

THE

Earnest Christian

AND GOLDEN RULE.

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THE GLORIOUS GOSPEL.

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Covered with shame, the parents of the human family were driven from the bowers of Eden. They had wilfully sinned; and the awful curse of their Maker rested upon them. But God was merciful. When he saw them truly penitent, in accents of pity He made the announcement, "The seed of the woman shall bruise the serpent's head." Never were words of encouragement more welcome. This was good news. The first Gospel message to man.

Our word Gospel, comes from the Anglo-Saxon, "Godspel," and is compounded of God, good, and spel, history, narrative, secret, mystery. The word spel still signifies an incantation, or a charm. It implies a peculiar collocation and repetition of certain words, which were supposed to produce supernatural effects, by means of spiritual influence or agency, which agency was always attracted and excited by such words, through some supposed correspondency between the words and the spiritual agency to be employed."

The Greek word, which is always

translated Gospel is *εὐαγγέλιον*, which signifies literally, good news, or glad tidings. In a restricted sense it is employed to denote the history of the incarnation of Christ comprised in the first four books of the New Testament. In a larger sense it is employed to denote the whole plan of salvation through the atonement of Jesus Christ. Hence Paul says in his epistles to the Galatians, that God preached the Gospel to Abraham when he said, "In thee shall all nations be blessed."—Gal. iii, 8. This view of the signification of the word Gospel, gives us a clue to the meaning of these difficult passages in 1st Peter iv, 6, and iii, 19. "By which also he went and preached unto the spirits in prison." "By the spirits in prison" are meant the inhabitants of the Antediluvian world, who, having been disobedient, had been tried, convicted, and condemned. A respite of one hundred and twenty years was granted them. To these wicked souls, shut up under God's wrath, and kept in custody, was Noah, a preacher of righteousness, inspired with the Spirit of Christ, sent to proclaim the Gospel of salvation through the Messiah to come; so "that they might be judged according to men

in the flesh, but live according to God in the Spirit ;" though their bodies might be destroyed with the flood, their souls might, on condition of repentance, and faith, be saved alive in heaven.

The Gospel then is no new thing. It was proclaimed to the "Father of the faithful," years before the giving of the law. It furnished Noah with matter for preaching more than a century to an ungodly world. It is older than any laws or any systems of philosophy. Before Pythagoras taught the doctrine of the transmigration of the soul, or Socrates discoursed of morals, the Gospel was preached to ruined man. It dates beyond the flood. It is as old as the fall.

It is called the Gospel of Christ, for the same reason that the planetary system of which the earth forms a part is called the solar system. The solar system would be as perfect without the sun, as the Gospel without Christ. Herein consists in part, the great error of the Unitarians, whether known by their proper name, or as "Christians," or Universalists. They rob the Gospel of its sun and leave it a cold, dark, imperfect, unattractive system. Rob the Gospel of its divine Christ—its God manifested in the flesh, and you give it its death-blow ; its light is gone out, its arm is palsied, its vitality is fled, and you may array the beautiful but lifeless form in the habiliments of the grave and give it a decent burial, for it is no longer the power of God unto salvation, but a spiritless code of morals which every one may regard or not as

seemeth him good. A house without an inhabitant, a body without a soul, a world without a sun, would be the Gospel without Christ. This Gospel of Christ is called a glorious Gospel.

In what does the glory of the Gospel consist ?

1. *The Gospel is glorious because its author is Divine.*

There are those who reject this fundamental truth. How different is their Gospel from ours ! Their Christ is man ; ours, God manifest in the flesh. Theirs leads a blameless life, and dies a martyr's death. Ours does the miracles that no man doeth, heals the sick, cleanses the lepers, raises the dead, instructs the ignorant and leads the wanderer back to God. Finding a gulf impassable by mortal feet, between man and his Maker, he wraps his humanity about his Divinity and throws himself into the fearful chasm, and thus opens a new and living way, by which all who will, may return to their Father and live.

Napoleon was not much of a Theologian, but he had too much genius, not to see the Divinity of Christ. "I know men," said he at St. Helena, "I know men ; and I tell you that Jesus is not a man ! The religion of Christ is a mystery which subsists by its own force, and proceeds from a mind that is not a human mind. We find in it a marked individuality, which originated a train of words and actions unknown before. Jesus is not a philosopher, for his proofs are miracles, and from the first his disciples adored him.

"Alexander, Cæsar, Charlemagne

and myself founded empires ; but on what foundation did we rest the creations of our genius ? Upon force. Jesus Christ founded an empire upon love ; and at this hour millions of men would die for him.

"I die before my time, and my body will be given back to the earth to become food for worms. Such is the fate of him who has been called the great Napoleon. What an abyss between my deep mystery and the eternal kingdom of Christ, which is proclaimed, loved and adored and is extending over the whole earth."

2. *The Gospel is glorious, because it is true.*

It is not only true as a whole, but true in all its parts. Of the various systems of natural, mental and moral philosophy in vogue in our Saviour's time, not one claims at the present a single adherent. They are preserved, like mummies, as specimens of the strength and weakness of the intellect in the ages of the past. Each system of human philosophy contained some truth and a good deal of error. They were like the image that Daniel saw, part iron and part clay and the perishable part caused the whole to fall in pieces. But the Gospel is like its Divine author, "To-day as yesterday the same."

It has passed through the fires of a Nero, and arisen, like the fabled Phoenix, in immortal vigor from the ashes ; it has stood unscathed beneath the repeated strokes of Diocletian's sword ; Gibbon sent forth against it his learned sneers ; and Hume marshalled against it his false philosophy ; Voltaire and Diderot

contributed their wit, Tom Paine his low abuse and vulgar blasphemy, and Robert Ingersoll a re-hash of exploded sophisms of former generations to its overthrow ; but it still stands as it came from its author, perfect and entire, wanting nothing, and is to-day as ever "the power of God unto salvation."

3. *It is glorious in its perfect symmetry.* The finest specimens of architecture the world has ever seen were worked out by a single brain. Edifices to which additions have been made in different ages become more massive but less beautiful by each addition. The symmetry is destroyed, and the beauty is gone. But the Gospel, God's plan for the salvation of men, has received its contributions from age to age and yet its symmetry is unimpaired. The inspired law-givers, prophets, wise men, poets, evangelists and apostles, all agree in the doctrines they inculcate, and the duties they enjoin ; for the Spirit of Christ which was in them, taught them to point out the one way that leadeth unto life. The workmen that the Master-builder employed in different periods, never found it necessary to tear down the structures that their predecessors had reared, in order to provide themselves with materials with which to build. No writer of the Canon of the Scriptures felt obliged to correct any one who wrote before him. Among them all there is no contradiction, and no studied resemblance. Actuated by one spirit, all the writers have, without intending it, preserved a beautiful consistency throughout.

4. *The Gospel is glorious in the provisions which it makes for the salvation of all men.* That it does, must be evident to every unbiassed mind. Jno. iii, 16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Matt. xi, 28, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." Rom iii, 21, "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe; for there is no difference." 1 Jno. ii, 2, "And he is the propitiation for our sins: and not for our sins only, but also for the sins of the whole world." 2 Cor. v, 14-15, "Because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves."

The ancient philosophers sought to make disciples among the opulent, the talented or the learned. They launched their keenest satires against the ignorance of the people which they had not the humanity to attempt to remove. But the Gospel passes by none. It bids all who will, come to its feasts of love. Special provision however is made for the poor. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called."—1 Cor. i, 26. Matt. xi, 5, "The blind receive their sight, and the lame walk,

the lepers are cleansed, and the deaf hear, and the poor have the Gospel preached to them," etc. So far does the Gospel carry this principle, that it requires that in all places of worship no respect of persons should be showed. "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly, a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: are ye not then partial in yourselves, and are become judges of evil thoughts? . . . But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."—James ii, 1-4, 9-11.

