us to say, I know. We know of the bitterness of sin, because we have eaten of the forbidden tree, of the knowledge of good and evil. We know of the blessedness of salvation, because we have drunk of the streams that make glad the city of God. The truth apprehended by the mind, will be confirmed by the experience of it in the heart. Another proof of true doctrine is the result that follows a real experience of it. There will be wrought out in the heart by the operation of the Holy Spirit, a fitness for heaven, and the soul will get an earnest of

that blessed state, as the first ripe fruits were an earnest of the coming harvest. False doctrine received and practiced cannot bring about any such change, or give any such assurance of final glory. There may be the promise of something good in the future, but no earnest of it, as a present assurance; but uncertainty and unrest. Another evidence or proof will be; our doctrine and experience will be in harmony with the doctrine and experience of God's people, in all ages of the world. God has raised up many in every dispensation, pure in doctrine, clear in experience, and holy in life, that stand out as great moral light-houses in this dark world. It is safe for us to keep within the compass of their light. Then we shall have the same clear evidence that they had, that our God is the living God. He has no new way of saving men. The same faith in Christ that brought the evidence to Abel when he offered a lamb in sacrifice to God, "By which he obtained witness that he was righteous, God testifying of his gifts," will bring the same evidence to us. The same faith in the true God that brought fire down on Elijah's sacrifice on mount Carmel, will bring holy fire down on God's altar to-day.

The same faith in Christ that Job had for the redemption of his body, that enabled him to say: "I know that my Redeemer liveth and that he shall stand at the latter day upon the earth, and though, after my skin, worms destroy this body, yet in my flesh shall I see God," will bring the same assurance to us of the redemption of our bodies, so that we can say, "I know." God hath given us his Spirit, that we might know the things that are freely given to us of God. It is this testimony of the Spirit to the truth as we experience it, that establishes us in the true doctrines of the Bible. This is building a

house upon a rock that the storms of life cannot shake, or the floods of ungodly men sweep away. It is this, and this alone, that will bring God's people to see, eye to eye, one in doctrine, one in experience, and one in practice.

A man may be established theoretically, but there may come a stronger than he, and overthrow the citadel of his faith; but this impregnable fortress of truth experienced and witnessed to by the Holy Ghost, cannot be overthrown. Correct doctrines held in the mind, though essential, are not enough. The Scribes and Pharisees held good doctrine. They could tell men just what to do, though they did not do it themselves. Jesus said of them: "The Scribes and Pharisees sit in Moses' seat; all therefore whatsoever they bid you observe, that observe and do, but do not ye after their works: for they say and do not." They made the fatal mistake in not having it wrought out in their experiences, and when Christ came, they failed to apprehend him. But Simeon, who had the experience as well as the theory, "When the parents brought in the child Jesus, into the temple to do for him after the custom of the law," apprehended him, "Took him up in his arms and blessed God, and said: Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation."

— "Take heed what you are doing. Beware of giving to Christ's servants the honor due to none but Christ. Beware of giving the Lord's ordinances the honor due unto the Lord. Beware of resting your soul on any thing but Christ, and Christ alone. Beware of having a religion which is of no use, and cannot save."

— Do not covet that which is not lawful for thee to have. Do not have that which may hinder thee, and deprive thee of inward liberty.

EXPERIENCE.

BY B. W. JARNAGAN.

In early childhood I had deep, religious impressions. The Spirit strove powerfully with me. Yet I did not forsake my sins.

When quite young I had attended Sabbath school with my father, brothers and sister, and was delighted in studying the lessons, and reading books from the library. Bless the Lord for those bright days.

Many times I was impressed that I would one day proclaim the unsearchable riches of Christ to a perishing world. I deeply regret that I ever for one moment, rejected the tender calls of my Saviour.

I verily believe, that had I in youth, been plainly and personally dealt with, in regard to the salvation of my soul, I would have opened my heart and let Jesus in. At times I longed to converse with father and other Christians, on the subject of religion, but the devil caused me to remain quiet.

