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LIFE INEXPLICABLE EXCEPT  
AS A PROBATION:

BY REV. STEPHEN OLIN.

(Concluded.)

Life is a probation for eternity, to which its brevity and uncertainty constitute important means and conditions of success.

Three-score years and ten constitute a period long enough for the purposes of religion. We know, as an historical fact, that the foundations of piety are almost always laid in early life, and that few are converted after sixty or seventy years of age. There is a physical reason for this, deeply implanted in the human constitution; not to speculate upon the moral reasons which the All-wise may have chosen to hide in his own bosom. In most instances the capacity to receive new impressions, and to enter successfully on new courses of thought or action, is completely exhausted before the age of threescore years and ten. For all practical purposes, the probation of an impenitent sinner has usually closed before extreme age robs his limbs and his intellect of their vigor. If, under these circumstances, his life were to be prolonged to the age of Methuselah, it would be utterly valueless in reference to the great end for which we live. It would be intrinsically worthless, and something worse, except as the postponement of the unutterable evils that follow an unfruitful probation. Could we see as God sees, we might

now read, in the unwritten epitaph of many a hoary sinner, "Ephraim is joined to his idols, let him alone." To such a one, who in reality has already decided irrevocably his own destiny, of what use is longer life? He has shamefully failed of securing life's only worthy object. The tide in his affairs which should have borne him on to celestial fortunes has passed forever. He is, to all practical purposes, a doomed spirit. More days he may see, but not better. He has a brief respite of merited, certain punishment, but pardon is no longer possible. Were it not as well for the sinner, when once the great question is settled against his soul, to be sent away at once to his place? What does he here in this world of probation any longer, but "fill up the measure of his iniquities, and heap up wrath against the day of wrath?" No; life is not too short. Death does not usually come too soon for those who have already sinned through threescore years. It were perhaps wise, in the long run, for such to choose the refuge of such an eternity as they are to have, in preference to a longer continuance in sin, in the circumstances of special aggravation under which sin is committed by them in this redeemed, enlightened, probationary world.

I hardly need add, that life is long enough for those who have wisely used it in finding reconciliation with God, through the infinite sacrifice made upon the cross. We wrong ourselves, and the gracious economy under which we are called to work

out our salvation, when we dread death as an evil. Our natural enemy he is, but conquered and captive since the day when Christ triumphed over the grave, and dragged the destroyer in the train of his glorious triumph. The Christian's dread of death is most unreasonable. It is ever condemned in anticipation by his own faith, and usually forgotten or contemned in the hour of its coming. It is then found to be but a bad habit of the imagination or the nerves, contracted in the days of feeble faith and dim spiritual vision. We are content to endure slight temporary inconveniences, that we may secure great and durable benefits. We make toilsome journeys to visit beloved relatives and friends. We gladly cross stormy seas, that we may see magnificent or historical structures, or renowned cities, or beautiful landscapes, or celebrated statues and paintings. Often shorter and easier is the passage to heaven, "the city that hath foundations," where Jesus, in his glory, sits at the right hand of God, where is an innumerable company which no man can number, all having "washed their robes in the blood of the Lamb;" and where we ourselves, made pure and immortal, with palms in our hands and crowns on our heads, shall mingle our voices in their ceaseless chorus. Who would choose to spend a thousand years on earth, with wicked men, rather than in heaven in the society of God and his angels, and his glorified saints?

I only add that, as an existence on the earth protracted beyond the common age of man would be useless to the sinner, and the very reverse of a boon to the pious, so, in the actual moral condition of men, it could not fail of proving a grievous curse to human society. Think of a Voltaire, with five hundred or a thousand years to sow the seeds of corruption, and mature their harvests; and imagine the state of public morals at the end of such a mil-

lennium. Call to mind the ravages of some ancient or modern conqueror and then allow him, the years of an antediluvian patriarch to extend his conquests and consolidate his empire. The Solar system could not afford him worlds enough to conquer, nor a hundred generations of men blood enough to shed. To reduce our illustration to a smaller scale, with the addition of one or two hundred years to the ordinary term of human life, and a guarantee of unimpaired faculties for calculation and management, there are, in each of our great commercial emporia, single capitalists who would be able, within the period supposed, to engross fortunes equal to the entire wealth of the cities, or even states in which they reside. Every shrewd usurer would, in his sphere, become a Rothschild, with no limit to his means of aggrandizement and oppression but the absolute exhaustion of his victims. Inevitably the world would be again as it was before the flood, when "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart."

The arguments adduced will, I am sure, be thought sufficient to justify the shortness of human life—to vindicate the wisdom which has "made our days as an handbreadth." We must pursue another line of thought, in order to clear away the darkness that hangs over many particular instances of mortality. Death invades the circle of the intelligent, the virtuous, the young, when, on all human considerations, it seems most desirable, most proper, that they should continue to live. Aspiring, gifted, fresh for the race, consecrated, it may be, to the highest interests of religion and humanity, they are suddenly removed from the sphere in which they have as yet

acted no important part, but were just prepared to engage in a career of eminent usefulness. How shall we dissipate the darkness that hangs over such dispensations? Our first duty is submission to the sovereign Disposer of events. "It is the Lord. Though he slay me, yet will I trust in him." In this frame of faith and resignation we may, without presumption, appeal to any method of solution to clear away difficulties and justify the ways of God to man, not in conflict with the principles and teachings of the Gospel.

We must revert again to the fundamental idea of our Christian system, that life is a state of probation, divinely adapted in its permanent conditions to originate and nurture piety in men. To this one end the dispensations of Heaven, and the circumstances of human existence are accommodated, not always so to our imperfect apprehension, but always and infallibly so in God's designs. Now among the providential means for bringing men to a sense of religious things, *death, with its sequences*, is unquestionably the most powerful. Skeptics, who doubt every religious truth, and say in their heart "there is no God," are firm believers in death. Oppressors and profligates, "who fear not God nor regard man," both fear and tremble before the "king of terrors." That deadliest foe to piety—the love of the world and the love of pleasure—relaxes its iron grasp in the presence and often at thoughts of death. Men are, and were designed to be, "all their lifetime in bondage" to the fear of death, until they find deliverance by submission to Him who obtained for us the victory.

This one omnipresent, mighty idea, which no sophistry can obscure, and no audacity disarm, is all abroad among the habitations of men, denouncing the world as a vain illusion, and pleading for the rights and interests of eternity. Of all preach-

ers of righteousness, of all precursors of the Gospel, the fear of death is the most effectual. I doubt not it has its agency in every conversion of a soul, and it may be doubted if, in the absence of these sermons from the grave, "these terrors of the Lord," other agencies of sufficient potency would remain to awaken impenitent sinners and lead them to feel their urgent need of a Saviour. Now it is obvious that whatever power over the human heart belongs to this great argument, it is derived not less from the *uncertainty* of the time of our dissolution, than from the certainty of its ultimate coming. This is precisely the argument used by our Saviour; "Ye know not the day nor the hour when the Son of Man cometh. Watch, therefore, that when he comes ye may be found ready." Let us suppose that instead of the present irregular, sudden, apparently fortuitous visitations of death, some limits were settled from which the destroyer should be excluded; that neither children or youth, nor the middle-aged, should die, but only the sated guest who had sat undisturbed at the feast of life his threescore years and ten. We can not for a moment doubt the terrible effects of such a change. Sinners, who, under the present dispensation, with the fearful presages of death forever haunting their guilty souls, are with such infinite difficulty, and such fearful infrequency, persuaded to repent, would infallibly postpone religion till the pressing hour of imminent need should come; that is, to a time when wicked habits have become strong, the conscience seared, the susceptibilities blunted, and all changes, but from bad to worse, nearly impossible. Who does not perceive, in this view of the subject, that it is an infinite mercy to us that God arms the destroyer with so many and so great terrors? He will not leave us to sleep on quite to the brink of hell. There is a voice

"that cries, prepare ye the way of the Lord," coming up from every age, and every circle, and every habitation. Are the friends so unceremoniously and so unseasonably snatched away, young, lovely, pious, full of talent and promise? Let us not misinterpret the omen. We needed, it seems, a stern rebuke; we required a loud call. The victims were indeed costly, but the warning is so much the more impressive. Alas! there are half earnest Christians, who need just such a call to put on their armor and gird them for the battle. There are ever backsliders, who will perhaps give heed to lessons spoken from the place of judgment, though they refuse all gentler rebukes. There are impenitent sinners who will perhaps listen reverently to this most audible appeal from the grave, though they have so long refused to hear Moses and the prophets.

In order to comprehend this argument in all its grasp and force, we have need to observe, that precisely those instances of mortality which shock our sensibilities as violent and untimely, are much adapted to produce these great moral results, contemplated, as we must presume, by the Almighty disposer of life and of death. The dissolution of the aged comes to be regarded as a thing of necessity, a matter of course, which hardly awakens more surprise or emotion than the observed fulfillment of nature's other laws. It seems needful, therefore, to a realization of the moral purposes intrusted to the close of human life, that tribute to the grave should be exacted from every age and condition; from the ranks of business and ambition, to break, if possible, the omnipotent spell by which the world enthralles its bondmen; from the circles of youth and gayety, to second and enforce the lessons which Religion is now, in her chosen time, struggling to impress upon susceptible though wayward hearts; from

guileless infancy, we may believe, to rescue these "children of the kingdom" from evil to come; we are quite sure with purposes of divine mercy toward parents, brothers, sisters, friends, whose unsatisfactory religious state imperatively demands such an appeal. With regard to those who are thus early removed, even before their probation has commenced, we cannot doubt that they find the most glorious compensations for all they have been called from here. Heaven will no doubt afford the noblest field for growth, and the cultivation of the virtues and graces wanted for their high career; nor is it given to us, in our lowly sphere, even to conjecture the heights of moral and intellectual excellence to be attained by those who are transferred to celestial regions in the first dawn of their being, and form their character in the presence of angels and of the spirits of just men made perfect, and in communing with Him on whom to look without a veil is to be "transformed into his image."

We must pass the other ground of dissatisfaction with life with only a brief notice. The patriarch's days were "evil," as well as "few." Keeping in view the Christian theory, that life is a probation, we satisfy this objection to the divine administration in a single utterance. "Evil" as it is, the pleasures and seductions of life constitute the chief hinderances to piety. If this world were more attractive, men would love it the more. Success intoxicates, riches and power corrupt, the soul. "Thou hast goods laid up for many years, eat, drink," is the language of a man prosperous and at ease in his possessions. Life is "evil," and yet the vast majority of those who make this complaint choose it, with all its drawbacks, in preference to Christ and heaven. Endowed with additional fascinations, who would resist its seductive influence?

Could we see as God sees, we should perceive the good and "evil" of life wisely proportioned and adjusted for the promotion of life's great end—the cultivation of piety. Enough of enjoyment there is to awaken gratitude in well-disposed minds and to demonstrate the divine benevolence. Enough of trials and sufferings there are for the purposes of moral discipline; of satisfactions, to gild the house of our pilgrimage, and to cultivate in pure minds a taste for the unalloyed fruitions of heaven. We should esteem life's intermingled sorrows and joys as wisely planned to multiply conjunctures for the production and the cultivation of Christian virtues. So "death and all our woe" were admitted into the world along with the earliest promise of a Saviour. The consequences and the penalty of transgression, they were wisely and mercifully subjected to such laws as favors the sinner's restoration. This is the plain teaching of the Holy Scriptures, and no other theory leaves any solid ground either for faith or hope. All others must precipitate us upon sheer atheism.