We must acknowledge that the glory of the Gospel, in this particular has been greatly obscured. Christ is insulted by having dedicated to him splendid temples, in which the right to hear the Gospel is sold by auction to the highest bidder. In these venal temples, as is fitting, hireling preachers ready to respond to that call which promises them the most money, read moral essays, with a text from the Scriptures as a motto; and hireling musicians, in impious mockery, play and sing the songs of Zion. Pewed churches, with all their concomitants are sadly out of place under

the Gospel dispensation. They are spots upon the sun. They are pestilential marshes sending out their deadly miasma, in the midst of a beautiful and fertile region.

5. *The Gospel is glorious in its provisions for the salvation of the individual.*

It does not lose sight of the unit in the masses. It proposes to reform society by reforming each individual. It takes the individual and at a single effort, breaks up all his evil habits. Whoever receives the Gospel becomes at once temperate and honest, industrious and benevolent, and kind, an observer of the Sabbath, prayerful, devout and serious. "If any man be in Christ, he is a new creature : old things are passed away ; behold, all things are become new." The Gospel does not leave anything for death in fitting men and women for heaven. This is its appropriate work. This it does by sanctifying the believer wholly and preserving him blameless as long as he is in the world. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh : how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"—Heb. ix, 13-14. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."—Heb. vii, 25. "Wherefore the rather, brethren, give diligence to make your calling and

election sure : for if ye do these things, ye shall never fall."—2 Peter i, 10.

6. *It is glorious in its results.*

It is no untried experiment. It has been in competition with every scheme that human ingenuity could devise for the regeneration of man. It is now generally acknowledged that there is nothing that works like it. It can point to its millions who have been redeemed from the bondage of corruption into the glorious liberty of the sons of God. The results are one and the same wherever it goes. It has reformed every nation which has received it.

7. *It is glorious in the prospects it holds out to the believer.*

Much of the happiness of life consists in bright anticipations.

Nothing can exceed the glorious prospects which the Gospel holds out to all who receive it. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."—1 Cor. ii, 9.

(1.) Ease from all suffering.

"And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."—Rev. xxi, 4.

(2.) Association with the pure alone.

"For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."—Rev. xxii, 15.

(3.) Intimate Union with Christ ; we shall see his face.

Hear Vara's dying words. He was a native of the South Sea Islands. A chief—converted through the labors of the missionaries. "I have been very wicked : but a great King from the other side of the skies sent his ambassadors with terms of peace. I was invited to come and take refuge under the wing of Jesus ; and I was one of the first to do so. *The blood of Jesus is my foundation.* Jesus is the best King. He gives a pillow without thorns. Afraid to die? No! no! The canoe is on the sea; the sails are spread; she is ready for the gale; I have a good Pilot to guide me, and a good haven to receive me. My outside man and my inside man differ. Let the one rot till the trump shall sound, but let my soul wing her way to the throne of Jesus."

Is the Gospel thus glorious? Shall we ever be ashamed of the Gospel? Sooner far

"Let evening blush to own her star."

Let us embrace it with its reproach, its self-denial, its cross, its Heaven! The great end of the Gospel is salvation from sin. Let us see to it that it has this effect upon us personally. Nothing commends it like holy characters formed by accepting its provisions, and holy lives led according to its directions.

Let us be careful how we explain away any of the precepts of the Gospel to please a money-seeking, pleasure-loving age. Let us insist upon all the purity and self-denial which it inculcates.

For the Gospel, there is, there can be no possible substitute. Neither

learning, nor culture, nor wealth, can take its place. We should give no countenance to preachers who give us science, or history, or gossip for the Gospel.

CONCERNING BITTERNESS.—It is astonishing that any who profess the Christian name should indulge in bitterness of spirit. Those who are unmerciful to the failings of others have fixed a certain standard by which they measure all persons in all circumstances, and unchristianize every one who does not come up to this standard. They have the bitterness against which the apostle speaks: "If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."—Jas. iii. 14-18.—*Christian Harvester.*

EARTH HIDING HEAVEN.—A little boy held a sixpence near his eye, and said, "Oh, mother, it is bigger than the room!" and when he drew it still nearer he exclaimed, "Oh, mother, it is bigger than all outdoor!" And in just that way the worldling hides God and Christ, and judgment and eternity from view, behind some paltry pleasure, some trifling joy, or some small possession, which shall perish with the using and pass away, with all earth's lust and glory, in the approaching day of God Almighty.

—In times of affliction we commonly meet with the sweetest experiences of the love of God.

THE MINISTRY OF HEALING. (Concluded.)

II. *Christ's two-fold ministry in heaven.*

We are never to forget that our Lord is simply carrying on in glory what he began on earth. His ministry has not changed as to its character and offices. The only essential difference is that he exercises that ministry now by the Holy Ghost, and through the church, instead of by his own personal and visible agency. All the characteristics of his ministry remain unaltered. Hence we find that when He had ascended upon high, and committed the preaching of the Gospel to apostles and evangelists, the same traits marked their work which distinguished His own. They preach the remission of sins in His name, and in His name they heal the sick, and cast out devils. The two-fold ministry goes on just as it did while Christ was on earth. Indeed, it must be so, or the Master's word has not been kept. Just before His ascension, he had breathed the Holy Ghost upon his disciples and said, "Whosoever sins ye remit, they are remitted unto them;" and he had said also, "These signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues; they shall lay their hands on the sick and they shall recover." No question can there be as to the promise, and none as to the fulfilment. Read Peter's words in the open pages of the Acts. In one chapter we hear him saying, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins;" in the next we hear him saying to the lame man, "*In the name of Jesus Christ of Nazareth, rise up and walk.*" It is Christ's ministry still prolonged—the same two-fold grace, the same double blessing to the sinner and to the sufferer. And the whole apostolic age is stamped with similar marks. By the same authori-

ty with which Paul says to the jailor of Phillippi, "Believe on the Lord Jesus Christ, and thou shalt be saved," he says to the cripple of Lys-tra, "perceiving that he had faith to be healed,"—"stand upright upon thy feet."

How is it that this two-fold cord ministry has been unbraided, leaving to us but a single strand? How is it that we still preach the remission of sins, but dare not, on the pain of being deemed enthusiasts and fanatics, hold out the hope that sickness can be remitted by faith in Jesus Christ? Oh, Church of the ascended Christ, carrying still in thy hands thy Master's commission, with no clause annulled and no vestige of authority revoked, what has happened to thee, that the lame must lie at thy doors, and none can take him by the hand and lift him up; that the sick must pine on his couch, and never a cure must be expected through the prayer of faith? Hast thou ceased to walk in the light of the Sun of Righteousness that thou hast no longer any healing shadow to throw upon the sick and dying? How is it that, instead of mourning and being humbled at the loss of these apostolic gifts, thou art lifted up with self-complacency, speaking reproachfully of such as seek for their revival, and visiting them with cold rebukes. Is it an occasion for pride that "thou hast no healing medicines for the sick," and that thou must say to the lame and leprous, "Thy bruise is incurable, and thy wounds are grievous. There is none to plead thy cause that thou mayest be bound up?" My brethren, we cannot ask these questions too earnestly or repeatedly. There is a cautious reserve of faith which may carry one very near the perilous edge of scepticism; and to let go our confidence in what is highest and hardest to credit in the promises of God, may be a token of our wilful choice of what is lowest and most superficial in Christian consecration. I am weary,

for one, of the excuses which Christians have framed for their impotence: telling the world that the age of miracles has past, and that the gifts of healing have been withdrawn. The age of miracles has past indeed, and perhaps the only reason is, that the age of faith has past. Christ has given no intimation on the pages of Scripture that the age of miracles is past with Him. He has not grown old, that the fountains of His saving health must run dry. He who healed the withered hand has not lost the use of his own right hand through infirmity of age. "His arm is not shortened that it cannot save, neither is his ear heavy that it cannot hear." I feel as sure as I am of anything that the loss of a healing ministry is due to a change in the church and not to a change in Christ. It is because we have backslidden from the foundation of apostles and prophets, and not that Christ has retreated from his ground. For in the whole history of divine cure, as revealed in the new Testament, we find but two conditions entering into the question,—the power of Christ and the faith of man. "Believest thou that I am able to do this?" asks Jesus. "They said unto Him, yea, Lord," and between these two sentences the whole mystery of divine healing lies.