Like "Pilgrim," I was greatly distressed by reason of the burden on my back, often wondering if I ever would be made savingly acquainted with the truth. I was very much like him, where Bunyan says: "Now I saw, upon a time, when he was walking in the fields, that he was (as was his wont,) reading in his book, and greatly distressed in his mind; and as he read, he burst out, as he had done before, crying, 'What shall I do to be saved?'" (Acts xvi, 30, 31.) I saw also that he looked this way and that way, as if he would run; yet he stood still because (as I perceived,) he could not tell which way to go. I looked then and saw a man named Evangelist coming to him; and he asked, 'Wherefore dost thou cry?' He answered: Sir, I perceive by the book in my hand, that I am condemned to die, and after to come to judgment, and I find that I am not

willing to do the first, nor able to do the second." (Heb. ix, 27; Job xvi, 21, 22; Ezek. xxii, 14.

At last I was enabled to yield to my convictions. I was converted in a series of meetings, which were conducted in Grace M. E. Church, Buffalo, N. Y., by Rev. Ross C. Houghton, pastor; and Rev. Dr. Hartley, (now of Ottawa, Canada.) The latter was deeply interested in my salvation, up to the moment that the light broke into my soul. I fully realized the need of a Saviour, before casting myself on him. When I exercised faith in my God, I was greatly astonished at the wonderful simplicity of trust. I received the witness of the Spirit January 23, 1876.

My growth in grace continued unbroken for some time. The Lord wonderfully helped me in praying and testifying. But there were roots of bitterness in my heart, and having never heard sanctification preached, I failed to understand my condition. First one matter, then another discouraged me. I suffered my temper to rise. Thus I went on, sinning and repenting, and at times I felt the need of a clean heart.

Feb. 9, 1878, when I laid all on the altar, the Lord sanctified my soul. I lived in this blessed state about three months. But not receiving the help from the church that I should, I ceased testifying of the fullness that God had given me, and from that time I went back, though I kept up a form of godliness.

Last winter when I began boarding with Dr. Brown's family, in Woodstock, Ont., I was (and had been for a few months,) given to trivial conversation and jesting, which no saved person can do and remain justified. After a stay there of about four weeks, sister Brown said to me, "Bro. Jarnagan, it may be that you are not justified." At this I was much astonished, and somewhat ashamed. From that time

the Lord began to reveal my backslidden state to me. I found my experience in the second chapter of Revelation. I had a name to live, but I was dead!

I was reclaimed Feb. 9, 1879, during prayer, before the opening of our Sabbath school. On the 12th of the same month, in our week-night prayer-meeting, I was drawn by the Holy Spirit, to seek the blessing of holiness, which I soon obtained, praise God. Since then I have been enabled to walk in newness of life, from moment to moment.

March 15 and 16 Rev. C. H. Sage held a quarterly meeting in W., and organized a class of six. I joined, for God had shown me that I could live in a formal church no longer. I expect to live with a spiritual people while life lasts.

I am now completely saved from light conversation, and hate everything of that nature. My mind is set on things above, and my "life is hid with Christ in God." While sitting at his feet, Jesus leads me from victory to victory.

—“You believe, perhaps, there is forgiveness of sins; you believe that Christ died for sinners, and that he offers a pardon for the most ungodly. But what profit is there to you in forgiveness, except you get the benefit of it? What does it profit the shipwrecked sailor that the life-boat is alongside, if he sticks by the wreck and does not escape? What does it avail the sick man that the doctor offers him medicine, if he only looks at it and does not swallow it down? Except you lay hold for your own soul, you will be as surely lost as if there was no forgiveness at all.”—*Ryle*.

—“To be safe you must be well armed. You must provide yourself with the weapon which God has mercifully given for your help. You must furnish and store your mind with holy Scripture. This is to be well armed.”

DEATH IN A BALL ROOM.

BY REV. L. B. DENNIS.