In this view, every instance of Christian piety may be received as a demonstration of the Divine wisdom and goodness that preside over the adjustments and providential allotments of our probationary state. The conversion and sanctification of a fallen, depraved intelligence is a work so high and difficult, and so contrary to nature, that every example of its successful achievement illustrates the excellency of the method; and the "days of the years" of that life which secures the only worthy end of life cannot be pronounced "evil," however numerically insignificant, or however darkened by untoward events.

"Long life," "length of days," "fullness of years," "good old age," are among the rewards of virtuous life; and when consecrated to God's service, they often become distin-

guished blessings to the favored individual and to society; while the sinner, being a hundred years old, shall be accursed.

Let us now seek the fit improvement of this subject, and illustration and support for the principles and arguments set forth in this discourse, in the special, solemn occasion which has called together this great multitude to pay their tribute of respect and affection to the venerable friend whom it has pleased God to remove from our society, and exalt into his own more immediate, glorious presence. After a life of more than ninety-six years, devoted in an eminent degree to the glory of the Saviour, and to the temporal and spiritual welfare of her fellow-creatures, Catharine Garretson has now entered upon her great reward, leaving to us, her friends, for our edification and comfort, an example of Christian piety as pure, beautiful, and attractive, I think, as the Church militant in these latter days is wont to exhibit. In the contemplation of such a career, all beautified with holiness, and "shining more and more unto the perfect day," it does not occur to us to think of either the brevity or trials of life as "evils;" we rather adore the infinite wisdom and grace which has overruled its vicissitudes and events to the production of such a character. Christian piety, early, deep, symmetrical, and graceful, effective in life, and triumphant in the hour of death, clearly demonstrates how wisely God has established the conditions and appointed the means under which it has found its developments. Such a marked example of holy living and peaceful dying precludes all doubt in regard to the wisdom and goodness concerned in the divine administration; it might rather suggest the question why such a Christian was detained here so long—why kept in a state of discipline, and subjected to the conditions of our frail mortality, a full half centu-

ry after she had manifestly attained meekness for heaven. Let this suggestive inquiry be our guide in some concluding remarks.

1. A similar difficulty may be felt, and a similar question asked, in regard to all regenerate persons, and even infants, who, as we confidently believe and teach, are entitled, under the Christian economy, to the heavenly inheritance. This statement of the question in its broader comprehension will, to most minds, relieve it of all embarrassments. All well-instructed Christians know that a connection between the present and the future—between the training on earth and the deeds done in the body, and the occupations, the enjoyments, and the rewards of heaven—is fully recognized in the Bible. Some Christian virtues, too, and graces, must have their origin and growth, if any where, in this world. Patience implies toils and trials; courage, the presence of dangers and enemies; the forgiveness of injuries, oppositions and persecutions by wicked men. These attributes of Christian character, so often and so earnestly inculcated in the Word of God, are manifestly the product of the divine grace in this our probationary career. This world is their proper sphere of operation, and heaven has no wrongs, nor dangers, nor temptations wherewith to test or to trouble its redeemed or sanctified inhabitants.

They have much to learn of the genius of the Gospel, who mistake the beginning of the Christian life for its consummation. "Growth in grace," progress, improvement, is its primary law, which acts upon every genuine child of God throughout his entire pilgrimage, and with accumulating force as he approaches the end of his probation. The earlier stages of Christian experience are usually much occupied in conflicts with temptation and unbelief; in eradicating irreligious habits, the growth of former years; in bring-

ing under control the exorbitance of appetite and passion; and in mastering, both in theory and practice, "the first principles of the Gospel of Christ." Improvements like these are very appreciable by the young convert himself, and they constitute a remarkable era in his outward history. In truth, however, this visible movement is little more than a preparation for the real life-work of the genuine Christian. It is not till these preliminaries are disposed of that he can command the repose of spirit, and fixedness of attention, needful to the introspection and spiritual culture involved in the very idea of "growth in grace." It hence occurs that apparent progress in piety is often greatest when little real improvement is made beyond some external reforms, needful in many cases, it may be, to bring up the incipient piety to the ordinary standard of a decent morality. It is when these victories over outward sins have been achieved, that the sincere soul, set free from this grosser work, finds itself competent to engage in good earnest in the prosecution of that spiritual warfare to which all the years of our pilgrimage are to be consecrated; in which inborn corruption is to be subdued, and every thought brought into captivity to Christ. It is in these unseen struggles of the "inner man" that the world is to be conquered, and the flesh crucified, and the nature purified and disciplined, and made meet for communion with God, and for the undefiled heritage which he has prepared for his children.

—It is a fearful thing when a man and all his hopes die together. "But the righteous has hope in his death."

—As every thread of gold is valuable, so is every minute of time; and as it would be great folly to shoe horses (as the Roman Emperor Nero did) with gold, so it is to spend time in trifles.

## ENTER INTO THY CLOSET.

One of the first things a physician does is to feel his patient's pulse; and the disposition towards secret prayer is the pulse of the soul. Nowhere else will the Christian believer find more certain indications of his health or sickness. The history of his private devotions is the history of his spiritual life. In early childhood we heard a good man say, "Backsliding always begins at the closet door." Mysterious as the expression then seemed, the experience of after years has made its meaning abundantly plain. It is true that a child of God may and ought to live in constant fellowship with his Father, but such fellowship brings no dispensation from the observance of private prayer. It is only through private prayer that it can be reached and maintained. "A sister," says Mrs. James, "who was apparently very devout, once said to me, 'I don't find it necessary to have stated times of prayer; for the Lord is always with me, and I can at any moment lift my heart to Him.' That sister afterwards fell into fanaticism; and one who undertook to follow her example in omitting secret prayer found she could not maintain that close union with Jesus that she had enjoyed when she had promptly obeyed the injunction, 'Enter into thy closet, and when thou hast shut thy door pray to thy Father in secret.' Finding her spiritual strength declining, she discovered that it was because she was not walking and talking with Jesus as formerly; and, alarmed, she hastened to resume her secret devotions as the means of intercourse with God, and soon regained her strength."

Secret prayer is liable to be crowded out of life unless there be appointed times resolutely observed for its exercise. No one can fix these times for another, and yet there are certain periods of the day which, by

universal experience, have been found to be peculiarly suitable.

First, the morning. "My voice shalt Thou hear in the morning, O Lord; in the morning will I direct my prayer unto Thee, and will look up." "The morning," says an old proverb, "is the friend of the muses;" and Matthew Henry rather quaintly asks whether it may not be said with equal truth that the morning is the friend of the graces. There is no time so suitable for communion with God, and therefore none so favorable for Christian growth. The body is refreshed; the mind is comparatively unoccupied; and if we rise in ordinary circumstances there is much to fill us with gratitude. It is more than likely that some have during the night slept the sleep of death; others have not slept at all, but have been tossed upon beds of pain; while many have awoke amid scenes of unexpected domestic sorrow. If it is otherwise with us, how fitting it is that our first breath should be one of thanksgiving to the Source of our mercies! Then there are before us the day's duties, temptations and difficulties. Some of these we can foresee and spread before the Lord, asking for the grace we need to pass through them holily and blamelessly. Others will come upon us suddenly, without warning, and if our hearts are not fortified by converse with God in the morning we shall almost certainly fall into sin. Nor is any time so suitable as morning for intercession on behalf of our friends, the church, and the world.

Next, the evening. Again there are mercies for which to give thanks. And are there no sins to be confessed, no wasted moments, no idle words, no unholy tempers, no unimproved opportunities of doing good? Do we not need to come to "the blood of sprinkling?" He is no true child of God who can sink into slumber unable to say,—

"Safe in Thy arms I lay me down,  
Thy everlasting arms of love."

But besides morning and evening, there ought to be at least one other period of the day specially set apart for secret prayer. The Scriptures speak of seven times and three times, but never of less than three. Daniel, when the iniquitous decree was signed, "kneeled upon his knees three times a day, and prayed and gave thanks before his God, as he did aforetime." "Evening and morning and at noon," says David, "will I pray, and cry aloud; and he shall hear my voice." That is a lean, starved soul which has only two meals a day. It is true that in many cases there are great practical difficulties. Some are all the day absent from home, while others are members of large families living in small houses, where retirement is almost impossible. But "where there's a will there's a way," and a praying heart will not long be at a loss for a place to pray in. Isaac's place of secret prayer was in his field; Nathaniel's under his fig-tree; Peter's on the housetop; Jesus Christ's in a garden or on a mountain. It matters not where, if only we can be for awhile alone with God.

The late Rev. Luke H Wiseman says, "I was conversing with a pious man who lived in the most crowded part of Lambeth, on private prayer. I knew that he had a wife and five children, all at home; and that they had only one small room for the whole family. 'How do you manage?' I inquired; 'can you collect your thoughts with your family all around you?' 'Why, sir,' he said, "I cannot do without being alone; we are commanded to enter into our closet and shut the door, and pray to our Father in Heaven; but I have no such place. I cannot keep the commandment according to the letter, but I strive to keep it according to the spirit. When I want to pour out my heart in private, sir, I turn out into the street. The more public the street is, the better; for then nobody takes any

notice of me, and I take no notice of anybody. I am so accustomed to do it now, sir, and the Spirit helps my infirmities, so that I can pace up and down Westminster Bridge Road or Walcott Place after dark of an evening, and feel as much shut out from the world as you do in your study. And often, when I have been pacing over those stones, I have felt my soul so happy in the love of God that, if it had not been for my wife and little ones at home, I could there and then have clapped my glad wings and soared away, to mingle with the blaze of day.'"

Secret prayer is a duty, but he who is faithful in his attention to it will ere long "lose the duty in the joy;" he will welcome the returning opportunity of holding communion with the Father of his spirit through Jesus Christ.

And his Father which seeth in secret, will reward him openly; for he will have grace to exhibit patience under provocation, sweetness of spirit amid the fretting trials and disappointments of daily life, resignation to the Divine Will in affliction; and it suddenly called to face his final foe he will not betray the alarm, so humiliating to one who has long professed to be a child of God, and so distressing to his friends, but will enter into the conflict with calm fortitude, confident of victory; and will leave behind him, for the comfort of those who love him, a bright assurance that he is in that blessed land—

"Where faith in sight is swallowed up  
And prayer in endless praise."

—Salvation is a permanent deliverance from both the love of sin and the guilt of sin.

—Investigation, it is said, frequently leads to doubts, where there were none before. So much the better. If a thing is false, it ought not to be received. If a thing is true, it can never lose in the end by inquiry.

"BEHOLD THE MAN!"

BY D. HARE.