But alas! because we cannot rise to the height of this great privilege, we bring down the promises of God to our low level, and what we cannot do we hold that God does not allow. Because we have no longer faith to be healed, we openly teach that the Lord no longer heals. For one, I would keep the standard of apostolic power and privilege where the Lord put it, if it served no other purpose than to condemn and shame us for our unbelief. I do not believe that since the day that Christ entered into Heaven, and through the Holy Ghost gave gifts to men, "to one, the word of wisdom, and to another, the word of knowledge, by the same

spirit; and to another, faith, by the same spirit; and to another, the gift of healing, by the same spirit," there has been any change in the Lord's order for His church. There has been a sad change in the church's attitude toward these gifts. She has learned to discredit what she has forgotten how to use! She has come to condemn as fanatical what she once rejoiced in as divine. But her divine right and charter remain unchanged, and only wait for her resumption when she gets back her ancient faith. Do I say this in criticism, speaking of others as one who has himself attained? Indeed not. Nor is personal attainment the indispensable condition to strong faith and positive assertion. Have you never read the saying of a Christian Father, "*Certum est quia impossibile*," it is true because it is impossible? It seems like an audacious paradox; but it was learned from the master himself. "The things which are impossible with man are possible with God," says Jesus. And faith has to do with God, not with man. It takes the measure of its creed from the power and promise of the Almighty, not from the experience of the creature. Hence, with the revelation, "All things are possible with God," Christ has taught us to join the confession, "All things are possible to him that believeth." What, then, has God written of his power and will concerning us? This is the one question for us to settle. We are not to level down God's words to the grade of our own experience. "All the promises of God in him are yea, and in him amen, unto the glory of God by us." And it is not for us to modify and condition them to every various shade of faith or feeling. What has the Lord written concerning the great matter which we are discussing? This question must be held supreme. Tell me, then, what these words mean? "*And the prayer of faith shall save the sick, and the Lord shall raise him*

up; and if he have committed sins, they shall be forgiven him." Here is a double promise, bearing the distinct impress and seal of that double ministry of which I am speaking. The latter half of it you have no doubt about, with the fullest assurance you fall upon your knees to pray for a friend that his sins may be forgiven him,—and if you see that he has faith to be forgiven, you do not hesitate on the strength of God's word to declare his absolution. But of the first part of the passage you say, this does not apply to present times, this was for the apostles and primitive believers. And who gave you warrant for cleaving this text in twain, and using one half of the promise and remanding the other to an outgrown age of miracles and wonders? We ought to be ashamed at the bare suggestion of such violence to God's word. What God has joined together, whether in His word or in His ordinances, let not man put asunder. And is it a mark of faith or of faithfulness to encourage such wanton rending of what the Holy Ghost has joined into unity? To a true Christian the very life of a text is in its undivided wholeness, and like the true mother in the judgment of Solomon, he would rather surrender it entire than have it sundered by the sword. I have said all this in the revolt which I have felt at the arbitrary license which so many are exercising, in setting aside as impossible what the Scriptures promise without reserve. And I am glad to believe that in many parts of the world, and in many branches of the church, God is signally reviving these apostolic gifts. The great soul of Edward Irving burned to see the fires of prophecy and miracle breaking forth once more from the smouldering embers of modern faith. For this he prayed and pleaded, exhorting his flock, as he says, "to live by faith continually on Jesus, for body as well as the soul." And I know of no sublimer exhibition of faith

than that which appears in the story of his own mastery of disease through faith. Prostrate in the pangs of deathly sickness, he yet asked God to give proof of His promise by healing him, and letting him stand in his place on Sunday morning before his flock. Sabbath morning came, and still his prayer was unanswered. He was carried to his church in spite of the entreaty of his friends, he was helped into his place, and there stood the pallid, pain-racked preacher, holding on to the sides of the pulpit, and pleading silently with God to have respect unto His word, in which he had caused His servant to hope. And then he tells us how, as he opened his Bible, the bands of disease were loosed, and the power of the Holy Ghost came upon him, and how he preached with an unction and impressiveness never surpassed in his history, and then walked joyfully home at the close of the service, praising God for his faithfulness. Many Christians will explain the incident on the same natural principles with which the skeptic explains the miracles of our Lord. But why should it be thought a thing incredible?

And such instances, resting on uncontested evidence, are crowded upon us in these days. I am personally acquainted with cases where deception or uncertainty are utterly out of the question. I believe in their veracity, because I believe in God's word. Not that I believe the sick will be always saved by prayer, any more than that sinners are always forgiven in answer to our intercessions. The same question of the limitations of prayer and its subjection to God's will comes in here as elsewhere. But the Scripture cannot be broken, "the prayer of faith shall save the sick." It has done so in multitudes of instances. It is doing so to-day, and as the faith of the church increases, and Christians more and more relearn their duty to believe all things written in the Scrip

tures, will such manifestations of God's saving power increase among us. Two tides of blessing flowed forth from the Redeemer's life, even as the water and the blood flowed from his dying heart—the one for cleansing the soul, the other for reanimating the body; and God never meant they should cease to flow till the entire man had been redeemed and perfected.

III. *Christ's two-fold ministry at His second coming.*

The return of the Lord from Heaven will put the climax and seal of completion upon both elements of his ministry. Then the soul will be "presented faultless before the presence of his glory with exceeding joy;" and "the body of our humiliation" will be transformed and "fashioned like unto the body of his glory." Sanctification, the final perfection of the Spirit, and resurrection, the final perfection of the body,—these are the two events which will signalize the glorious appearing of our Lord Jesus Christ.

Some, indeed, are accustomed to speak of sanctification as taking place at death. It is enough for us to note how invariably the Scriptures connect the event with our Lord's second advent. "To the end he may stablish your hearts unblamable in holiness before God, even our father, at the coming of our Lord Jesus Christ with all his saints," is the apostle's language. And again, "He that hath begun a good work in you will perform it until the day of Jesus Christ." Does the Spirit drop from the body at death like the ripened grain from the husk, needing its support and protection no longer now that it has come to maturity? And does the body, like a dead and sapless husk, now fall into the grave, since it has served its purpose of bearing and ripening the soul? Nay! these two factors of our being are not so related. The perfection of each is to be found in its sanctified reunion with the other—the soul

cleansed from its sins and the body healed of its sicknesses, and the two dwelling together at last in harmonious unity. Whatever holiness and bliss the soul may attain out of the body and in the presence of the Lord, it is yet an imperfect state. It lacks the vehicle of action and the organs of life, and is therefore imperfect. And whatever is imperfect is as yet unsanctified. For holiness is not a dead white purity, the perfection of the faultless marble statue. Life as well as pureness enters into the idea of holiness. They who are "without fault before the throne" are they who "follow the Lamb whithersoever he goeth," holy activity attending and expressing their holy state.

And for the highest life and activity the soul must have a body; we can no more conceive of the Spirit's truest, most exalted life apart from the body, than of the body's life as continuing at all without the soul. We do well to study the wondrous mystery of the union of the flesh and spirit. It is a prophesy as well as an enigma,—emotion reporting itself in smiles and tears; the soul hanging out its storm-signals in the face, so that we can see the coming anger in the look before it breaks forth in words; and the body, on the other hand, clouding the soul with its humors or lightening it with its health. Can it be that this marvellous union and interplay of mind and matter is only temporary and provisional? I believe, on the contrary, that all this is but an imperfect foreshadowing of what shall be when the discord which sin has brought in between soul and body shall be ended, and when the redeemed body shall become at last the perfect organ and instrument of the redeemed soul. Perfection of relations, as well as perfection of the parts of our nature, is the end of God's purposes. It is not enough that the disembodied soul shall be completely cleansed from sin and perfected in holiness. God will give

to it a body perfectly fitted to its needs,—a body capable of expressing all its exalted emotions, of bearing it on its swift and tireless ministries, and of executing without impediment its holy affections and desires.