There are many things in the Providence of God, designed for man's good. Often, there may be a combination of circumstances, to us, very mysterious, yet designed to convince men of their moral obligations. As evidence of this, let me call your attention to the Fourth of July, 185-. That day was to be celebrated in high style, in one of our prominent western cities. Among their important doings of the day, the ceremonies of laying the corner stone of a magnificent College Building, was to have its place. As the writer of this article was to place the periodicals of the M. E. Church in the place prepared for them, it became necessary for him to be present. Except the heat, it was a lovely day. The crowd was very large. The preparations were extensive. Surrounding the numerous tables, spread with a rich supply of the luxuries of the day; the number was so great, we all had to stand while we were eating. Near wife and self stood an amiable young man and his lady partner. We were soon in friendly conversation; he was genial, social, and pleasant. I was in middle life, he was just passed into manhood, full of life and promise. How little did either of us think that we were having our last interview; but such was the case. Large preparations had been made to finish the celebration with a great ball. The night was unusually warm. As that city had once been the home, and the field of pastoral labor of the writer, we tarried for the night. The house at which we stopped, happened to be on the same street, and almost opposite the dancing hall. Owing to the extreme heat, all doors were open, and all windows raised. Hence the sound of the music was

plain to be heard, and the dancing to be seen. At the appointed hour, matters moved off seemingly at a rapid pace. All seemed to promise what they call "a good time." It was termed a ball in high life. How soon they were doomed to disappointment! As when the hand writing appeared on the wall—there was suddenly a stop to everything. Music has ceased, the active forms are not visible—the merry laugh is now hushed, and there is great confusion. Silence and darkness seem to have taken the place of light and cheerfulness. Soon, the report is, that my friend with whom I had dined and conversed so recently, had fainted. Hardly, however, had we heard that report, till the fact fell upon our ears, he is dead! Sad moans! Tearful eyes! Sorrowful expressions—and solemn feelings are all around us! How different the appearance and surroundings of that ball room. The contrast is hard to describe; the experience never, no, never to be forgotten! No music wanted, no mirth visible, but deep, heartfelt distress. The excitement subsides a little, the morning breaks, and a new avenue of sorrow seems to open. The mother of the deceased arrives! The fountains of grief seem to open afresh. O what words of grief she utters. What expressions of regret! Says the mother; "My son; my son. O my son! O my son! If you only had died some where else! Why didn't I persuade you not to come!" Only a mother could experience such feelings! Only a mother could give such utterances! But he was gone! Really, there seemed to settle a deep gloom over the whole city. Yet come what will, men and women will dance!

But we have never yet found the person who desired to die in a ball room. Much as they enjoy its pleasure, it is not the place to die. I am sorry to say that some misera-

ble, graceless members of the church will go there. Yes, even members of the M. E. Church. I repeat the term graceless. If they were as honest as Saul, they would say: "For the Lord hath departed from me." Hence there can be no grace. May the injunction of Paul rest with proper weight upon every member of the church.—1 Cor. x, 31, where he says: "Whether therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."

THE TWO SYSTEMS.

There are two distinct and separate systems of Christianity at the present day. It is useless to deny it. Their existence is a great fact, and one that cannot be too clearly known.

According to one system, it is a mere corporate business. You are to belong to a certain body of people. By virtue of your membership in this body, vast privileges, both for time and eternity, are conferred upon you. It matters little what you are, and what you feel. You are not to try yourself by your feelings. You are a member of a great ecclesiastical corporation. Then all its privileges and immunities are your own. Do you belong to the one true visible ecclesiastical corporation? That is the grand question.

According to the other system, religion is eminently a personal business between yourself and Christ. It will not save your soul to be an outward member of any ecclesiastical body whatever, however sound that body may be. Such membership will not wash away one sin, or give you confidence in the day of judgment. There must be personal faith in Christ, personal dealings between yourself and God, personal felt communion between your own heart and the Holy Ghost. Have you this per-

sonal faith? Have you felt this work of the Spirit in your soul? This is the grand question. If not, you will be lost.

This last system is the system which those who are called evangelical ministers cleave to and preach. They do so because they are satisfied that it is the system of holy Scripture. They do so because they are convinced that any other system is productive of most dangerous consequences, and calculated to delude men fatally as to their actual state. They do so because they believe it to be the only system of teaching which God will bless, and that no church will flourish so much as that in which repentance, faith in Christ, conversion, and the work of the Spirit, are the grand subjects of the minister's sermons.—*Ryle*.