We worship to-day one who was regarded on earth eighteen hundred years ago as a malefactor, and who died a cruel and a most shameful death. This is a fact. Have you ever been taught the reason of his dying? what he died for? Yet we must accept him as our Saviour. There is no Saviour for us if he is not a crucified Saviour. "Then came Jesus forth wearing the crown of thorns and the purple robe," and Pilate saith unto them, "Behold the Man."—John xix, 5. In his mock robes, and wearing the crown of thorns, we see him rejected by his own people, who chose a robber and a murderer before him, saying, "Away with this man, and give us Barabbas." Pilate said unto them, what shall I do with Jesus, and they all cry out, let him be crucified. There was not a time in that last sorrowful week so significant and startling as this, when Pilate led Jesus forth, robed in mockery, and crowned with thorns, to excite the pity or the rage of his enemies, yet so it was. And we, too, can "Behold the Man." With sorrow and shame do we witness the work of many against their Saviour. The world still beholds the man whom Pilate led forth, willing to content the people. He released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.—Mark xv, 15.

Among those who looked on him were many and conflicting emotions. Some hated him; and others looked on him as a wild beast looks on his prey, with eyes bloodshot and furious, and maddened hearts clamoring for his death. Others looked on him with faces downcast and sorrowful, still remembering his words and works, which had been life and joy to their souls, and the feast or supper of remembrance, which he instituted

amid the shadows and growing darkness of his closing ministry, which shall be recognized forever in its true spirit and power. It was a scene and service as it appears in the New Testament, true to nature, and a blessing to every human soul. "This do in remembrance of me." Such were the words that gave point to the service. Christ's words make the power of the Christian religion. It was Christ who met and won Paul, and of whom Paul said in the after days of his loyalty and enthusiasm, "I can do all things through Christ," which strengtheneth me. And "I am determined to know nothing among you save Jesus Christ and him crucified." This service that was inaugurated in that upper room at Jerusalem has for its end the bringing of souls together to-day for a remembrance and communion. "For as often as ye eat this bread and drink this cup" ye do show the Lord's death till he come.—1 Cor. xi, 26. He made the way of the weary easy. The sick and sorrowful found him a friend. He was eyes to the blind, and food to the hungry, and yet his life of charity and benevolence did not save him from hatred and death. Jesus lived his religion more than he taught it. For in him is the infinite revealed and the finite glorified. He is our leader, and our good Shepherd, our light, and our intercessor. He is also the way, the truth, and the life, and he is our mediator between God and men. And if we fail to honor him as our king we mock him as truly as those did that put the purple robe and the crown of thorns on him then. Let us bear in mind that while he was man he was really the God-man. He had said of his life, "I have power to lay it down, and I have power to take it again." Only a little before he said, "Thinkest thou that I cannot pray to my Father, and he shall presently give me more than twelve legions of angels?" Conscious of his own

eternal power he had but to raise his hand and the waiting hosts of heaven would have swept that multitude away like chaff before the wind, but to secure man's redemption he needed to bear it to the end. For this he came to the world, and for this he was incarnate. And being found in fashion as a man he humbled himself and became obedient unto death, even the death of the cross.—Phil. ii, 8.

Everywhere we see the personality of Jesus before us, commanding our admiration and love. He promised that he would come again, and when he did come, we would be like him, when he came he would not be as he was on earth, persecuted and crucified. All things would be changed; and God's glory would be manifest on the earth as it never was before. Jesus did not die for his own sake, but for Ours. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth, therefore, unto him without the camp, bearing his reproach.—Heb. xiii, 12-13. Look at him. When they put the robes and the crown on him, and began to salute him, "Hail! king of the Jews! and they smote him with their hands." Can you think of him, who even then was the Son of God, without amazement that such a thing could be? When men scorned him, angels wept when he arose from the grave, heaven with open doors took in the King of glory, and joy filled all the holy who dwell there. "Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them."—Ps. lxxviii, 18. There will come a day when those that cried out against him, and whose hands pierced him, shall again behold him, who has gone into heaven and is on the right hand of God, "Angels, and authorities and powers, being made subject unto him."

—1 Peter, iii, 22. We "shall descend from heaven with a shout, with the voice of the mighty angel, with the trump of God: and the dead in Christ shall rise first." What an awful scene it will be! Pilate and all his host who have been dead so long, shall behold the man they crucified, whose glory was then shrouded from their eyes. Faith even now sees him in all his glory. "Behold! he cometh with clouds and every eye shall see him: and they also which pierced him, and all the kindreds of the earth shall wail because of him, even so. Amen.—Rev. 1, 7.

THE BEST TREASURE.—Alexander being asked where he would lay his treasure, answered: "Among my friends," being confident that there it would be kept with safety, and returned with use. Why needest thou enlarge thy barns? Knowest thou not where to lay thy plenty? Make the friends thy treasury; let the hands of the widow, the bosoms of the poor be thy storehouse, here it is sure no thief can steal it, no time can rust it, no change can lose it; and here it is improved. A temporal gift is here turned into an eternal; no ground so fruitful as the bosom of the poor, that brings forth an hundred-fold.

THE WORLD'S WORTHLESSNESS.—O my soul! what gainest thou groveling on the earth? Every thing here below is too base for thine excellency—too short for thine eternity; thou art capable of God, and must have a being, when these poor creatures are reduced to nothing. The creature is too base a metal to make thee a crown of glory; too rotten a bottom to carry thee through eternity. Oh! fill thyself with God, so shalt thou raise thy dignity to perpetuity.

—Do the best you can where you are, and when that is done you may see an opening for something better.

## TESTIMONY.

BERGEN CAMP-GROUND AND CHILI SEMINARY.

BY MRS. NETTIE C. HENDERSHOTT.

At the first camp-meeting at Chili the Lord led me to give a testimony in favor of Chili Seminary. But the enemy suggested that too much had already been said on the subject, and I would only harm the cause I loved. I listened to the suggestion and tried to give a testimony for God without saying what I at first felt he gave me to say. In consequence of doing this, God's Spirit, so easily grieved, even when we do not intend to disobey its voice, did not help me as in the past in testifying, and all through these five years I have felt that something I ought to have said for God was left unsaid.

The circumstances which led me to feel that I ought to give that testimony, were these: in a love-feast the students were testifying, and as they frequently referred to what God had done for them through Chili Seminary, whispered remarks such as the following, reached my ears: "Another speech for *that* school!" "Great is Diana of the Ephesians!" I thought, how many greatly misunderstand the motives and feelings which prompt those who have enjoyed the blessings of that school, to speak of what God has done for them there. On that same camp-ground I had counted over fifty testimonies in which reference had been made to the old Bergen camp-ground, and the power and glory of God which had been manifested there; and how the blessings received, and the seasons of refreshing there enjoyed, had strengthened those pilgrims for the trials of life, and the work God had given them during the years that had passed. They did not worship the old Bergen camp-ground, as the heathens did their goddess Diana, but they loved, and held sacred in

their memories, and spoke with gratitude of the place where God had done so much for them, and where they had felt so much of the divine presence and power. As I thought of the many efficient laborers who still work for the salvation of souls, and the many more who probably have passed to the joys of heaven through the instrumentality of the Bergen camp-meetings, God led me to see that what Bergen camp-ground was to those older pilgrims, Chili Seminary has been, and still will be to those younger. We never enjoyed a Bergen camp-meeting, only through the testimony of others. But God has raised up for us a Chili Seminary, where we have enjoyed the same gracious visitations of the Holy Ghost. Many have been converted, many sanctified, and some are singing around the throne, who were saved through the instrumentality of Bergen camp-ground and Chili Seminary. Bergen camp-meetings are blessings of the past, for which many will praise God through all eternity; but Chili Seminary stands with open arms, inviting the youth to come, and not only escape many of the snares and temptations to which they would be subject in the popular schools of the land, but earnestly contend for the faith once delivered to the saints, and enjoy the same power, and glory, and divine presence that was so loved, and appreciated by the pilgrims of Bergen camp-ground.

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A CHRISTIAN'S CIRCUMSPECTION. Where anything presents itself, think if Christ were now alive, would he do it; or if I were now to die, would I do it? I must walk as he walked, and I must live as I intend to die. If it be not Christ's will, it is my sin; and if I die in that sin, it will be my ruin. I will, therefore, in every action so carry myself, as if Christ were on one hand, and death on the other. ;

## FEEDING ON GOD.

It is the grand endeavor of the gospel to communicate God to men. They have undertaken to live without him, and do not see that they are starving in the bitterness of their experiment. It is not, as bodily hunger, where they have a sure instinct compelling them to seek their food, but they go after the husks, and would fain be filled with these, not even so much as conceiving what is their own real want, or how it comes. For it is a remarkable fact that so few men living in the flesh, have any conception that God is the necessary supply and nutriment of their spiritual nature, without which they famish and die. It has an extravagant sound when they hear it. They do not believe it. How can it be they have any such high relations to the eternal God, or he to them? It is as if the tree were to say—What can I, a mere trunk of wood, all dark and solid within, standing fast in my rod of ground—what can I have to do with the free, moving air, and the boundless sea of light that fills the world? And yet it is a nature made to feed on these, taking them into its body to supply and vitalize and color every fibre of its substance. Just so it is that every finite is inherently related to the infinite, in him to live and move and have its being. It wants the knowledge of God, the eternal manifestation of God, the approbation of God, a consciousness lighted up by his presence, to receive of his fullness, to be strong in his might, to rest in his love, and be centered everlastingly in his glory. Apart from him, it is an incomplete creature—a poor, blank fragment of existence, hungry, dry and cold. Therefore Christ comes into the world to incarnate the divine nature, otherwise unrecognized, before it; so to reveal God to its knowledge, enter him into its faith and feeling, make him its living bread, the food

of its eternity. Therefore of his fullness we are called upon to feed, receiving of him freely grace for grace. When he is received he restores the consciousness of God, fills the soul with divine light, and sets it in that connection with God which is life—eternal life.—*Bushnell.*

## LIVE WITH RESPECT TO ETERNITY.

—Our life is but a moment of time; and yet in this moment of time we sow the seeds of eternity; in this transitory hour I am framing to myself either a good or a bad eternity. These words that I now speak—these works that I now do, though they here seem to be forgotten, yet they shall spring up to eternity. Therefore, as the poet answered one upbraiding him for being three days about three verses, whereas he could make a hundred in one day: "Oh!" said he, "thine are but for three days, as it were, but mine must continue for ever; according to my carriage now, my name must either rise or fall for ever." So may we answer this foolish world, upbraiding us of too much strictness and preciseness. Oh! had we not need to be exact indeed, when the works we are about are not not to be written in sand, but are the records of eternity; and according as we carry ourselves in this moment of time, our souls must live or die for ever. O Lord! help me so to improve the brevity of my life, by the integrity of my actions, that I may turn this moment of misery into an eternity of bliss.

I saw that either I must be buried by that baptism of Christ with Him into death, or else there would be no rising with Him into newness of life. There might be a rising into newness of profession: but that would not do, it was *newness of life* I must come to; the other I had tried over and over.—*John Burnyeat.*

## GOODNESS OF GOD.

BY REV. R. GILBERT.

The goodness of God is the most important fact in the universe; so it should be to us the most interesting. Thousands admit this on earth who, nevertheless, reject all its benefits. But there is a world where this attribute of God is a perpetual source of happiness to every inhabitant. If men, as well as angels, and the millions of the blood-redeemed, are the offspring of God, why should every heart in heaven be inspired with rapture, while man is affected with painful emotions?

The goodness of God manifests itself in seeking the happiness of man—his creatures both rational and irrational.