Here, then, is where the lines of Christ's two-fold ministry terminate,—in sanctification, the perfection of the Spirit's holiness, and in resurrection, the perfection of the body's health.

If we carry ourselves forward to the state immediately succeeding the first resurrection, as it is described in the closing chapters of the Apocalypse, we find it to be a state of perfect healthfulness. The body has not been discarded, but resumed in glory. The corruptible has put on incorruption, and the mortal has put on immortality; and a state has been reached where not only sin has been abolished, but sickness also. "And God shall wipe away all tears from their eyes; and there shall be no more death; neither sorrow nor crying; neither shall there be any more pain; for the former things are passed away." No more pain,—the nerves returned at last from the discord which sin had introduced, and henceforth conveying only sensations of delight and comfort; and no more death,—the wages of sin no longer exacted because the service of sin is no longer pursued. What is all this but God's final, perfect healing of these bodies? And what glory does it shed upon Christ's redemption! This marvellous mechanism of the human frame, so disordered by transgressions, so deranged with disease, "throw it away, as beyond the possibility of repair," says the man of little faith; "give me happiness by effecting my release from the body of this death." "He shall quicken your mortal bodies by His Spirit that dwelleth in you," is the triumphant assurance of the Scripture. What God made he can repair; what sin has marred He can restore;

and while man in despair would abandon this mortal frame to the grave, He teaches us to "wait for the adoption, to wit, the redemption, of the body." Oh, blessed hope! In a world smitten with pestilence, where death reigns over all and "the mourners go about the streets," we are summoned to look towards a city whose "inhabitants shall not say I am sick, and the people that dwell therein shall be forgiven their iniquity."

And now take "heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God." I summon you to believe not what I have seen, or heard, or proved, but only what God has spoken. Do not deceive yourselves by going beyond what is written, but do not, I entreat you, defraud yourselves by coming short of what is written. God has not called you to a partial redemption, but to a full and eternal recovery both from the curse and from the consequences of sin. If you are struggling and battling with a rebellious and evil heart, wondering if God can ever forgive and make holy such a one as you, hear what he saith: "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." And are you sick in body, compassed with infirmity, or burdened with some inherited malady from which you expect no relief except in the grave, hear again what God saith: "I am the Lord that healeth thee." "And the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."—*Times of Refreshing.*

—I see in the world two heaps—human happiness and misery. If I can take but the smallest bit from one heap and add to the other, I have carried a point.

HAVE WE ANY COMPASSION ?

How can true friends of humanity, especially the ministers of God, be indifferent, in view of the fact so generally conceded, that the great majority of the members of the churches will certainly be lost? Is it not the height of cruelty, to permit them to go down to perdition without making some effort to save them? It is a mystery, surpassing comprehension, that when they consult reason, and it decides against them, and while they themselves admit the deductions of reason, and confess that in the sense in which the phrase is understood by our learned men, in whom they have confidence, they are not born again; are not in conformity with the will of God; are not made in the image of Christ, and therefore being unregenerated, must of necessity be forever lost, yet they are totally indifferent to their destiny, and we are equally indifferent about what is to become of them. They turn to the Bible and there also find not a ray of hope, not a spot of ground on which they can build with any reasonable assurance of safety. Yet, while they are greatly concerned for other poor sinners, they are apparently blind, totally blind to the destiny that awaits themselves.

We do not judge them, for they themselves frankly admit that they not only do not love the will of God, but they hate it. Holiness which is the darling attribute of God, is peculiarly obnoxious to them; and in general the will of God is made a secondary consideration. They obey God only when it is not antagonistic to their own will and wishes. They do not pretend to do all which they do to the glory of God. On the contrary, they love to please themselves; neither seeking to know the will of God, nor to do it; and of course, are unchanged and unsaved, and must therefore be lost. If we pray for them they are offended; if we warn

them they are indignant; and it would seem as if it is necessary, in order to keep in their good graces, that we permit them to go to perdition in peace and quietness. To please them—we let them alone, we sing to them of heaven, and call them by all sorts of endearing, Christian names,—while reason and revelation make it absolutely certain, that where Christ is they never can come. There is not a heathen in Africa that needs salvation more than these, yet while they give to save the heathen, they are themselves cast away.

But one will say, "Are they not members of the church?" Yes, they are; but we all know that it is not a condition of church membership that a man shall be conformed to the will of God. It is only required that he have a good religious belief, and live as other men; and on these conditions he is accepted. But we all know that this is no better than joining a Masonic Lodge, which will save no one.

We conceive it to be of the utmost importance that we should determine upon some plan to save these members of the churches. May we appeal to ministers to take some active measures in this direction? Can we willingly see our friends drop into perdition, and make no effort to save them? May we kindly appeal to our brethren, the clergy, and say—that, knowing as you do, from the declarations of reason, and from the clearest assurances of the Sacred Word, that a large proportion of your members cannot possibly be saved, why will you hide the fact from them? Why not tell them the honest truth, even at the risk of driving them into the arms of a rival denomination? Can you afford to meet them at the bar of God, all covered as you must be with their blood? To please them, you may lead them in their denunciations of holiness, yet knowing that without it they can never see God. What can be a suf-

ficient motive for fostering such a fearful deception? Do you really care only for the money of your people, or for your own advantage and profit? Can you struggle for honor, or emolument, or fame, over the mangled souls of your dearest friends? We cannot believe it, although your course is inexplicable. If nothing else can move you, let pity and compassion have some weight on your mind, and in some form, be it ever so gentle, tell your ungodly members plainly that they must perish, and in some way deliver your own soul. To the deluded members we say, "What shall it profit you if you gain the whole world and lose your own soul?" Without the loss of a moment seek God and his salvation, for soon, very soon it will be too late.—*Lay Evangelist.*

"VENI SANCTE SPIRITUS."

Translation from the Latin.

Holy Spirit! Love Divine!
Come, and shed those rays of Thine,
From Thy heavenly home,
Father of the poor and lowly,
Giver of good gifts most holy,
Light of all hearts, come.

Comforter the best and meetest,
Dweller in our souls the sweetest,
Blest refresher Thon:
Thou that rest in trouble givest,
That vexed hearts with calm relievest
Solace in our woe.

O light most blest, with thy abiding
Fill each faithful heart confiding,
Evermore in Thee;
For without Thee, Holy Spirit,
There is naught in man of merit,
Naught of purity.

What is filthy cleanse and whiten,
What is parched bedew and lighten,
Every wound make whole;
Bend each rigid stubborn feeling,
Warm what'er is cold and chilling,
Guide each wandering soul.

Unto those in faith abiding,
Those upon Thy power confiding,
Rest from Thee be given;
Given the crown of holy living,
And the death of God's saints giving—
Endless joys in heaven.

JOHN FRANCIS WALLER.

MASONIC RELIGION.

1. "No lodge can be regularly opened or closed without religious services of some sort."—*Webb's Masonic Lodge Monitor*, by Rob. Morris, page 13.

2. "The meeting of a Masonic lodge is strictly a religious ceremony."—*Webb's Masonic Lodge Monitor*, by Rob. Morris, page 284.

3. "All the ceremonies of our Order are prefaced and terminated with prayer, because Masonry is a religious institution, and because we thereby show our dependence on, and our faith and trust in God."—*Mackey's Masonic Lexicon*, page 369.

4. "But the order of Freemasonry goes farther than did the ancient mysteries; while it embodies all that is valuable in the institutions of the past, it embraces within its circle all that is good and true of the present, and thus becomes a conservator as well as a depository of religion, science and art."—*Pierce's Masonic Traditions*, page 14.

5. "And finally we shall discover that our rites embrace all the possible circumstances of man—moral, spiritual and social—and having a meaning high as the heaven, broad as the universe, and profound as eternity."—*Sickle's Ahiman Rezon or Freemasons' Guide*, page 57.

6. "The truth is, that Masonry is undoubtedly a religious institution; its religion being of that universal kind in which all men agree," etc.—*Mackey's Masonic Jurisprudence*, page 95.