—"Well-nigh all the children of God scattered abroad, however they differ in other points, yet generally agree in this: That although we may, by the Spirit, mortify the deeds of the body; resist and conquer both outward and inward sin; although we may weaken our enemies day by day;—yet we cannot drive them out. By all the grace which is given at justification, we cannot extirpate them. Though we watch and pray ever so much, we cannot wholly cleanse either our hearts or hands. Most surely we cannot till it shall please our Lord to speak to our hearts again, to speak the second time, be clean; and then only the leprosy is cleansed. Then only the evil root, the carnal mind, is destroyed; and indeed sin subsists no more. But if there be no such second change, if there be no instantaneous deliverance after justification, if there be none but a gradual work of God (that there is a gradual work none denies), then we must be content, as well as we can, to remain full of sin till death."—*Wesley*.

EDITORIAL.

REPENTANCE.

Have you ever truly repented of your sins? Do you now possess the Christian grace of repentance? The apostle says: "Ye are God's building." Repentance is the foundation. A defect in this, endangers the entire superstructure. The higher the edifice is reared, the more elaborately it is finished and adorned, the greater will be the loss, if, when the rains descend, and the winds blow, the foundation gives way. Repentance is "the strait gate" spoken of by our Saviour, as placed at the entrance of "the narrow way that leadeth unto life." The longer and the faster you travel, the farther you will be from heaven, unless your steps are in that way, cast up for the ransomed of the Lord, upon which no one can possibly enter without passing through the "strait gate." How important, then, that you truly repent! If you would not pass the endless years of eternity in hopeless agony, among the lost in perdition, tormented by your own conscience, now terribly alive to reproach you for the sins of a lifetime, committed against a God of purity, vexed with the companions of your misery, and tortured by a remorseless devil, whose victim you are; you must see to it that you repent; for He who never sounded an idle alarm, has said, "Except ye repent, ye shall all likewise perish." There is reason to fear that many who feel secure, dreaming of heaven, have never yet taken this first step in the right direction. Beloved friend, we would not needlessly afflict or grieve you, but we would help you to a correct understanding of your case, so that if you have been building on the sand, you may, before the storms of eternity beat upon your structure, correct the mistake. Repentance literally signifies "an after thought," a change of

mind or purpose on reflection. In the Gospel sense it is "turning with penitential grief from all our sins to God." *When evangelical, repentance is always followed by deep anguish of spirit, because of the sins we have committed against God.* Thus the Psalmist says: "There is no soundness in my flesh because of thine anger; neither is there any rest in my bones, because of my sin; for mine iniquities are gone over mine head, as a heavy burden, they are too heavy for me. I am troubled; I am bowed down greatly; I go mourning all the day long." What grief, what compunction is here expressed! Have you ever felt it? If you have ever drunk the wormwood and the gall of true repentance, you will not consider the language of the Psalmist as extravagant. St. Paul says: "Godly sorrow worketh repentance." By the phrase "Godly sorrow,"—literally sorrow in respect to God,—may be meant, "sorrow," because we, by our sins, have incurred the displeasure of God, and exposed ourselves to the penalties of his holy law. In this view we shall mourn just as deeply for our sins that are known to him only, as for those that have brought upon us exposure and disgrace. With penitential grief we shall cry out, "Against thee, thee only have I sinned, and done this evil in thy sight." Or the term "Godly sorrow"—sorrow in respect to God—may be used as a term of comparison. Among the old Hebrews, the highest degree of comparison was expressed in this way: Thus, "Nineveh was an exceeding great city."—Jonah iii, 3. In the original, "a great city before God." "Nimrod was a mighty hunter before the Lord," (Gen. x, 9,) that is, exceedingly expert in hunting. So also, "Moses was exceeding fair," (Acts v, 20,) in the Greek, literally "fair before God." Zacharias and Elizabeth were righteous before God," (Luke i, 6,) that is, really and emi-

nently pious. The reason for this mode of comparison doubtless is, that everything appears to be in the sight of God what it really is. The phrase Godly sorrow, taken in this sense would mean exceeding great sorrow, on account of our sins—a deep anguish of spirit that will not let us take pleasure in anything until God's "anger is turned away," and he comforts us with the assurance that our iniquities are all forgiven. Such sorrow did Ezra feel, when he prayed and confessed "weeping and casting himself down before the house of God, and the people wept very sore." Job experienced it, when upon a view of the God of purity, he exclaimed: "Wherefore I abhor myself and repent in dust and ashes."

Peter felt it, when after having denied Jesus, he "went out and wept bitterly."