The goodness of God is essential; that is, he possesses it by virtue of his existence. He did not receive his being from another—did not create himself, of course, then, all his attributes are as self-existent as his own being. God could not cease to be good without annihilation. If angels and men are found good, it is because they derive it from God—the infinite source of all good. Man and angels may cease to be good, and put on the moral habiliments of the eternally damned; but with God, goodness is ineffaceable. Thus, he is both essentially good, and perpetually good.

God's goodness is always directed with unerring wisdom. Creature goodness may err, and the well-intended plans of men may fail to accomplish good.

The goodness of God is allied to power—a power omnipotent to execute his purposes.

God's goodness is unceasingly active, while man's goodness may be exchanged for badness, or fail in perseverance.

In looking for evidences of the goodness of God, we must not assume that the world, either physi-

cally or morally—as it now is—is the direct product of the Creator's goodness. Both revelation, and nature afford abundant proof, that sin has exchanged the natural and moral beauty of Eden, for the physical evil and moral derangement now seen in the world. But amid the ravages of sin, during six thousand years, man yet exhibits striking exemplifications of divine goodness.

Look at man with a corporeal nature capable of varied action—the ear drinking the melody of music—the eye regaling itself upon the beauties of the natural world—the palate reveling in sweetness, and the power of speech dropping in eloquence from his lips!

But enter the inner temple. Look at man's wonderful capacity for blessing and for bliss. The Holy Spirit is perpetually seeking to renovate the heart, and to hold unceasing communion when his image is stamped there. O that we could see the altar of human affections as its incense arose in Eden! But even polluted as it is, it shows indications of its heavenly origin. While it is true that man's sin has incurred the curse of heaven by introducing natural evil, there is yet much of beauty, and whiteness, and loveliness, and of grandeur in the world—our present physical home. The rolling seasons—flowery spring, verdant summer, maturing autumn, and winter, and snow-clad winter diffuse perpetual instruction, and ever invite to thoughtful and grateful contemplation of the goodness of God. Even the natural evil we suffer is a proof of divine goodness; because God afflicts bad men to make them better. The physical derangement of our globe is not an illustration of relentless wrath, but rather a striking proof, that infinite goodness seeks to lead men to repentance, and to holiness.

But while scanning creation to see unmistakable proofs of God's goodness, let me, dear reader, invite

your attention to a tragic scene, that rivets the attention of all worlds but earth. It is a scene that fixes the intense gaze of archangels above, and the demons beneath—that momentarily silences the anthems of heaven, and the wailings of the damned, and drapes the trembling world with the weeds of woe—the sackcloth of sympathetic nature. See there—the cross—the intense writhing of a heart filled with infinite goodness—the gushing blood—a sacred holocaust consumed on the altar of its own divinity! And as the Son of God sinks in death amid the scoff of men, the hiss of devils, and the awe-struck sympathies of heaven, let us approach, and read the indelible inscription written upon the bloody cross, and dripping habiliments, and gory heart, and blood-besprinkled ground—let us read: “*There is none good but one, that is God.*”

THE CHRISTIAN TRAVELLER.—A black cloud makes a traveller mind his pace, and mind his home; whereas a fair day, and a pleasant way, lead him to waste his time, and that stealth away his affections in the prospect of the country. However others may think of it, yet I take it as a mercy, that now and then some clouds do interpose my sun, and many times some troubles do eclipse my comforts; for I perceive, if I should find too much friendship in my inn, in my pilgrimage, I should soon forget my Father's house, and my heritage above.

—“To become faultless in the sight of men is not necessarily to become faithful in God's sight.”

—The grand principle of the Gospel is to separate the church and the world; the great principle of the devil is to unite them.

—Wilful ignorance is so far from excusing sin that it will be found at the great day to aggravate the condemnation.

## HOLINESS.

BY REV. J. P. NEWMAN.

I would be a wretched man without holiness. I would be a powerless preacher without a personal interest in holiness. Every government has a right to determine what the character of its citizens shall be. So God has determined what shall be the character of those that would belong to his kingdom. If you were to select some characteristic as a qualification for heaven, you would not choose the physical. All bodies, in general, are alike. Nor would you select mental qualities, for the mind of the fool and the mind of the philosopher are identical. There are the same faculties, only different in development. The philosopher might have been the fool, and the fool the philosopher. Not circumstances, but *character*, is the qualification for the kingdom of God, and the character is *what a man is*—out of which flow the totalities of his life—and not what he possesses.

God is no respecter of persons, but in every age he has been a respecter of *character*. God has elected the holy to be saved, and the unholy to be lost. We believe in the election and reprobation of *character*, but not of *persons*. I know holiness by a blessed experience. The term holiness applies to character. Reputation is like a garment put on, but character is eternal.

God's holiness is the absence of all evil, of all that is contrary to virtue, and the presence of all loveliness and goodness. He loves truth and hates iniquity.

Creature holiness is rectitude of life and compliance with the law of God, out of which flows a holy character. It is both *a state* and *an act*. “Blessed are the pure in heart.” This only describes *a state*, an antecedent—a *passive state out of which*

*action is to flow*, like the inactive muscles of the arm. My arm is now passive, but let any one attempt to harm a weak one whom I am set to defend, and it becomes active at once.

Holiness can not be judged in its passive state. Only when aroused to action by temptation can it be judged properly. Don't judge of your holiness when it is at rest, but when it is in the thickest of the fight. Holiness always decides right. Holiness in action always responds to the true and the good. The will, the conscience, the affections, the appetites, and the passions, all respond only to the right.

Holiness is more than *motive*. Jesus Christ goes back of *intention*. I never judge myself by my motives. I go back of that—go to my purity of heart.

Jesus takes cognizance of my thoughts. Why am I held responsible for my thoughts? The great struggle in my religious life is in my thought-life. It is possible so to cultivate thought-life that the thoughts always tally with holiness. There are *external* and *internal* thoughts. The first come through the eye, the ear, &c.; the latter from the soul, originating in the imagination. We are commanded to "bring every thought into captivity." It is our privilege to be in such a state of soul as to resist the evil thought in its approach, like a strong fort is proof against a cannon ball. We must be saved from evil thoughts within. Many ministers are wasted through evil thoughts.

Holiness is *progressive*, as expressed in the words "keepeth," "trusteth," "cleanseth," etc. This progressiveness is a perpetual dependence upon Christ. The blood cleanseth in perpetuity, and thus we are constantly saved. Out of this *state* flows an *active* life.

The weakness of the Church today, is, devotion without holiness. The Roman Catholics are devoted,

but are they holy? Thus many have the form without the power. Many eminent and devout men have fallen, but holiness keeps men from the power of sin. There is nothing like holiness to make men agree; they may differ in judgment, but they will harmonize at heart. Holiness is *in the life*, in every time and place. Nothing is secular in the holy man's life. He is as holy in his store as in his closet. If he is a minister, he will be as holy in his recreation as when he preaches the Gospel. Even the laughter of the goodly man is holy.

Holiness is a *necessity*. God says, "Be ye holy, for I am holy." This is God's law; hence it is a *legal necessity*.

There is a manifest fitness in the creature being like the Creator, for we are called to companionship with him. Just as the echo answers to the sound that made it, or as the wax to the seal upon it, so the holy soul answers to the holy God.

Sin exists in the heart in three forms:

1. In guilt. 2. In pollution. 3. In power. The guilt must be *pardoned*, the pollution *cleansed*, and the power *destroyed*. In a state of unsanctification the believer is settled, but not *cleansed*. The condition I illustrate as follows:

When I was in the Holy Land, I filled two vials with water from the Jordan, and brought them home. One of these vials I filtered carefully, and removed all the sediment, animalculæ, and yellow Jordan taint from it. The other remains in its original state. As they stand on my table, both appear as clear as crystal. The one may be shaken as much as you please, and it remains pure; but the other is only settled, and dare not be shaken up or it will get rily. The one is *purified*, the other only *settled*.

There are too many Christians who will not bear shaking up. Thus it was once with me.

Holiness is necessary as an *element of power*. There may be purity without power. There are times when pure souls feel their need of power. It is not continued in perpetuity, like purity. The blood purifies constantly. The power comes in impulses. I have had this power when I felt equal to any man, or any number of men, or devils. The special gift of power comes by fasting and prayer.

The power of the Church comes out of that state of purity which entitles her to this *special endowment*. The crowning power of the Church is its holy men and women. Our greatest missionaries are men baptized with the Holy Ghost. Who are the elements of power in my pastorate? The holy men and women. Who among them turn sinners to Christ and give the pastor words of encouragement? The entirely sanctified.

The churches are anxious for a *learned clergy*. This is all well enough, if our theological students also graduate in the *college of Jesus*, where the baptism of the Holy Ghost is given. All that is needed to drive the devil to his deepest hell, is to fill the world with sanctified men and women.

In former years I confounded the unction of the orator with the unction of the Holy Ghost. I applied myself to the study of oratory, and the people used to say, "Eloquent! eloquent!" Now they say, "Your sermon did my soul good." Senators have said, "Your sermon led me to Christ." Not the grace and eloquence of the natural orator, but the unction of the Holy Ghost reaches the hearts of sinners, and leads them to the fountain of salvation.

It was Dr. Goodrich, a Presbyterian missionary in China, that led me to the personal experience of holiness. While I lay sick there, he whispered questions into my ear which showed me that he knew more about the Methodist doctrine

of holiness than I did. Through him I learned to live and be saved by the moment.

Holiness is a necessity as a *source of joy*. Herein is our fullness of joy. It is a well of water springing up within us to all eternity. It is this that makes the prisoner happy while the king is terrified. Thus it was with Daniel and Nebuchadnezzar, with Paul and Agrippa. In this world there is hell in palaces, and there is heaven in cottages. I have found the "King's daughter" in one of the most wretched attics in New York city. She knew the dignity of her birth, and was full of joy.

I have seen the iceberg flow along the ocean shore against the surface current, and wondered how that could be, until I learned that six-sevenths of the iceberg is below the surface, where it reaches a stronger counter current, which bears it on and on and on, in spite of all the resistance of the upper current. Thus it is with the true Christian: earthly currents oppose him, but, deep down in his heart, there is an undercurrent of spiritual life that bears him up higher and higher.

The supreme element of heaven will be a transformation into its likeness. It is in the *condition*, and not in the *location or surroundings*.

Stopping to sin is instantaneous, but our growth in holiness will be eternal.—*Living Epistle*.

—We live in the midst of revelations. We are continually receiving what we ordinarily call inspirations. There is hardly ever a complete silence in our souls. God is whispering to us well nigh incessantly. Whenever the sounds of the world die out in the soul, or sink low, then we hear these whisperings of God. He is always whispering to us, only we do not always hear, because of the noise, hurry and distraction which life causes as it rushes on.