7. "The religious tenets of Masonry are few, simple, but fundamental. The candidate must profess a belief in Deity before initiation."—*Webb's Masonic Lodge Monitor*, by Rob. Morris, page 284.

8. "A belief in God. This constitutes the sole creed of a Mason; at least the only creed that he is required to profess."—*Mackey's Masonic Ritualist*, page 44.

9. "Though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves."—*Charges of 1722. No. 1. Mackey's Masonic Jurisprudence*, page 94.

10. "It is anti-Masonic to require any religious test, other than a candidate should believe in a God, the Creator and Governor of the universe."—*Chase's Digest of Masonic Law*, page 206.

11. "Under the shelter of this wise provision the Christian and the Jew, the Mohammedan and the Brahmin are permitted to unite around our common altar, and Masonry becomes in practice, as well as in theory, universal."—*Mackey's Masonic Jurisprudence*, page 95.

12. "So broad is the religion of Masonry, and so carefully are all sectarian tenets excluded from the system, that the Christian, the Jew and the Mohammedan, in all their numberless sects and divisions, may and do harmoniously combine in its moral and intellectual work with the Buddhist, the Parsee, the Confucian and the worshiper of Deity under every form."—*Webb's Masonic Lodge Monitor*, by Rob. Morris, page 285.

13. "Every Mason," says the old Charges of 1722, "is obliged by his tenure to obey the moral law." Now, this moral law is not to be considered as confined to the decalogue of Moses, within which narrow limits the ecclesiastical writers technically restrain it, but rather as alluding to what is called the *lex naturae*, or the law of nature."—*Mackey's Masonic Jurisprudence*, page 502.

14. "The Jews, the Chinese and the Turks, each reject either the New Testament or the Old, or both, and yet we see no good reason why they should not be made Masons. In fact,

Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible; if it were it would not be Masonry, it would be something else."—*Chase's Digest of Masonic Law*, pages 207-8.

15. "The precepts of Jesus could not have been made obligatory on a Jew; a Christian would have denied the sanctions of the Koran, a Mohammedan must have rejected the law of Moses; and a disciple of Zoroaster would have turned from all to the teachings of his Zend Avesta."—*Mackey's Masonic Jurisprudence*, page 502.

16. "The religion, then, of Masonry, is pure theism, on which its different members engraft their own peculiar opinions; but they are not permitted to introduce them into the Lodge, or to connect their truth or falsehood with the truth of Masonry."—*Mackey's Masonic Lexicon*, page 402.—*American Wesleyan*.

—Some clocks do not strike. You must look at them if you would know the time. Some men do not talk their Christianity; you must look at their lives if you would know what the gospel can do for human nature. But a clock need not be incorrect because it strikes; a man need not be inconsistent because he speaks as well as acts.

—Prayers should always be characterized by entire submission to the will of God. The undertone of every supplication should be, "Not my will, but thine be done." There is a warrant for stretching earnestness up to this point: "Father, if it is possible;" but that must always be combined with the "nevertheless, not as I will, but as thou wilt." This is a prayer that is always answered, and the answer to it can bring ultimately nothing but blessing to him who breathes it in sincerity, though in the immediate future there may be betrayal and crucifixion.—*W. M. Taylor*.

HEALING.

I do not think the question of healing has been fully developed. I know of many who have asked unwaveringly, and have not been healed, and have even died without receiving an answer to their prayer. I do not think the difficulty is with the word of God, or with the confidence of the child in that word. But I think it is in the kind of faith that is required for healing and other conditional blessings.

The kind of faith spoken of in James v, 15, is that referred to in 1 Cor. xii, ix. It is the gift of faith. It comes with a clear illumination of God's will in regard to the petition begotten by the Spirit; and we are helped to lay hold with a confidence whereby we know we have a right to claim the thing asked for.

But many come to God with a general faith, and try to work it up to a certain idealized pitch, when the thing they ask may be all contrary to God's highest love and wisdom. "They ask and receive not because they ask amiss."—Jas. iv, 3.

Having given yourself to God for healing, then hold in a quiet, unwavering confidence that he will give you what is best. Submission to God's will is the first point to be gained. "The life is more than meat and the body more than raiment." Submit all to God. He knows best. "He loves me," is the thought that should inspire a quiet confidence.

Many who are active by nature can only learn perfect submission and the passive graces by being thus laid aside to suffer; while those who have been long sick and have this side of their nature crucified and brought into harmony with God, may more glorify God by being healed and sent forth into activities. "Now the Lord of peace himself give you peace always (all ways) by all means."—2 Thess. iii, 16. The dear Lord educates us all ways.

I could not do without the lessons

and blessings which suffering has brought. And I would also magnify his grace in the healing power that has rested upon me in a most miraculous way.

Quietly abide in his will in all things; and the very God of peace sanctify you wholly.—*The Fulfilled Word.*

SPIRITUAL ADVICE.

The following letter was written by President Finney to a friend, some ten years ago:—

I fear you are thinking about your faith and your exercises too much; trying to believe, and scrutinizing your state to be sure that you do believe. If this is so, as I think from your letters that it is, it will be a snare to you. Make God and Christ—not yourself, not your exercises of mind, not your happiness or suffering, not anything but Christ or God in Christ—the object of thought, and you will find yourself spontaneously believing, resting, rejoicing in Him and not in yourself; that is, not in what you have attained or received, but in what Christ has done for you. It is a common mistake to think of one's own experience in a blessing which we need or have received, and to dwell in thought upon the state of one's own soul, and upon one's own joys and sorrows—our own feelings or triumphs, as to bring us into perplexities. In a state of true faith and in a right religious state very little thought is bestowed upon self in any shape.

Perpetual self-consciousness is not a prosperous religious state. I can truly say that in much of my religious life I pass on without once thinking whether I believe or not;—Christ and his cause and the work before me, and the state of those around me, so entirely absorb my thoughts that the question of my own exercises and mental state is never so much as thought of. If

any one should ask me whether I enjoyed religion; I should say, most naturally, I love and enjoy my work; but had I not thought of my enjoyment, I should without a moment's reflection say,—Jesus in God,—meaning the same. If they should ask me what is the source of my enjoyment; should they ask, do you all the time rest in Christ? I should say I am not conscious of unrest. All this is natural to faith and love. Love and true faith leave self in our keeper's hands, and you inwardly rise, going about the Lord's work without much thought of self. Just as long as self is the object of thought and attention, unrest will continue, because the thoughts are occupied with the wrong object, and the soul becomes self-central, instead of resting on its centre—Christ.

My dear [sister, you need to escape from yourself and get so far in Christ as not to hear from yourself scarcely at all. You need to get such a fullness that you will not need to be asking for yourself. Have you so long hungered and thirsted, and are you not filled so as to forget yourself? Well, self will be troublesome until it is slain and cast out, and Christ fills the soul and is all and in all. Such an experience is before you, but remember that self-centralization, however fervent, will not bring you into rest. You have not learned to abandon yourself and leave all in Christ's hands. Oh, that you could be so enamored with Christ as to forget yourself. So simple, so child-like in your trust, as not to feel unrest. I want to see you so in love with Christ as to feel jealous of every intrusion upon your sacred moments with Him. I can truly say that in much of my Christian life, ordinary company and society has been repelled by my soul as an impertinence and intrusion upon my sacred communion with Christ. I am often called from my communion seasons

by those who live on the outside, whose errand and conversation were repellent to my feelings.—*Times of Refreshing.*

MADE PERFECT IN LOVE.