The same view is inculcated by the Church of England, which says in the Homily on Fasting; "When men feel in themselves the heavy burden of sin, see damnation to be the reward of it, and behold with the eye of their mind the horror of hell, they tremble, they quake, and are inwardly touched with sorrowfulness of heart, and cannot but accuse themselves, and open their grief unto Almighty God, and call upon him for mercy. This is done seriously. Their mind is so occupied, partly with sorrow and heaviness, partly with an earnest desire to be delivered from this danger of hell and damnation, that all desire of meat and drink is laid apart, and loathsomeness (or loathing) of all worldly things and pleasure cometh in place: so that nothing then liketh them more than to weep, to lament, to mourn, and both with words and behavior of body to show themselves weary of life." This is the description of repentance given by a church not considered fanatical. Who will say that such penitence is not Scriptural? Have you felt the heavy burden of sin, and seen, dam-

nation to be the reward of it? Have you trembled and quaked as you beheld with the eye of your mind the horror of hell? Has your mind been so occupied with sorrow and a desire to be delivered from the danger of hell and damnation, as to destroy your appetite for "meat and drink?" Alas! how few even of those who profess to repent, act as if they really believe there is any danger of their falling into hell! Men who have been eminent for piety and usefulness, have laid the foundation of their spiritual power in a deep repentance.

Luther's meditations, so says one of his biographers, "on the divine justice and wrath, awakened such terrors in him, that his bodily powers failed him, and he sometimes lay motionless as if dead. He was indeed, found one day on the floor of his cell without any signs of life." Whitefield, when awakened, was accustomed to go out into an open meadow upon a stormy night, exposed to the cold till his hands began to blacken. He fasted and prayed till by abstinence and inward struggles he so emaciated his body as to be scarcely able to creep up stairs.

The Scriptures nowhere specify the degree of "Godly Sorrow" that is essential to "work repentance." It must be sufficiently deep and lasting to induce a settled hatred of sin and a controlling desire to be delivered from its guilt and power. Anything short of this will be utterly unavailing. When this exists, the flesh will be crucified, the appetites brought into subjection, and the pride of the heart will be subdued. *Confession of sin will always be made when repentance is genuine and evangelical.* Perhaps no requirement which God makes of the transgressor comes harder than this. It has sometimes seemed that men would sooner take the fearful plunge into perdition, than make a frank and open confession of their sins, especially if they were committed

under the cloak of a religious profession. They will not readily consent to make a humble acknowledgment of guilt. Yet confession is an imperative condition of forgiveness.

"He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy." Confession must in *all cases* be made to God. Many, perhaps the greater part of our sins are committed against Him directly. They consist in a violation of the obligations we owe to Him. But sin against any of His creatures is sin against God. So that every transgression whether it be against the Divine Sovereignty only, or whether it involves a violation of the rights of our fellow creatures, must be penitently confessed to God. But the harder part in many cases, is to go to our fellow men whom we have injured, and frankly confess the wrong, and make reparation to the best of our ability. But this must be done by all who would truly repent. Jesus says: "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; *first be reconciled to thy brother, and then come and offer thy gift.*" Both the Old and New Testament insist upon restitution.

Every truly awakened soul sees its necessity. When Freeborn Garrettson was aroused to the fact that he was a sinner on his way to hell, he was the owner, by inheritance, of a number of slaves. He says that he had never, up to that time, suspected that the practice of slaveholding was wrong, having neither read anything on the subject, nor conversed with any persons respecting its sinfulness. As a true penitent he began to discharge, to the best of his ability, all the duties he owed to God. While engaged in conducting family worship, as he was giving out the hymn, the Holy Spirit said to him: It is not right for you to keep your fellow creatures in bondage, you

must let the oppressed go free." He says, "after a minute's pause I replied, Lord the oppressed shall go free. I then addressed the slaves and told them, 'You do not belong to me; I will not desire your service without making you a sufficient compensation.' I now found liberty to proceed in family worship. After singing, I kneeled down to pray, but if I had the tongue of an angel I could never fully describe what I felt. All that dejection and melancholy gloom which I had groaned under, vanished away in a moment. A divine sweetness ran through my whole frame. My soul was admitted into the depths of the Redeemer's love in an inexpressible manner." Thus will it be with every repenting sinner. He will "bring forth fruits meet for repentance," by restoring, as far as lies in his power, to even the meanest of his fellow creatures, their God-given rights. Let none hope that his sin is forgiven while he holds possession of the prize for which it was committed.