## EARTHQUAKE POWER.

What we need to-day is an outburst of deep, radical holiness flame, so powerful, hot and soul-searching as to alarm and enrage sinners, and make the vanity-cultured, self-complacent modern Churches turn pale in the face. A revival that will burn its way through all this red tape in Christendom and be utterly unmanageable by the cold, office-loving ecclesiastics of the day. I mean a divine flame shooting like lightning, or the subterranean fires, through every stratum of society and upheaving every moral element; a Divine, holy storm over which God moves and governs, but which is misunderstandable to the wire-bound ecclesiastics; and beyond the common reason of man. I hear that in Cincinnati only an average of ten thousand Protestants go to Church on Sunday, while forty or fifty thousand papists attend, and a hundred thousand throng the camps of sin in suburban resorts. The newspapers in Philadelphia have been spying out the Protestant churches, and find that not-half of them will average being over half filled, while Fairmount Park will have tens of thousands in it without God. And yet the mass of preachers in these, and all other cities are afraid to preach Holiness. Here we go, every Sunday, a sleek brigade of classical preachers, to preach to a handful of cold Church members, and pour out on their dry souls our polished orations, so often full of the Christ-dishonoring abomination of modern learning, and the darkness of Dutch philosophy. If God should let a red-hot, sanctified John Brown sort of man burst upon society; a man that would strike as much terror to the dead pulpits of the Church as to the dens of iniquity, it would be the thing we need. You ask, was not Moody such a man? I answer, no. Moody's work was entirely too shallow, it

did not possess the earthquake attribute. We have had for ten years a Y. M. C. A. surface revival work that has consisted mainly in loose theological truth, bouncing up for prayers and retiring to a private room and simply professing you believe Christ died for you. God did the best He could with the kind of doctrine used. Many of these revivalists held the ruinous error, that depravity is never extirpated from the soul, but only covered up by the imputed robe of Christ's personal holiness. That doctrine has no earthquake power in it; it is a poetical device of the devil; for he loves to be covered over with the borrowed costume of Christ, providing he can retain a niche in the heart. Oh no: in the revival I mean, the carnal mind is never repressed under borrowed garments, but torn out root and branch, a revival in which no one ever rises for prayers, but where they *fail and pray for themselves*, and weep and mourn, and make the doctor think they are insane; a revival that will make preachers forget their manuscripts and break out and weep in the pulpit; a cyclone of mysterious omnipotence that when it strikes a Church or community will make people *awfully mad or awfully happy*. I declare in the presence of God and His hosts, I am ready for just such a moral scene. Nothing is so alarming as the utter absence of alarm in the Churches. Nothing is so dreadfully terrific to my mind as that sinners have no terror! O that God would so baptize with fire a thousand people as to render them an incomprehensible amazement of power. O! for a few men so dead to all things but God, and so filled with Him as to make them more than a match for the rest of mankind! Oh! Thou triune God of Sinai, Calvary and Pentecost, art Thou now nursing under the horizon, the lightning and thunder and rain of an amazing holiness revival?

Lord, let it come ! let it strike Surrey Chapel to the astonishment of London and the Queen ; let it strike our nation ; though it may blow the steeples of our abominable Church pride in the dust, though it may thrust our philanthropic fairs and festivals in the gutter, blow the French music out of our choirs and the ostrich feathers out of our bouquets, though it should confound all the wise ones, and be understood by no one but Thy Divine Self, let it come ! Thou art the master of Thine own tempests. O ! send us a storm from the Holy Ghost before Thou sendest the storm of the Judgment. — “ W.” in *Christian Standard and Home Journal*.

—If a man bows down to worship a piece of wood or stone, we call him an idolater, and so he is ; but if you and I trust in our fellow men instead of God, it is idolatry. If we give to them the confidence that belongs to God, we worship them instead of God. Remember how Paul said he did not consult with flesh and blood ; alas ! too many of us are caught in that snare. We consult far more with flesh and blood than with the Lord.

“ Father, I am going to heaven ; what shall I tell Jesus is the reason you won't love him ? ” asked a dying child of his sorrowing father. The father burst into tears, for he did not love Jesus, and he knew not what to answer. In a few moments his child had fallen asleep in Christ. But the question weighed on the father's heart, and by the blessing of God led him to repentance and faith in Christ.

—No human scheme can be so accurately projected but some little circumstances may intervene to spoil it.

—Jesus Christ came not merely to teach morality—at the risk of his life, at the price of his blood.

## EARNEST CHRISTIANITY.

REV. A. ATWOOD.

Christianity was in earnest soon after Christ's ascension and the gift of the Holy Ghost. How many years that state of earnest, baptized work continued I will not stop to inquire. The laborers had been called from the least instructed class in all the land of Israel. Called, too, by One who knew what was in man. He doubtless selected the best material for carrying out His purposes. The Church now leans mostly on mental culture. Christ trained and managed the education of His men Himself. It was in oral teaching, in every-day incident and travel, in exhibitions of the moral state of the most religious people then on the earth. “ In Judah was God known, and His name was great in Israel.” Yet in the time of our Lord's earthly ministry they were a fallen people. Forms of doctrine, tradition and showy worship were tenaciously held, but piety and heart worship had long since passed away. The ministry of John, the most popular man that ever preached, had saved thousands. The leading classes, the makers of manners, still held their powerful grasp on the masses. The disciples of our Lord learned much of the state of society while He was with them.

He practiced them in what was to be their life work. He sent them to preach while yet only half instructed. They succeeded admirably, because they put Christ in front. “ Even devils were subject to them through His name.” History fails to tell us of the full effects of their ministry on the wondering masses who witnessed their work. This beginning of their ministry taught them much of human nature, and prepared them for future conflicts with vice, prejudice and sin. They used the beginnings of grace and light, preparatory to the greater

light and grace, which they were to receive subsequently. Light always comes before the god of day fully shows himself. The wise mother hides the strong light from her infant's eyes, while she allows the boy of a few years to look the sun full in the face; the precise course is pursued by the Master. But it must not always continue a mere twilight, abounding with mysterious shadows.

Christianity must become earnest and absorbing, or the wicked world will never be enlightened and saved. Christ's immature followers must be fully endowed for the work assigned them; and they were a few days after His ascension. Then the city most difficult of any other to arouse to a sense of its spiritual needs, the city which even Christ Himself had wept over and labored to enlighten and save, was aroused, with all its visitors, and made to cry for mercy. All classes were stirred as never before. Education is chiefly relied on by the Church in all ages, when Christianity loses earnestness.

Luther was in earnest, or the reformation never would have followed his labors. Look at those bearing his name, who are proud of his heroic history to this hour. Are they in earnest? Which among their greatest men has his spirit, faith or fervor? Respectable enough, I admit, helping to educate the people who are under their care. But what are they doing to arouse this nation, to "open their eyes and turn the people from darkness to light, and from the power of Satan unto God, that they may have an inheritance among them that are sanctified by faith that is in Christ." Luther so wrote on faith as to give John Wesley to see and exercise it to his own immediate salvation. Who among his followers, with all their learning and titles, can do it now? They cannot, because they are not in earnest as he was. Tame, weak, non-powerful religion abounds in all lands. Professors are religious as

far as education can make them so.

Mr. Wesley was in his earlier days religious, as most professors are now. He knew he was sincere. He sacrificed all his income for the poor, after paying his necessary expenses. His life was devoted to prisoners ready to perish on the gibbet. He crossed the ocean to preach Christ to the Indians, and at last found out he was not a Christian himself.

"He rested in the outward law.  
Nor knew its deep design."

O the multitude of leading Christians now in all the Churches who are in a similar condition, and like him never suspect it! Who can awaken a man, long a professor in the Church, to the fact of his non-spirituality, his want of the grace of pardon and regeneration? You can sooner open the eyes of forty drunkards than his. He deems you an enthusiast, and himself in the right path.

Mr. Wesley came into the true light, and like a flame of fire, he soon showed Christianity in earnest. The alarm it created in ecclesiastical circles in England was quite equal to that in Jerusalem when Peter and John stood before the council, or when Luther aroused all Germany. A dead form and a living Christianity, where the leading Church politicians are on the side of the former, are sure to be in conflict. Acid and alkali are not more in conflict when thrown together than are the mere form and power of religion. Christianity in earnest is certain to confuse and turn upside down the hoary formalities of carnal, unsaved professors.

"It drives through the realms of sin where riot  
reels,  
And grinds his crown beneath her burning  
wheels."

Every clearly converted man shows a specimen of Christianity in earnest. A truly sanctified man gives a higher sample of the same mightiness of grace in subduing the world to Christ.

The Holy Ghost falling on the apostles created Christianity in earnest, and it revolutionized everything. It fell on Luther, and he shook all Germany—indeed all Europe. It fell on the Wesleys and saved England from barbarism. It has fallen on many in this vast nation, and is working like leaven at this hour. If the civil law allowed more violent opposition and persecution, it would spread faster as in former times. But holy zeal is now working in new ways and forms. Enemies are weakening and less outspoken. Holy love is becoming more earnest and commanding. Let God work. Times and seasons are in His hands. When Christianity in earnest takes hold of the old worn-out methods of work and worship, the world will learn what it is. Now they don't fairly see it. It will not be so always. Christ must reign. Earnest Christianity alone can and will plant His kingdom everywhere.—*Christian Standard and Home Journal.*

—Saturday night, men square their accounts with the world, but are hastening on toward eternal bankruptcy, and everlasting imprisonment for debt. They have their goods in a fireproof safe, but are running a risk for that day when the elements shall melt with fervent heat, and God shall burn the world up. Oh, this spirit of worldliness has choked up the path of life, it has filled the strait gate with obstacles, it has been the chief hindrance to the eternal salvation of thousands of you.

—When you are engaged in Christ's service, you have a special promise to back you up—"Go ye into all the world, and preach the Gospel to every creature; and, lo, I am with you always, even unto the end of the world."

—The first step, the second step, the third step, the last step, is, believe and obey.

## THE FLESH PUT OFF.

BY DANIEL STEELE, D. D.

This paper is an attempt to popularize the comment of Meyer, who is styled by Dr. Phillip Schaff the ablest exegete of his age. The quotation marks indicate extracts from his notes. *And ye are complete in Him.* "Ye are filled in Him." "Ye are filled full in Him."—*Alford.* In bidding the Colossians be on their guard "lest there shall be some one carrying you away as a prey through philosophy, an empty deception," Paul says there is an inexhaustible sufficiency in Christ, "in whom dwells the *essence* of God undivided and in its whole fullness in bodily personality." Hence, there is no occasion for our foraging in the arid fields of a specious but deceptive philosophy, or for filling your minds with the chaff of worthless human traditions, and the rude and crude religious ideas with which non-Christians occupy themselves, whether Jewish or Pagan. Christ has all the treasures of the Godhead. He is your full supply. Ye are filled full in Him. By appropriating to yourselves His resources, you obtain perfect purity, assurance, strength, and joy. There is here no such idea as the perfection of the believer by proxy, or an imaginary transfer of Christ's personal qualities to believers in accordance with the baseless theory of imputed holiness. The words "in Him," "in Christ," Meyer never interprets as meaning incorporation into Christ's glorified person on high, as some vainly teach, but in fellowship with Christ, in union with Him as the sphere and element of the believer's life." As the student of English is complete in Noah Webster, that is, adequately furnished for the study of that language, if he has his unbridged dictionary, so is the Christian complete when he has free access to an Almighty Saviour. The full-

ness of Christ must be appropriated by faith to the soul's needs, just as the erudition of Webster must be transferred by diligent study to the mind of him who would be a master of "the well of English undefiled." By faith the Holy Spirit enables us to see Jesus by a spiritual manifestation (John xiv. 21), and to be transformed into His image progressively "from glory to glory, (2 Cor. iii. 18).