There was a lady who had been in better circumstances, but was now reduced very low. She had no servant, nor the means of keeping one. One night—in the dead of night—she heard, down in one of her lower rooms, the foot-fall of a burglar. She adopted, under the circumstances, a pardonable expedient to alarm the thief. She said, "I will call John,"—thinking the burglar would take the alarm of "John." Now it so happened that one of the burglars (for there were several) was a John, and no sooner was John called than up came the burglar, responding to his name, with his dark lantern, and a pistol in his hand. Seeing he was recognized, and that his doom was sealed, he put the muzzle of his pistol to the lady's head, as if in the impulse and excitement of the moment, to take away her life. She said, speaking as calmly and clearly as I do now, "Will you grant me one request? It matters little," said she "about my life, for I am wanting to go home. For me to die is Christ: but it does matter about your life. If you take away my life, you will be a murderer, and as a murderer you must meet God. The request I have to make is that you will let me offer one prayer to God, that he would have mercy on your soul." She instantly fell upon her knees, and put up this prayer; "Oh my God, have mercy upon this man. God have mercy upon this man; the Lord have mercy." When she opened her eyes the man was gone. The matter came up at the assizes, and when the story was being told, such was its interest, the judge forgot his position—his character as a judge merging for a moment into that of

an inquirer; among other things he asked, "Can you tell me how it was that, in a time of such peril to your own life, you had the calmness and self-possession which the facts of the case show that you enjoyed?" As the judge asked the question, silence through the whole court awaited her reply. "My Lord," she said, "I have long known the perfect love of God. I have long since been enabled to say, 'I know whom I have believed,' and in that hour of extremity I knew and realized that perfect love which casteth out fear."

Death is a robber. He may come to you in the dead of night. He will not flee at your prayer. Ah, no, no: when that great enemy shall come and knock at your door, it will be worth a million worlds to be able to say, "Oh death, I have long since known the perfect love of God; the love that thought of me from eternity—the love that manifested its grace for me—the love that gave up Christ to die in my stead—the love that came down to earth, to suffering and death, to bring me to rest and joy, and life divine in His presence in heaven. I have long since known that love; and now, when all other love is vain, that love casteth out fear. Oh death where is thy sting? Why should I dread going home, by thee, to a Being who loves me?"—*The Word of Life.*

—Is it any wonder that when we stagger at any promise of God through unbelief, we do not receive it? Not that the faith merits the answer, or in any way earns it, or works it out; but God has made believing a condition of receiving, and the Giver has a sovereign right to choose his own terms of gift.

—So far is charity from impoverishing, that what is given away, like vapors emitted from the earth, returns in showers of blessings into the bosom of the person that gave it, and his offspring is not the worse, but infinitely better for it.—*Horne.*

PRESENT EXPERIENCE.

There is nothing that should concern the Christian more than his own present experience. If that is not satisfactory it matters very little what the past experience has been, it will not suffice for the present.

The want of spirituality in the Church, the lack of an interest in the salvation of souls, the worldliness and indifference of many about enjoying more of God in the soul, very often arises from a dependence upon past experience. I dare say that there are many cold, shrivelled and formal professors who base their hopes of eternal happiness upon a past experience. They know that their sins were forgiven them, and had the witness that they were children of God, and upon this they rest. The all-important and momentous question is not, "Have I been saved;" but, "Am I saved now?" The life of God in the soul is an ever enlarging, increasing and advancing one. It is the privilege and duty of every believer to go forward in the Divine life, and experience the riches and fullness of God's love. Being filled with all the fullness of God, he should still be reaching out after higher measures of holiness. We cannot become too holy, but the more of holiness we enjoy in our souls, the better God can use us to the glorifying of his name.

Oh, what a field of wealth before us to explore and enjoy!

He who is not stretching out after higher degrees of holiness cannot be said to enjoy the fullness in Christ, for the beauties of a life wholly lived with Christ in God cannot but actuate us to higher and holier ground. As we rise in the Divine life, our experience becomes richer, fuller, and more glorious.

It is our privilege and duty to advance in holiness every day. We cannot stand still. If we would retain our present state we must seek

for higher attainments. What is your present experience? Is Jesus a Saviour to you, who saveth from all sin? If not, do not stop where you are, press forward and onward. Do not rest in your present state. You are satisfied that there is power in the blood of Christ to cleanse you from every sin. You desire to be used of God to honor and glorify his name by your life. You can in no better way please God and honor the blood that bought you, than by presenting yourself a living sacrifice unto him, yielding all the powers of your being to him. Open your heart to Christ, and let him sanctify and cleanse your soul from all the stains of carnality. To be filled with the Spirit, we must first be willing to be emptied of self. Wait not. Christ is ready. Plunge into the fountain and be made every whit whole.

Others may have already

"Entered the valley of blessing so sweet,
Where Jesus does fullness bestow ;"

but to remain there we must make daily advancement. A certain writer says, "Counterfeit holiness is either like Hezekiah's sun, which went backward; or like Joshua's sun, which stood still: or like Ephraim's morning cloud, which soon passed away."

True holiness knows no restriction or limitation. It is an ever advancing holiness.

To be sure that the work is genuine, let us measure our lives daily by the Word of God. Through its clear light we can discern whether we are making advancement or not. The spread of Scriptural holiness depends very much upon the lives and testimonies of those who enjoy its fullness within their own souls. Oh, let us be so enveloped in God's love that we can with Silas Henn say, "I see such a fullness of saving power, such floods of sanctifying glory, such rivers of pure pleasure before me that my soul is all anxiety to press forward. I want to get right into

God, to live every moment in his fear, to act faith in him continually, to feast on Heaven's luxuries, to tread the world and the devil under my feet, to rise into unexplored heights of holiness and love. I want to be all love, all compassion, all sympathy, all humility, all wisdom, all power, all unction, all glory! O God, lay me down at thy feet, make me mighty by giving me to feel my own weakness; make me perfect by giving me to feel my own imperfections; do anything with me thou seest fit; lay anything upon me thou seest necessary to qualify me for great usefulness; make me willing to sacrifice the dearest earthly thing, anything, yea, all things for thy sake.

"Never can I do too much for thee. All that I can do, and all that I can suffer is far too little. Help me, O God, to wait on thee all the day long; help me to worship thee by every thought, purpose, word, and action of my life; help me to serve thee in my closet, in my family, in my business, in my walks, in my conversation, in my reading and writing, and in all my works and labors. Let everything I do, whether physically, mentally, or morally, be an act of loving service and grateful homage to thee. May nothing hinder my onward course."

Dear reader, is this your desire? Are you advancing in the Divine life? What is your present experience?—*Living Epistle.*

In the name of God advancing,
Sow thy seed at morning light;
Cheerily the furrows turning,
Labor on with all thy might.
Look not to the far-off future;
Do the work which nearest lies;
Sow thou must before thou reap,
Rest at last is labor's prize.

—The cross of Christ is the measure of the love of God to us, and the measure of the meaning of man's existence.—*F. W. Robertson.*

GOD'S INSTRUMENTS.

BY REV. T. F. DOLAN.

There is beauty in variety; that is, in godly variety, or the variety which God gives. What beauty, what harmony, what symmetry is manifested throughout all his plans, both in his dealings toward his church, and in his work through his church, the beauty of variety is manifest. Let us look for a moment at his organized instrumentality for the accomplishment of his scheme of human redemption, as specified by Paul in 1 Cor. xii, 7-11. "The manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith (special) by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another the interpretation of tongues: but all these worketh that one and the self-same Spirit, dividing to every man severally as he will."

And what a necessity there is for this variety. "For the body (the church of Christ) is not one, member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him."

Surely God hath placed watchmen on the walls of Zion, that shall never hold their peace. As he gives "to every man his work," he enlightens every man in his work; for

"our sufficiency is of God." Thorough men are needed for thorough work. We need, therefore, God's variety of workmen because of the variety of work to be done. The vision of the watchmen should be clear, in order to detect the subtle attacks of the enemy; and they should have strength sufficient to resist him, "steadfast in the faith."

God has never given to any one man, all the wisdom, knowledge, power and grace. "Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret?" By no means; for "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, government, diversities of tongues." Some may have great "faith," yet very little "discernment;" some may possess "the word of wisdom," but fail in the "working of miracles." God in great wisdom hath supplied his own instruments. They should all be highly esteemed in the Lord, "for their works' sake." But "let no man glory in men, for all things are yours, and ye are Christ's and Christ is God's."

Paul puts the matter in another form, in Eph. iv, 11-12: "He gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." We need big men and little men; but all must learn their lessons at the feet of Jesus. "Having then, gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that

showeth mercy, with cheerfulness."

—Rom. xii, 6-8.