"May one be pardoned, and retain the offence?
In the corrupted currents of this world,
Offences' gilded hand may shove by justice;
And oft 'tis seen, the wicked prize itself
Buys out the law; but 'tis not so above;
There is no shuffling, there the action lies
In his true nature; and we ourselves compelled,
Even to the teeth and forehead of our faults
To give in evidence."

For the want of this humiliating work of confession and restitution, many hopeful beginnings in religion have a disastrous issue. In building up a Christian character, see to it then, that in laying the foundation you go down to the rock. Let all the rubbish be removed. You had better by far, grieve too much over your sins, than grieve too little. If you err at all in this momentous matter, let it be on the safe side. Your peril will be less if you should confess and restore in some cases where it was not called for, than if you should allow a single wrong that you have committed to pass without being rectified. May you have, dear reader, that "repentance unto salvation that needeth not to be

repented of." Take all necessary pains, for you are doing work for eternity.

LIVE PREACHERS.

The spiritual state of a church depends, in a great degree upon its preachers. "Like priest like people," is an old proverb. Our glorified Saviour appeared unto John in Patmos. His "eyes were as a flame of fire;" "his voice as the sound of many waters;" "out of his mouth went a sharp two edged sword;" "and his countenance was as the sun shineth in his strength." This description of him is not much like that given in sentimental sermons and songs. It conveys the idea of a being who looks through all disguises, and scans the secret actions and hidden motives of men, and punishes the really guilty without regard to their position or influence. He commanded John to "Write in a book what thou seest, and send it unto the seven churches which are in Asia;" but when he gave specific directions to each particular church he said, *Write unto the angel of the church.* The minister is called the angel or messenger of the church because, unless an intruder, he is sent to it by God.

Then Christ, when he wished to send a message to a church, sent it to its minister. He reproved the church by reproving its minister. Thus is it clear that he holds the minister responsible to an alarming extent for the religious condition of his people. This is stated very closely in the prophecy of Ezekiel.

"Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth and give them warning from me. When I say unto the wicked, thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity, but his blood will I require at thine hand. Yet if thou

warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity, but thou hast delivered thy soul. Ezekiel iii. 17: 19. The same principle is laid down with reference to a righteous man that turns from his righteousness.

We see then that a preacher is responsible for something more than regularly filling his appointments in a creditable manner. He must be awake to the danger of his people. He must be alive to their spiritual condition. But he cannot be unless he is himself alive. If he has lost his first love he will be in danger of persecuting those who are alive; and confirming in their backslidden state those who are dead and formal. This is just the work that many preachers are unwittingly doing. Blind as to their own condition and that of the people they say, *Peace, peace when there is no peace.* Jer. vi. 14. With the angel of the church of the Laodiceans they say: "I am rich, and increased with goods and have need of nothing." Rev. iii. 17.

O, these pleasure-loving, time-serving, compromising preachers will have a fearful account to render!

A live preacher will preach live sermons both as to matter and manner. He will not be talking about dead issues. He will have something to say to the people before him to meet their wants, settle their doubts and help them prepare to rightly discharge the duties of life, and to be ready, when death shall come to meet their God.

The great difficulty with preachers is, they have so little concern for the souls of the people. Their well-chosen words, and distressingly elegant enunciation fall upon earnest ears like 'sounding brass or a tinkling cymbal' One live man, even though his grammar is bad and he may lack the refinements of polished society will do more good than a whole regiment of those affected, professional preachers.

Give us live men in the pulpit. Brother, are you alive? If not as fully as

you should be, come to Him who is the resurrection and the life, and give yourself up fully to Him to be made a partaker of His nature.

SMOKING.

A selfish spirit and the Spirit of Christ cannot dwell together. The Spirit of Christ makes us considerate of others. It never leads one to gratify himself at the expense of another.

The habit of smoking makes men selfish to that degree that they come to disregard the rights of others. One man has as good a right upon the side-walk of a city as another. But no one has a right to incommode another. Yet the smoker does not hesitate to foul the air which others must breathe, and pour a stream of smoke into the faces of the passers-by, no matter how offensive it may be to them. Finally these smokers become so demoralized that even professed Christian gentlemen and ministers will taint with poisonous smoke the rooms of other people who have made them their guests.