Christ's mediatorial righteousness, or merit, because of His sufferings and death for sinners, is the ground on which the penitent believer is forgiven. In this sense is His righteousness said to be imputed to us for pardon. But His personal virtues will never be accounted to unholy men as an equivalent to their own personal virtues. The perfect holiness of Jesus Christ will never be a sufficient excuse for the reader's holiness. Hence says Peter, with Grecian precision and emphasis, "be ye yourselves holy" (1 Pet. i. 15). Hence it is the office of the Holy Spirit not to throw the robe of Christ's holiness around the polluted but to cleanse the heart, and produce an inwrought, inherent, personal purity in us. Otherwise the comforter is superfluous, the work of Christ being all-sufficient. After this digression or imputation, which the gross perversion of this text renders necessary, we return to Meyer.

Nor has the believer anything to expect from any angelic powers subordinate to Christ, since he has free access to their supreme, governing Sovereign, "the Head of every principality and power." "*In whom ye were circumcised*" "This applies to the point of time of their entrance into the union with Christ, as is clear from the use of the past tense," instead of the incorrect present tense of King James's version. "The circumcision without hands is a spiritual and inner circumcision, of which the bodily is a type, as in Deut. x.

16; xxx. 6; Jer. iv. 4; Ezek. xlv. 7, Acts vii. 51." "*In putting off the body of the flesh.*" "The body; whose essence and nature are flesh, was taken off and put away from you by God." The reader will observe the words "of the sins" are omitted before the word "flesh." These words are not found in any of the oldest MSS., and are rejected by all modern critics, and they will not be retained in the revised New Testament which will soon be published. This comment, probably written on the margin, and copied into the text by a subsequent copyist, arose no doubt from the fact that some one was stumbled by the doctrine that Christians can, in this life, through Christ's power, lay off entirely the whole body of the flesh, which is entire sanctification, and so they inserted the words, "*the sins of*" the flesh, so as to make the passage teach justification from past sins. The removal of this gloss restores a strong proof text for the doctrine of holiness perfected here and now. Let us now see how beautifully Meyer brings this out.

1st. "The term 'flesh' here is not indifferent" (destitute of a moral character), "but means the flesh as the seat of sin, and of its lusts and strivings (Rom. vii. 23, 25; viii. 3, 13; Gal. v. 16; Eph. ii. 3; Col. iii. 5, and other passages).

2d. "Paul might have conveyed the idea of the body of the flesh also by the body of sin (Rom. vi. 6), but the description "of the flesh" was suggested to him by the thought of the circumcision (Rom. ii. 28; Eph. ii. 11).

3d. "The Greek word for 'putting off,' a noun used in the N. T. only here, is selected in contrast to the operation of the legal circumcision, which only wounded the 'body of the flesh,' and removed a portion of one member of it; whereas the spiritual circumcision, divinely performed, consisted in a complete parting and doing away with this body,

in so far as God, by means of this moral circumcision, has taken off and removed the sinful body from man, like a garment which is drawn off and laid aside." "The two acts are expressed by the double preposition in the Greek—*apo* and *ek*—signifying 'off' and 'away.' The cognate verb is found only twice in the N. T., namely, in Col. ii. 15, 'having stripped the lordships,' &c., and in Col. iii. 9, seeing that ye stripped off and laid aside the old man 'with his bad tricks.' Meyer, quoted and endorsed by Alford, goes on to say, "Ethically, circumcised man has no longer any body of flesh at all, because the body which he has is rid of the sinful 'flesh' as such, as regards its sinful quality; he is no longer 'in the flesh' (Rom. vii. 5), as previously, when lust wrought in the members, but is dead for sin (Rom. vi. 11); he has crucified 'the flesh' (Gal. v. 24), and no longer walks 'according to the flesh,' but 'in newness of spirit' (Rom. vii. 6); by the law of the spirit he is freed from the law of sin and death (Rom. viii. 2); in the spirit he is dead with Christ (Gal. ii. 19; 2 Cor. v. 14; Col. iii. 3), and risen, so that his members are instruments of righteousness unto God (Rom. vi. 13); and he is a new creation, a new man created after God (Eph. iv. 24)."

This wonderfully lucid exposition is a pot of precious ointment with two dead flies therein. Fly No. 1 is, "the epoch of this transformation is baptism." Fly No. 2, "This transformation is represented in its ideal aspect, which disregards the imperfection in actual experience, according to which 'the flesh' is still, doubtless, even in the regenerate, at variance with the spirit (Gal. v. 17). Our dogmatists well describe regeneration as 'perfect on God's part, but as imperfect on the part of men receiving it.'"

The first error is easily accounted for by the difficulty which even great minds, trained from infancy in

a sacramental or ritualistic view of Christianity, find in complete emancipation from the erroneous traditions of education.

The second error is corrected by the very quotation from the dogmatists, which teaches that the provisions for the entire sanctification of believers on God's part are perfect, and that the only failure is on the part of those believers who inadequately appropriate those provisions to their complete cleansing. It is no objection to the doctrine of justification that many fail to believe unto the remission of their sins. But justification is not to be styled ideal for that reason; neither should entire sanctification be called ideal, even if only one Christian in a thousand grasps the prize by faith. The only text quoted by Meyer to sustain his idealism is Gal. v. 17, which is an accurate description of a babe in Christ in whom the remains of the carnal mind are still active (1 Cor. iii, 1-4). He fails to see that sanctification is a process beginning with the new birth and ending with the fulness of the sanctifier. Olshausen, in defending the theory that "the operations of Christ are here considered ideally," answers the objection that the Christian, therefore, is not really, here below, freed as yet from the carnal body by declaring that, "just in proportion as he is not yet freed, he is not yet Christ's"

This admission of Olshausen throws a flood of light on Gal. v. 25: "They that are Christ's (fully) have crucified the flesh with the passions and lusts." Also, Rom. vi. 6, where the crucifixion of the old man is for the destruction of "the body of sin," or "body of the flesh"—for both the expressions are of the same import. In both cases Paul is describing, not all Christians, but all the entirely sanctified in this life.

This passage of God's word, thus purged of the human gloss which has hidden its true meaning from English readers, in connection with

several other texts, especially Rom. vi. 6, gives no standing room for the doctrine of two natures, the old man and the new—the flesh and the spirit—as the necessary state of believers before physical death, and the best that God can do for his sons under the Pentecostal dispensation.

To express the total removal of the flesh, or sinful tendency, a double compound word is constructed, which is found nowhere else in the Greek Testament, nor in the Septuagint, nor in classical Greek, so far as we can find from an examination of the Greek Lexicon. Nothing could more strongly and indisputably express the total casting off and removal of the flesh, or old man, and his intended destruction. See Rom. vi. 6, for our justification for the use of a term so radical as "destruction."

#### THE VANITY OF THE WORLD.—

Doth Satan tempt thee, either by pleasures, dignities, or profits? O my soul, stand upon thy guard; gird on thy strength with such thoughts as these: What can the world profit me, if its cares choke me? How can pleasure comfort me, if the sting poison me? Or what advancement is this, to be triumphing in honor before the face of men here, and to be trembling for shame before the throne hereafter? What are the delights of the world, to the peace of my conscience, or the joy that is in the Holy Ghost; what are the applauses of men, to the crown prepared by God; or what is the gain of the world, to the loss of my soul? The vanity of the creature is far beneath the excellency of my soul. Therefore, Satan, you and I must keep at an everlasting distance or I shall be lost forever.

—Men do not blunder into holiness accidentally. "The kingdom of heaven is likened unto a man seeking goodly pearls."

#### THE "UNCTION."

What is the *Uction*? It is the grace which comes to us from the Lord when we believe, by which we understand that a thing is good for us when His will requires it, although it be contrary to our nature, and not expressly enjoined; again, that a thing is not good, even though in accordance with our nature and not forbidden, if His will does not require it. It decides in matters where we can give no reason or text to show why a thing should be, or why a thing is right or wrong. It is the true relish for spiritual things, delight in Christ. It comprehends the blessedness of being faithful to the Lord Jesus; that what we ought to do for Him is good for us as well. It catches the mind of God, as the result clearly shows. It is skilful (but with us poor ones only now and then) in prophesying, that is, in leading to thoughts and words, which we speak through this blessed, unsought, immense prevailing power, and which so often commend themselves to our own and to others' hearts; so that they come home with power.

It is this which makes words, sermons, hymns and prayers powerful. It makes the children of God remember, in speaking, teaching, and on other occasions, what the natural man forgets, and what is really of most importance. It shows not only whether a thing is good or bad, for that the conscience can do also, but it teaches how, when, and with what person it is good. Its commanding and forbidding are very gentle; therefore those who are not practised, and who are not listening attentively, fail to perceive them. It rules very sweetly, does not threaten, and seldom gives a reason why a thing should or should not be; usually somewhat in the way we do, when we do not like to order or forbid positively, thus:—"I should think it would be well,"—"You

might do it this way, or that," and so on. It must have willing servants, who attend to a sign, who wait for an order, and who upon the slightest hint immediately go forward. It suggests to God's children what steps to take to prevent coming danger of which they know nothing. It says, "It would be well if this or that arrangement were made."

It gives us to discriminate between true and false doctrine, and makes unfruitful things (without any special prohibition) disgusting to us, like unwholesome food. Those who submit to this discipline become a living Bible, an exposition of the truth. He who would know what truth is, need only look at such. Their discernment, their actions, remind us of the Bible; as it was with the disciples, when now this and now that text occurred to them concerning their Master's actions: as He walked so ought we to walk, and this the anointing faithfully teaches us.

It is the Spirit of the Lord; whoever follows Him cannot go astray; what the unction teaches, that is true. Whoever does not follow its suggestions or inspirations repents that he did not do so. *An apparently small unfaithfulness to the anointing may cause the child of God much suffering.*

As to the question, what hinders so many from coming under the unction? there is a difference between receiving and understanding. Unless a person is converted and has become a child of God, and a believer in Jesus, he cannot have it. Every converted person has it most certainly, but does not therefore understand it at once. The way to attain it is to become converted, and to believe in Jesus Christ: then, in yielding, we are overpowered by it. The way, firstly, to understand it, is the quiet, silent, waiting spirit, the ceasing from our own works, that God may carry on His work in us. The way, secondly, to attain to

certainty in its guidance is unquestioning obedience. So much for this time about the unction.—*By a German workman, A. D. 1740.*

### FACE YOUR ENEMY.

The snake is one of the most dangerous foes that Europeans have to cope with in the tropics. A traveler of the name of Baillie one morning startled his companions by the dreadful cry of "A snake! a snake! Look!" They all stared at him as he was lying in his hammock, and to their astonishment beheld a monstrous serpent twisted round the rope which supported his hammock, with its head at some distance, darting out its forked tongue and examining him as he lay stretched below. "Lie still," cried the rascal; "he won't hurt you;" and calling in two or three of the natives, he pointed it out to them. One of these men advancing toward it, caught its eye with his own; the animal now appeared to move its whole body with fear or pleasure. The native stepped backward, without turning the sight of his eye from the fierce orbit of his enemy; and as he kept backing, the snake, with its head steadily advancing, gradually uncoiled his body from the rope round which it was twined. At length its whole body, trailing on the ground, moved slowly along after this colored man—eye fixed upon eye—until a youth, making a dash from behind a bush, in an instant flattened the head of this monster with one blow of his club; and although the body still undulated, like the waves of the sea, it was now perfectly harmless.