But that God's general choice is from the lowly, is apparent from 1 Cor. i, 26-29: "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence."

TEMPERANCE MISCELLANY.—No liquor licenses have been granted in Potter county, Pennsylvania since 1860, and here are the effects: "At a recent term of the court, the District Attorney informed the Court that he had no indictments to present to the grand jury; the Sheriff also stated that he had no criminals in the prison; the directors of the poor reported that they had no one to keep at the county's charge."

The steady progress of temperance in Illinois is shown by the fact that in 1875 thirty towns voted no license. In 1877, 180 towns voted no license. In 1879, 645 out of 832 voted no license.

—The surest method of arriving at a knowledge of God's eternal purposes about us is to be found in the right use of the present moment.—*N. W. Faber.*

—There is a burden of care in getting riches—fear in keeping them, temptation in using them, guilt in abusing them, sorrow in losing them, and a burden of account at last to give up concerning them. And yet how few are the men who are not willing to bear all these burdens and take all the risks for the sake of riches.

TO THE OVERCOMERS.

BY NEWMAN CHAMBERLIN.

"He that overcometh the same shall be clothed in white rament, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."—Rev. iii, 5.

David says, "The secret of the Lord is with them that fear him, and to them he will shew his covenant."

God has always had a people. The church is compared to a burning bush; her light has never gone out, no, nor never will go out. "Many are called, but few chosen." Under the parable of the sower, three seeds die out, after a while, of the four that fall to the ground; only one matures. Besides these we have a wicked seed with their children that cannot be charmed with Jesus and his love, no more than a certain serpent can be charmed. You undertake to charm them they will put one ear to the ground and their tail in the other. Jesus knew what he said when he said, "Wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat; because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Although John the revelator says, at the harvest the number is so great that went up through great tribulation from all nations, kindred, people and tongues, and washed their robes and made them white in the blood of the Lamb, no man could number them. So from the one seed, the holy seed, that matures, sown in good ground, do all the promises come. We that have been born of water and of the Holy Ghost, that have been brought from nature's darkness into God's marvellous light; we that have passed from death unto life; we that have been brought into this new creation, we now have everlasting life. It is like a ring, there is no end to it; it

runs parallel with God forever and forever—no end to it. There is no power that can take this life away from us. Jesus says, "My Father, which gave them me is greater than ALL, and none is able to pluck them out of my Father's hand." Daniel the Prophet says, "Knowledge is to increase." There are some of God's people know now they are saved for ever, and there are some of Satan's people know now they are damned for ever. God has cut down the age of man three times all at once from eight hundred to two hundred, and then to three score years and ten. It don't take but a little while now to get pretty good, or very wicked. Jesus says, "As it was in the days of Noah, so will it be at his second coming." Planting and building, marrying and given in marriage and desperate wicked. When the transgression comes to the full, Jesus says he is a coming, he must be near, I am looking for him. I have heard ministers preach about the cold waters of the river of death, until I thought I was chilled, but I don't see it so. I believe the waters of Jordan will be rolled back so they will not touch us. Jesus says, "If any man keeps my saying he shall never taste of death, neither see death." Hallelujah to the Lamb. The Apostle Paul said for the future all was brightness and glory. It is said of Rev. John Wesley, in his departure he sang like the swan. I love Jesus because he first loved me. God said to David, "I am the Lord thy God that brought thee out of the land of Egypt, open your mouth wide and I will fill it." God had delight in the day to make us vessels of honor, his delight is in us the same as in Caleb and Joshua, to take us through to glory. We are the ones God is talking about all through the Bible, we are to put our thousands to flight; no weapons formed against us shall prosper. We will condemn all things that rise against us at the judgment; all things shall

work together for our good.

David said he never knew the righteous forsaken nor his seed begging bread. Greater is he that is in us than he that is in the world. We have the help of Jehovah; he is round about us as a wall of fire. We are kept by the power of God. God is in us and we are in God. There is a great deal of fault found with us, but I tell the wicked one wait till God gets through with us, then I will show them to him, when we are glorified and shine brighter than the sun. We will be so bright, I guess Satan will not be able to look at us. By the help of God I can say as the waters of Noah's flood covered over and hid the tops of the highest hills, so does the blood of Jesus cover over and hide all my sins. His blood cleanseth me from all sins.

ASPIRATIONS.

Take my full heart's truest homage,
Gracious Lord;
May I e'er believe thy promise,
Trust thy word.
Though I dwell beneath the heavens,
Thou above,
To thy work may I be given,
God of love!

May my love for thee be perfect,
Saviour mine;
Thine for me was more than human—
'Twas divine.
May I yield my soul and spirit
To thy will;
Perfect peace may I inherit,
Calm and still.

Earthly happiness is fading
Like the dew;
Earthly promises are failing,
Thine are true.
Oh, when earthly toils and duties
All are past,
May I reach that world of beauty—
Heaven, at last.

—There is no such successful way of defending the Truth of the Word of God, from its most subtle assailants, as by being just what it calls upon us to be! There is no argument against a Christian life.

DIVINELY CONTENT.

"Content that God's decrees
Should order all for me;
Content with sickness or with health—
Content with poverty or wealth—
Content to walk in humble guise,
And, and as he wills it, sink or rise."

True contentment is not a plant from Nature's garden. It grows alone in the fields of grace, and is a plant of heavenly mould. Yes, it is purely divine—all divine. Christian content has always been learned in the school of Christ. The great apostle Paul had taken lessons here, and finally graduated from this university. Hear him: "I have learned in whatsoever condition I am, therewith to be content." Oh, most blessed lesson! Oh, most honorable acquisition! And may we not learn as much and triumph with such wondrous laurels? "This honor have all His saints."

Let me be truly content, therefore, at all times, even when others rise, flourish and abound. Content to tread the vale of adversity, and be little or unknown. Content whether God, in his wisdom, gives or withholds. Content that others should be rich, while I, withal, am poor. Content that the sons of folly should seek their joys beneath the skies; if I may but have mine in Jesus and his blessed service. Yes, truly content to have peace or tumult, joy or grief, ease or pain, life or death, so that at all times I may feel that God is mine and I am his. Then and only then shall I be truly rich, content and joyous, and find my paradise revived below! "My times are in His hand" He is my all in all. What shall I want beside?

"Content with all the ills of life—
Farewell, then, sorrow, pain and strife!
Sure high content is heaven begun—
The battle's fought, the victory won!"

—*Living Epistle.*

—How quietly flows the river toward the sea, yet it always reaches its destination. This is a point to remember when you are trying to "rush things."

DOMESTIC TROUBLES

A MODEL REMEDY.

All Persons.—"Be filled with the Spirit, giving thanks always for all things unto God the Father, in the name of our Lord Jesus Christ, submitting yourselves one to another, in the fear of God."—Eph. v. 18, 20, 21.

Wives.—"Wives, submit yourselves unto your own husbands, as unto the Lord."—Eph. v. 22.

Husbands.—"Husbands, love your wives, even as Christ also loved the church, and gave Himself for it." Eph. v. 25.

Children.—"Children, obey your parents, in the Lord; for this is right. Honor thy father and thy mother, (which is the first commandment with promise,) that it mayst be well with thee, and thou mayst live long on the earth."—Eph. vi. 1, 2, 3.

Fathers.—"And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord."—Eph. vi. 4.

Servants.—"Servants, be obedient to them that are your masters, according to the flesh, in fear and trembling, in singleness of your heart, as unto Christ; not with eye service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good-will, doing service as to the Lord, and not to men." Eph. vi. 5, 6, 7.

Masters.—"And ye, masters, do the same thing unto them, forbearing threatening, knowing that your Master, also, is in heaven; neither is there respect of persons with Him." Eph. vi. 9.

All Persons.—"Therefore, all things whatsoever ye would that men should do to you, do ye even so to them: for this the law and the prophets." Matt. vii. 12. Whether therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."—1 Cor. x. 31. All worldly business is always safe

and prospered, when it is conducted according to these few plain rules of the Gospel. By observing them, most, if not all, domestic troubles might be avoided.—*Am. Messenger*.