The Presbyterian General Assembly is composed of the representative men of the church. It recently held a session at Saratoga. Dr. Stryker, prior to the session, wrote for the *Presbyterian*; "It is suggested that gentlemen will not smoke in the houses unless they are specially invited to do so."

The necessity for such a suggestion is disgraceful. Christians should see to it that those who minister at their altars do not burn incense to the devil. They should insist upon it that those who bear the vessels of the Lord should be clean. If the use of tobacco is not a filthiness of the flesh, what is?

Can you conceive of any? Do you like to sit in a seat in the cars which a tobacco user has vacated, leaving a pool of foul saliva behind him? If it is a filthiness of either the flesh or the spirit, we should cleanse ourselves from it. *For this ye know that no unclean person hath any inheritance in the kingdom of Christ and of God.*—Eph. v, 5.

LITERARY NOTICES.

"*Free Masonry Illustrated*. A complete exposition of the seven degrees of the Blue Lodge and Chapter. Profusely illustrated. A historical sketch of the institution and a critical analysis of the character of each degree. By President J. Blanchard of Wheaton College. Monitorial quotations and nearly four hundred notes from standard Masonic authorities, confirm the truthfulness of this exposition and show the character of Masonic teaching and doctrine. The accuracy of this exposition attested by J. C. Doesburg, Past Master Unity Lodge, No. 191. Holland, Ind., and others. Chicago, Illinois: Ezra A. Cook & Co., publishers, 1879."

This is the lengthy title of a large 12 mo. book of 640 pages. The historical narration is in President Blanchard's able, vigorous style. He shows clearly that the claims of speculative Free Masonry to antiquity are false; gives a clear account of its origin and spread, and shows that it is a Christless religion.

Four reputable men, one of whom had taken seven degrees in Masonry, and the others three, make solemn oath before a magistrate that the expositions in this book of the degrees which they had taken is correct. That Masonry has been fully exposed there cannot be the slightest doubt. Morgan, Elder Barnard, Elder Stearnes, President Finney, Ronayne, and many others who have renounced Masonry for conscience's sake, all agree as to what Masonry is.

We commend this book to all who would acquaint themselves with the mysteries of an institution which is exerting a powerful and a blighting influence against Christianity in this country.

This book is got up in a cheap style for general circulation. Price in cloth, one dollar; in paper, sixty cents. Address the publisher as above.

CORRESPONDENCE.

OUR MISSION IN INDIANA.

I feel much drawn this afternoon to tell the dear readers of "The Earnest Christian," what the Lord is doing at Knox, Starke Co., Indiana. Our tent was pitched here a month ago, and at first, every thing looked rather discouraging. The feeling was so general among all the people, that they were almost good enough; a little better, and they would come up to the standard, claiming heaven on their own merits. All we could do was to take hold of God by prayer, that he would let the light on these dark souls. Meeting after meeting passed, and we rejoiced to see conviction settling down on the congregation. Then there came a break in the ranks, and souls day by day entered into the liberty of God's children. Sabbath week, eleven were baptized by immersion. The place chosen was a beautiful spot, reminding me so much of the scenes of the Jordan, I have seen. Multitudes were on the banks, and, while our young Brother Martin baptized with water, we felt the blessed presence of Him (we know) who baptized with the Holy Ghost and fire. As I write, I feel surrounded by His Glory. O the blessedness of laboring for souls—co-workers together with him! Yesterday, Sabbath, we began the day's services at half past seven o'clock, and the power of the Lord was present to heal, all through the day. A very gracious influence was felt in the morning service. A young man lately saved, prayed: "O Lord, save my mother to day." The prayer was heard and answered. All through the day, the sound of prayer and praise went up from the woods, and homes were made glad by the presence of Jesus. A very earnest band of young men, saved during the meetings, are working with wonderful

zeal amongst their young companions. Directly they find a soul convicted, off they go to the grove, and pray with and for him. To-day, we have dined with a man, a week ago, a poor drunkard, now with his wife rejoicing in the love of God. "Ours is a new home," he said, with eyes glistening with joy.