So let the Christian face his enemy in the courage of faith and the strength of Christ, and he shall be slain before him, and become equally harmless.—*John Bate.*

—Evil is wrought by want of thought as well as by want of heart.

"NOBODY EVER TOLD ME."

Passing near an encampment of gypsies, I went in among them. While buying some of the skewers they were making, I learned that one of their number was ill, and begged to be allowed to see him.

The father asked :

"Do you want to talk about religion to him?"

"No."

"What then?"

"About Christ."

"Oh, then you may go; only if you talk religion, I'll set the dog on you."

In the caravan I found a lad alone, and in bed, evidently at the far end of the last stage of consumption. His eyes were closed, and he looked as one already dead. Very slowly in his ear I repeated the Scripture, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3: 16). I repeated it five times without any apparent response; he did not seem to hear even with the outward ear. On hearing it the sixth time he opened his eyes and smiled. To my delight he whispered: "And I never thanked him! But *nobody ever told me!* I 'turn him many thanks—only a poor gipsy-chap! I see! I see! I thank him kindly!"

He closed his eyes with an expression of intense satisfaction. As I knelt beside him I thanked God. The lips moved again. I caught, "That's it." There were more words, but I could not hear them.

On going the next day, I found the dear lad had died—or rather, had fallen asleep in Christ—eleven hours after I had left. His father said he had been very "peaceable," and had a "tidy death." There was no Bible or Testament in the encampment; I left one of each. The poor men wished me "good luck," and gave me a little bundle of skewers the

"boy Jemmy" had made.

My fellow sinner! it was apparently the first time this dear boy ever heard of God's salvation, and with unquestioning faith he took God at his word, and with his dying lips thanked him that he "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God is satisfied with the finished work of the Lord Jesus Christ; this poor lad was also satisfied; and this mutual satisfaction was instant and everlasting salvation. If you have not, with your heart, said amen to God's way of saving lost sinners, you are on the extreme verge of that death which God calls "eternal;" and he alone has the keys of hell and of death. For "the grace of God that bringeth salvation hath appeared to all men. Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—Titus ii, 12, 13, 14. Oh, will you walk past it to the "great white throne" lying ahead of you; and thence to the fire that "never shall be quenched?" Or will you pause, and take it, and "turn him many thanks?"

My fellow believer, may God forbid that anyone within your reach or mine should ever have occasion to say, with regard to these everlasting realities, the awful words, "Nobody ever told me!"

—What unthankfulness it is to forget our consolations, and to look only upon matter of grievance; to think so much upon two or three crosses as to forget a hundred blessings.

## UPRISING SIN.

Christians are greatly troubled—all Christians are, until satisfied—with inward, sinful uprisings. Besetting sins start up, and surprise and annoy the believer, and sometimes carry him away into the open and outright commission of sinful acts. How can the Christian get release from this inward power of uprising sin? How can deliverance be found?

Most Christians attempt its control by watchful effort, hoping for its utter subjugation in the course of time. But experience speaks with one voice on this subject. The most earnest and honest efforts of the Christian in this respect, his most determined and prolonged struggles to reduce to permanent subjugation his besetting sins, end in failure, and leave him as much the prey of inward, sinful uprisings as before.

A Christian will say: "I have had a bad temper to-day—I have been carried away by impatience—I have yielded to worldly or fleshly lusts. Now I will do better; I will be more patient; I will deny myself more rigidly; I will keep myself from being led away by these inward sin tendencies that so constantly arise to ensnare and mislead me." But almost before he has fully committed himself to a better way, the old uprisings return, threatening to carry him off again into indulgence, and condemnation, and sin. And so this life of resolving and relapsing—this promising of better things and the failing to realize them—settles into routine, and the soul sinks into the permanent habit of willing what it does not, and of doing what it wills not.

To the struggling Christian thus beset from within by insubordinate uprisings, it is a question of no small moment—is there relief for me? Can I find deliverance from my inward foes? The heart grows weary indeed of the prolonged and ever-

failing struggle to be rid of the sin within. The soul sometimes seems near the point of quitting the strife, and giving up to the course of the indwelling evil whose onsets are so incessant and whose power at times seems so irrepressible.

The error of all this long protracted and disappointing experience is found in looking to and trusting in self-effort for deliverance. The hope that he will finally prevail in the conflict, and that all these inward enemies will one day be subdued and slain by dint of his own persevering resistance, encourages the Christian to fight on and wait—to wait and fight on.

But deliverance will not come in the line of self-salvation. It can only come by grace. The end of self-effort must be reached. The hope of self-rescue must be abandoned. Like the apostle, the crisis instant of utter and total self-despair must come—"Oh, wretched man that I am, who shall deliver me?" Then, salvation is at the door—the Mighty to Save is near to deliver. A surrendering of all to Him—a hearty and reliant trust in His gracious willingness and power to save—and the glad release is found. "I thank God, through Jesus Christ, my Lord."

Says Mr. Fletcher: "Believers generally go on to Christian perfection as the disciples went to the other side of the sea of Galilee. They toiled hard, and with little success. But after they had rowed twenty-five or thirty furlongs, they saw Jesus walking on the sea. He said to them, 'It is I; be not afraid;' then they willingly received Him into the ship. And immediately the ship was at the land whither they went. Just so we toil, till our faith discovers Christ in the promise, and welcomes Him into our hearts. And such is the effect of His presence, that immediately we arrive at the land of perfect love."—*Banner of Holiness.*

## EDITORIAL.

## RESIST THE DEVIL.

"You may know him because he always tries to get you to do something wrong. It may be only a little out of the way, just a wrong word spoken or written, just a little act that ought not to have been done, or it may be something very much out of the way. But the inward suggestions of Satan may always be known by this mark, that they are suggestions to do wrong. They may be right in the main, but in some particular they come in conflict with the plain teaching of the word of God. When Satan tempted our Saviour he backed up his solicitations by passages of Scripture. But the application sought to be made, contradicted other passages of Scripture as our Saviour plainly showed. The Spirit of God never applies Scripture so that it contradicts Scripture. But this is Satan's favorite artifice.

**THEN RESIST THE DEVIL.** 1. When he transforms himself into an angel of light. He may make what seems to be wonderful revelations to your soul. He may tell you of attainments in piety, such as Christians never reached; of spiritual power far beyond that which fell upon the waiting disciples on the day of Pentecost; of usefulness such as apostles never realized. He may come to you in floods of light, and reveal to you the unsolved mysteries of the future, but if to receive all this wonderful illumination you must do an act or indulge in a spirit forbidden by God, you should reject it as an emanation from the pit. "Though I understand all mysteries and all knowledge and have not charity I am nothing." True Christians have spiritual light. It comes from the Father of lights. But it never puffs one up. It is always attended with the deepest humility. But the light that raises one in his

own estimation above all others, and leads him to look upon them with contempt, is not from God. Refuse to follow it; you can form no calculation as to where it will lead. The light which God gives leads to self-abasement of ourselves, and gentleness toward others. After Job saw God, he had no more complaints to make of his friends. "Wherefore I abhor myself, and repent in dust and ashes." He left it with God to vindicate himself and reprove his friends.

2. When he transforms himself into an angel of love. This he often does. He persuades men to love what God abhors. They fellowship what God condemns. They give their money and their influence to promote that which God would have put away. Some of the severest things of the Bible are said against pride. But some who once saw this clearly, profess to have obtained light that they can encourage and indulge in such manifestations of pride as they once abhorred. They saw that the humble were afflicted and persecuted and so they have transferred their love to proud and worldly conformed formalists. "Ye have said it is in vain to serve God: and what profit is it that we have kept his ordinances and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered."—Mal. iii, 14-15. The actions of many professed Christians cannot be better translated than in these words of the prophet.

So also where it is right to love, Satan often tempts to carry it to an inordinate degree. In this way some who started out as promising Christians became insnared. Parents sometimes love their children to that degree that for their sakes, in their old age, they reduce themselves to financial ruin. Others compromise to please those they love, and thus lose

their light and their salvation. The affections should be closely watched. *Set your affection on things above, not on things on the earth. For ye are dead and your life is hid with Christ in God.*—Col. iii, 2, 3.

3. When he instigates you to find fault with others. God never wants his children to give their endorsement to anything that is wrong. They must not, to please others, call darkness light, or light darkness. But on the other hand they must not be mere fault-finders. They must not get upon the judgment-seat. Any body can complain. So when Satan would fill you with bitterness towards others, you must resist him. He is *the accuser of the brethren.*—Rev. xii, 10. Do not do his work. Do you set a better example. Do you encourage those whom Satan would cast down. Do the work of Christ. "The bruised reed he will not break, and the smoking flax he will not quench." Where there is only a little strength left, he will not destroy that. Where there is only fire enough to make a disagreeable smoke, he will not put it out.

In short, in whatever form the devil tempts you, be sure to resist. Do not parley but fight. Do not yield by littles, but stand your ground. Do not be satisfied with a drawn battle. Go in for a clean victory. "*Be sober, be vigilant: because your adversary, the devil, as a roaring lion, walketh about seeking whom he may devour; whom resist steadfast in the faith.*"—1 Pet. v, 8, 9.

THE CHRISTIAN graces do not grow, like apples, a single one on a stem; but like grapes, in clusters. A natural man may have one or more natural virtues, while greatly wanting in others. But he who is truly born of the Spirit, brings forth *all* the fruits of the Spirit. They are not the result of cultivation, but the spontaneous production of the indwelling Spirit.

#### WHY NOT FILLED.

During a hard shower we watched a large stream of water pouring from the roof of a building into a barrel. There was water enough poured in to fill it in five minutes. But the water did not rise in the barrel. On going to the opposite side to discover the cause, we found that the barrel was full of seams so that the water leaked out as fast as it ran in. So it is with many in business; they make money enough to buy a home, and have a competence in a few years. But the leaks—the dribbles that go every day for cigars, for beer, and other extras; the milliner's bills—the bills for costly dress keep them poor.

So it is with many in salvation. They go to Camp Meetings and get blessed—they seek to get under the stream whenever the Spirit is poured out, but still they make no perceptible progress in the Divine life; they are as sordid, and sensual and selfish as ever. The trouble is, there is a leak. It is a genuine blessing that they get, but it soon leaks out and they are as empty as ever. With some the leak is fretfulness. They have got in the habit of it and they do not set themselves manfully to conquer it. They fret at their wives or husbands or children until they are all dried up in their souls.

With others, it is selfishness. They live for themselves. They seek to turn everything to their own profit. They pay no attention to the injunction, "*Look not every man on his own things, but every man also on the things of others.*"—Phil. ii, 4. They consult only their own welfare. No matter how great a stream God pours into their hearts, this great leak lets it all out.

Another leak is sensuality. The body is not kept under but indulged. Instead of repressing their bodily appetites, they indulge them to the largest possible extent. "These be they who separate themselves, sensual,

having not the Spirit."—Jude i, 19.

Others through their envy and jealousy, lose all the blessings they receive. No matter how much God may do for them, they cannot bear to see others prosper. Haman may be next to the King, but it avails nothing so long as Mordecai sits at the King's gate.

Others will not give up some manifestation of pride. They hold on to just enough finery to take off the ruggedness of the cross of separation from the world. So no matter how much they are blessed at times, they make no real, spiritual improvement. But there are many leaks; we have hinted at only a few of them.