One morning in the meeting, a mother whispered to me, that two of her married daughters had come, and she did not wish any one to speak to them personally, fearing they would feel offended. After the meeting, I noticed one of them lingering behind, and O, such an anxious, wishful look on the face—it seemed to say, "come and comfort me." She was under deep conviction, and soon the Lord spoke peace to her soul. Scarcely a meeting but Jesus saves. The work moves on. Unto him alone be all the glory forever! Amen!

MRS. SARAH A. COOKE,

Knox, Starke Co., Ind.

DEAR BROTHER ROBERTS:—THE EARNEST CHRISTIAN brightens our home every month, regularly. We take two other "Holiness" publications." Oh how it rejoices us to see such literature given to the world. If our fathers were glad to have the "Tabernacle of witness in the wilderness, as He had appointed;" oh, how we ought to praise God for these, and other kindred witnesses in these *last times*.

May God help you to continually have before your eyes and within your heart, the 1st verse of the 58 chapter of Isaiah: "Cry aloud, spare not, lift up thy voice like a trumpet, show my people their transgression, and the house of Jacob their sin."

Since the glorious revival services here one year ago last winter, which were conducted by Bro. Hammer, of the Union Mission Band of Evangelists, the *devil* and a few *wolves* have entered the fold, and "deceived

many." About three weeks ago, Bro. Hammer, with others of the band, visited us again for several days, and the Lord greatly blessed *real believers*. For the past two weeks the dear brethren and sisters of the band have been holding meetings in their tent at Knox, and God is giving them great favor with the people, reviving professors and bringing many from darkness to light and eternal life.

We know the brethren and sisters of this band, to be men and women, whom God delights to honor. There are quite a number of us here, who are rejoicing under the cleansing power of Jesus' blood. Yet, there are a few among us, of whom the *word* warns us on this wise:

"In the last days, perilous times shall come, men shall be lovers of themselves more than lovers of God; having the form of godliness, but denying the power thereof; from such turn away."

Praise His name, we have done this. After having taken them to God in prayer, we left them.

Oh! the cleansing stream has reached us. Glory, glory to the Lamb!

Peace be with you all that are in Christ Jesus. Amen: 1st Pet. v, 14.

Yours at the Cross, saved by blood alone,
B. F. HATHAWAY.

LOVE-FEAST.

SARAH A. BOWLES.—I bless God for a full and free salvation from all sin. I feel that Jesus saves me now, and I have that sweet peace that Jesus alone can give. O the joy that comes to my heart, when I can trust all in the hands of Jesus.

MRS. EMILY BURKE, died June 29, 1879, aged 39 years. Sister Burke was a devoted Christian. She was one of those who came up through great tribulation. Her disease, though very painful, was borne with patience. She said, the will of the Lord be done, in and through me. Sister Burke made all preparations for leaving

this world; chose the lesson to be read, text to be preached from, who to preach, committed her family to God's care, and wished us all as a church, to meet her in heaven. She longed to go and be with Christ.

LOUISA S. NASMITH.—I am not weary of the way, although I sometimes get weary in the way. The last few months, I have been deprived of all the means of grace, or I should say, public means of grace, but the best of all is, this does not deprive me of the throne of grace, or of the presence of the Master. While suffering at home, I have had many precious seasons above with Jesus, and feel with all my heart to praise Him for saving a wretch like me. I have nothing good to say of myself, but I do want to magnify the riches of His grace. The blessed Bible has been endeared to me a thousand fold during these months of affliction. The promises have been given to me in rich clusters, like grapes full of the new wine of the Kingdom. While from day to day I have been looking over the commands of God and find an amen to them in my heart, I look up with confidence, and claim the promises mine. Sometimes when I wonder why so many thorns are found within my pathway, these words come with great sweetness to my soul: "What thou knowest not now, thou shalt know hereafter." What is this inch of time, compared with the great hereafter? Nothing, nothing nothing. Only let me live for vast eternity, and I care little for time. Then all the mysteries of life will be solved. The why's and wherefore's will be given to us unmistakably clear, and we shall be glad we ever learned to trust, where we could not trace the hand Divine. Let me know from day to day, that I am in God's order, doing his will, and I can risk all his consequences and say amen to all his dealings with me, leaning upon the promise that "All things shall work together for good to them that love God."