Get blessed by all means. But stop the leaks. Get so you can retain what you gain. Do not be like the Church members of whom God said, "*For my people have committed two evils; they have forsaken me, the fountain of living water, and hewed them out cisterns, broken cisterns, that can hold no water.*"

THE RAPID DEMORALIZATION of the people of this country is seen by their treatment of the question of Sabbath desecration by the railroads. At first, Sunday trains were hardly tolerated. Then they were run to those semi-religious gatherings, the popular Camp-meetings, and pleasure resorts. They are now throwing off all religious pretense, and several of the railroads of this state, run excursion trains simply to make money out of the Germans and infidels and beer drinkers who patronize them. The Sabbath in the places visited by these excursionists, is robbed of its sanctity and turned into a day of revelry and of dissipation, and of free fights. The nuisance is becoming intolerable. The decent people of the state will have to unite to abate it.

VENEERING, to keep its place, must be well backed up. In these days but little solid mahogany is used.

## CAMP-MEETINGS.

We attended a camp-meeting near Owatonna, Minn., the last week in June. It was a good meeting. There was a steady increase of interest from the beginning to the close. The rain kept many away on the Sabbath; but the attendance was good. The people here have had a good deal of light which many have refused to walk in. The consequence is that they are harder to be moved than those who have not listened to so much plain, Gospel preaching. Where camp-meetings are designed mainly to affect those who attend from the vicinity in which they are held, it appears to us that the best results are reached by changing the location from year to year.

AT WINNEBAGO, Minn., was a large encampment on the bank of the Blue Earth River. From the first, the Spirit was poured out in a remarkable manner. There was not a dry nor barren service during the meeting. Many came out into the light of full salvation, and many were awakened and some converted. The truth carried conviction to the hearts of the people, and the meeting was regarded as a complete victory for the cause of God.

AT ALEXANDRIA, Minn., the attendance was much smaller and apparently not as much good accomplished. But we cannot tell. This town is about one hundred and forty miles N. W. from St. Paul, in a new and beautiful yet sparsely settled country. The meeting was about three miles from town in the edge of "the big woods" near some of the beautiful lakes which abound in this part of Minnesota. There was no disturbance. Good order prevailed; and those present listened to the word with attention. We trust that seed was sown which will yet bear an abundant harvest to the glory of God.

## THE SALVATION ARMY.

These earnest Christian workers have established stations already in New York, Philadelphia, Camden and Newark. Their headquarters are at 45 South Third Street, Philadelphia.

*What led to the formation of the Salvation Army in America?* Mr. and Mrs. Shirley, who had been members of the Salvation Army in England, emigrated with their daughter, who had been an officer there, to Philadelphia, in 1879. They began, in their leisure time, to preach in the streets, hired an old carriage factory and gathered there a congregation, out of which were converted the 1st Pa. Corps. As soon as the news of this reached England, the General appointed G. S. Railton Commissioner for America, and sent him with seven sisters to organize the Army throughout the United States, and all other American countries.

*What are the doctrines taught by the Salvation Army?* The plain, old fashioned Gospel; that all have sinned and will go to hell unless they repent and are converted; but that through faith in Christ men can not only obtain forgiveness of sins, but purity of heart, and power to lay down their lives for the salvation of others. Converts are taught to give up using strong drink, and tobacco and finery, and to give themselves up to a life of self-sacrificing labor for the salvation of others.

*How does the army operate?* 1. By holding meetings out of doors, and marching singing through the streets, in harmony with the law and order of free states. 2. By visiting saloons, stores, prisons, private houses, and speaking to and praying with all who can be got at. 3. By holding meetings in low music halls, saloons, or other common resorts of those who prefer pleasure to God, and by turning factories and other strange buildings into meeting rooms, so securing hearers who would not enter ordinary places

of worship. 4. By using the most popular song tunes and the language of every day life, to convey God's thoughts to every one in novel and striking forms. 5. By making every convert a daily witness, both in public and private, for Christ.

*What do the services of the army mostly consist of?* Declarations by converts of what God has done for their souls, which have far more effect upon their old companions in sin, than long discourses or lectures would have. All steeped in faithful, earnest prayer, and mingled with merry songs of salvation.

*Has the Army been successful?* Yes, extraordinarily so, especially in America, where already it has hundreds of speakers who were formerly amongst the most profane and godless of the community, many of them having come to its meetings at first only to laugh. The crowded congregations of persons, who previously had for years absented themselves from any place of worship, continue to testify, month after month, to the efficiency of the Army's operations.

*How are the expenses of the Army met?* The offerings of those who attend the meetings generally meet the expenses at each place. The officers are only allowed to draw barely sufficient to pay for their board etc., after all other expenses, such as rent etc. have been met. When any amount remains beyond this, it is paid into the central War Fund, from which help is granted to any stations which are not able to meet their own expenses. Christians of all the various denominations sometimes assist when especial help is needed, for the fitting up of buildings or other unusual expenses. The Army considers it a valuable test of the efficiency of the services held in any place, that they shall be self-supporting under ordinary circumstances. It rejoices to see raised up by the power of God large companies of people, who not only labor

voluntarily, but contribute to the utmost of their ability to advance the cause of Christ. Those who give themselves up entirely to the work to go out as officers, leave situation, home and friends, and go forward without any guarantee of support from man, relying upon God, and expecting to capture, by spiritual force, both forces and supplies from the enemies' camp.

*How does the Army advance?* The central fund bears the first cost of establishing new corps. As quickly as means are provided, the commissioner will extend operations by sending officers wherever, (1) There are thousands of godless people. (2) A building in which at least 500 can be accommodated, can be secured, at such a cost for an annual tenancy as the offerings on the spot are likely to meet. Thus the rapidity with which the work can be extended will depend on the amount received into the central fund. But friends can also facilitate extension by making inquires as to buildings, and by making arrangements so that rent need not be paid in advance.

#### REV. BENJAMIN POMEROY.

It is a great achievement to fight the battles of the Lord through to the end. The soldier of the cross who never lays down his weapons, never yields to discouragements over my partial defeats, never compromises; but triumphs to the end, shall, says Christ, "Sit down with me on my throne, even as I overcame and am set down with my Father on his throne."

Such a Christian warrior was REV. BENJAMIN POMEROY. He was a member of the Troy Conference of the M. E. Church, and was one of the few aged preachers of that denomination who did not change their religion to meet the notions of the popular churches of the day. He remained uncompromising to the end.

## CORRESPONDENCE.

EVANSVILLE, July 30th, 1880.

DEAR BRO. ROBERTS: Our first camp-meeting in southern Indiana was held near Midway, Spencer Co., commencing Tuesday, July 20th, and closed Tuesday night, July 27th. From beginning to end it was very spiritual. At nearly every meeting souls were saved. It was the first real victory we have had in this part of the work since Brother Jones left us, and our hearts are rejoicing in the Lord, inasmuch as he has again visited us with his saving power. The preachers were wonderfully helped in proclaiming the truth. The word was indeed in power. Praise the Lord! A report soon beganto spread among awe-stricken, formal professors, that we had sent far and near and gathered together all our great preachers for the occasion; when the facts were we had only called together a few of the boys from our *boy conference*. The preachers present were: W. W. Kelley, (who had charge of the meeting); Brethren Haley, Abbott, Hardin, Hyle, and W. C. Kelley. The meeting was a decided success financially as well as spiritually. Enough money to pay the expenses, and also for the lumber used, was cheerfully contributed by the large audience present. Indeed the people were blessed in giving. Lifting the collection was a spiritual meeting. Quite a large number of persons were sanctified wholly, and a good many converted. We are thanking God and taking courage. J. W. VICKERY.

#### LOVE FEAST.

MRS. S. A. GRANT.—My testimony is, that I am saved to the uttermost from all sin. I am growing in grace, and in the knowledge of the truth. I love the narrow way better and better.

ALICE KEAGLE.—I am saved by the blood of the Lamb. I am learning the way of faith more and more. I have been tried considerably; but I have a continual peace in the Lord. I am willing to do or be anything for the Lord. Pray for me.

ABEL K. WALR.—I am so glad I have been brought from darkness to light. Bless God's holy name forever! I know what it is to go by the way of the cross. I love to leave the world behind with all of its pleasures and amusements. Jesus does most gloriously save me from the works of the flesh, and by his grace I am enabled to show forth the works of the Spirit by a holy life and a godly conversation. I am only seventeen years of age but I find that youth is the time to serve the Lord. I get more than paid for all the consecrations I have to make. My soul is drinking freely to night. Bless His holy name forever!

J. A. TWINER, JR.—We asked Jesus to help us this year, even in our secular labors; we asked Him to give us health and strength; we asked Him to supply us with food and raiment and we asked Him to crown all our labors with success. So far, every petition has been granted. The best of all petitions which we have had before Him this year is this, "Keep us from sin, let Thy Spirit guide us and teach us." Praise His holy name! He has saved us from sin. He has led us in the straight and narrow way. Brethren, we know whom we have believed, we know whom we have trusted, we know whom we have asked for blessings and we know who has answered our prayers. We are well acquainted with Jesus, therefore we know He will do to trust.

"Oh! how we love Jesus  
Because he first loved us."

All the skeptics in the world cannot break our confidence in Jesus Christ. We know we cannot live nor prosper without Him. What would we do without Him? What could we do without Him? He is all and in all, and by Him alone can we be saved. "As for me and my house, we will serve the Lord." Sinners, trust Jesus, He can save you. Please try Him before you say He cannot or will not save you.

MRS. LIBBIE DAVENPORT.—To-day the Lord, in whom there is no darkness at all,

shines into my heart to give the knowledge of God in the face of our Lord Jesus Christ, full of grace and truth. His eternal Spirit, has laid deep and permanent within my soul, the foundation of a faith that to-day reaches the throne; therefore it endures. Day by day I rejoice in my covenant-keeping God, whose name is faithful and true, who has said, "I, the Lord change not; yesterday, to-day and forever I am the same." I find the valley of humility a delightful place in which to dwell, the atmosphere is so heavenly, illumined with the sunshine of God's love, and it is so well watered with those streams which make glad the city of our God. It is so lowly and sheltered, the storms of envy and jealousy do not reach it. For me to live is Christ. I am consecrated to do the will of God and to take such fare as He sends by the way, therefore I cannot complain of trials. I have learned to endure hardness as a good soldier. My place of defence is the munition of rocks, where my water fails not and my bread is sure. I am content to be only a voice crying. Praise the Lord! for He is good for His mercy endureth forever. Let all those who love our Lord Jesus Christ in sincerity and truth, take courage. He still lives and reigns in the hearts of his children. "Dear name! the rock on which we build."

AMELIA FULLER.—I love this narrow way. It grows brighter and dearer to my soul. When I consecrated myself to God for the blessing of perfect love, my reputation, my time, my talents,—my all, was on the altar laid; and to-day I am His and He is mine. The love of the world is gone, and of fashion, and of amusements. I am in the way with Jesus in my soul; striving to do all to His glory, is my delight, and watchword. Praise His holy name forever that Jesus should bless even me with His abiding presence

"His Spirit answers to the blood,  
And tells me I am born of God."

And I feel that Jesus saves me now while I write, and to His name be all the praise.