SILENCE IN MEETINGS.—J. S. Inskip who, with some of his Methodist brethren, is engaged in a religious visit to England, India, etc., designing to make the tour of the world, in an editorial letter to the *Christian Standard*, thus speaks of a meeting he attended in England: "While pausing here on 'Fourth-day' morning, we went to the Friends' Meeting. The weather being very unfavorable, only a small company was present. Yet it was a most precious season of waiting before the Lord. We are under the impression that most of our religious assemblies lose sight of the idea of waiting on the Lord. We are usually in too much of a hurry, and do many things too rapidly. The season of silence, during which we had time and opportunity for reflection, was a source of great blessing to us all. We are persuaded many of the prevalent ceremonies of worship might be changed to a more simple and less pretentious type. Silence is advantageous to our devotional feelings. We are aware that even silence may become ceremonial; nevertheless, if only a ceremony, it is far more helpful than those of a more formal character. We presume our suggestion will have but little weight with those who govern questions of this character. Yet as we left that 'place of prayer,' we did most sincerely wish that the ministers, and members of the churches generally, could have been present and participated in this blessed service."—*The Friend*.

—When we fight more against ourselves and less against God, we shall cease fighting; against one another.

WHITHER ARE WE TENDING?

There are two extremes into which men are prone to rush, when speaking of the moral and religious condition and aspect of the times. The one is that there are signs everywhere of progress in the right direction; or if these signs are not clearly seen, they at least feel that they can best advance the cause of Christ by whistling in the gloom, to keep up their own courage and the courage of their brethren. The other is a failure to recognize much that is good although it is wrought of God, and a foregone conclusion to find evil and only evil continually, throughout the world and church alike. But, avoiding the two extremes, there is surely enough to excite the gravest apprehension of intelligent Christians, and to call for earnest prayer and united effort, in order to stay, if possible, the rapidly rising tide of infidelity and iniquity, that threatens to engulf all in a common ruin. From a single batch of newspapers that have just come to hand, the following extracts are clipped, as showing the present direction of public sentiment:

"The *London Standard* says: That Agnosticism will eventually and forever cover the earth as the waters cover the seas (as its adherents in Germany and at home so confidently assure us), is a peril we deem to be visionary; but that a long and dark eclipse of faith may possibly be before us in the future, there are few bold enough to deny. At all events, one, and the greatest, of all the rocks ahead, is this prospect of 'atheism among the million!' What will it be like, if we are ever doomed to see it?"

"An anonymous writer in the *North American Review* affirms that the thinking minds of to-day are "drifting away from the religious belief and dogmatic theology

of the past,' and the "wave of skepticism affects the orthodox church itself." He says 'The great body of orthodox religious doctrines known as systematic theology. . . . is about to go to wreck with the mythology of Greece and the belief in witchcraft.' He also marks "the temporizing attitude of theology toward such modern doctrines as evolution."

"Dr. B. F. Campbell, of East Boston, in a lecture on 'The Dangers of the Republic,' said: "The world as a whole is undoubtedly growing more intelligent, but not moral. Moral power is on the decline in New England. The pendulum of religious belief has swung away from the rigid orthodoxy of Puritan times, has already passed the center, and is on its way to a heartless Nihilism."

"Professor Von Oesterzee, the well known evangelical teacher of Holland said recently that a wave of infidelity is steadily advancing over Protestant Europe which the most favored country will not escape. 'They have had it in Germany, and now we have it in Holland. They are beginning to get it in Scotland. In twenty years they will have it to the full, and all their theology will not save them.'"

"Rev. Henry Morgan says: 'The cause of Boston's religious decline is Liberalism. It has broken down the Sabbath; paralyzed the arm of the law; opened Sunday theaters, concerts, excursions; emptied the churches: killed the public conscience; sown the seeds of distrust; sown to the wind, and we are now reaping the whirlwind.'"

"The *N. Y. Herald* quotes the veteran editor of the *Observer* as saying: 'A great spiritual drought is prevailing, such as has not been known in the present century. We do not remember the time,' says Dr. Prime, 'when revivals of religion were so few and so far between; when so few accessions to the church-

es were reported, and when the church seemed so much in danger of receding before the world.' 'A somber, but true picture," says the *Herald*."

"Rev. Dr. Cuyler in the *Evangelist*, in a mournful article, asserts that Presbyterianism is on the decline; in 1875 there were 70,500 members added to the churches; in 1877 there were 63,700 added; but in 1878 there were only 53,000 additions, while in 1879 only 40,000 were added—the real increase being only 7,000 and perhaps not even that. What is true of the Presbyterian, is true, he says, of all the other evangelical bodies."

"The *Christian Advocate* (New York) writes: 'The *Congregationalist* has received answers from twenty-nine ministers, to a circular sent out making inquiry as to the observance of the Sabbath in New England. All testify to degeneracy and deplore results. Desecration has increased, and morality also decreases. Religion is losing its authority and the state of the community is becoming worse.'"

"Says Rev. Dr. Kittredge, (Presbyterian) of Chicago: 'It matters not in what direction you look, sin is on the increase, but the church is losing ground in her conflict with sin; she has almost ceased to be felt as a power. If a majority of our church organizations were to-day to become extinct, the world would hardly know it.'"

"The *Church Union* quotes a circular issued by most of the ministers of Baltimore, which urges all to prayer, and speaks of the force of evil, general corruption, Sabbath-breaking, the thickening snares for the young, and adds: 'The growing skepticism, as well as the intensely secular spirit of the age, are enough to awaken apprehension for our institutions and for the social fabric itself.'"

Common observation is sufficient to show that there is abundant

cause for these notes of alarm sounded by men, not one of whom, so far as known, accepts the truth of our Lord's pre-millennial advent. The most careless eye can not fail to perceive the fearful desecration of the Lord's day, which is almost wholly given up to diversion or business, and which, if unchecked, will speedily leave no audience to whom the gospel can be preached. Christians themselves are carried away by the wave, that will surely dash the church like a broken wreck upon the rocks. Twenty-five years ago, a Christian could scarcely be found who would read the Sunday papers; to-day they are not only taken and read by a large majority of church members in our cities, but by many evangelical ministers. Twenty-five years ago, a Christian received discipline if he travelled on the Lord's day, except under the pressure of necessity; now it is the rule for professed Christians to start upon a considerable journey on Saturday, so as to save time. Twenty-five years ago a minister, more than suspected of adultery, would have been driven from "the sacred desk," the church, and the community; to-day such a man, boasting of his infidelity, is in popular estimation the prince of the American pulpit.

It is in the pulpit, indeed, the work of disintegration and ruin most rapidly progresses. There are still many true and faithful witnesses for Christ and his word, for whom God be praised, but that there has been in general a sad change from the plain, and pointed, and scriptural preaching of former times, is evident to all. The more boldly a preacher denies the inspiration of God's word, the atoning sacrifice of Christ, and the future punishment of the wicked; the more adroitly he leaves out all flavor of the gospel in his sermons, and substitutes the greatness of man; the more impudently he advertises sensational topics and clap-trap performances, worthy of a

clown, the more certainly he draws a crowd, and is lauded to the skies by the secular press that is conducted almost wholly in the interests of infidelity.

All of this may be ridiculed as the croaking of a bird of ill-omen, and it will be asserted again and again that the world is growing better every day. But if it is really growing better, it has a poor way of showing it, while the daily papers are loaded to disgust with the record of crimes, and immorality is rolling away the very foundations of society, and the church is obviously losing its hold upon the masses of the people. When will God's children awake from among the dead, and lift even with piercing accents the warning, that judgments are gathering thick and fast around the close of this Christ-rejecting age? "Return, O Lord, how long; and let it repent thee concerning thy servants. O satisfy us early with thy mercy; that we may rejoice and be glad all our days. Make us glad according to the days thou hast afflicted us, and the years wherein we have seen evil."—Psa. lx, 12-15.—*The Truth.*

THE STRAIGHT PATH.—"The Bible is so strict and old-fashioned," said a young man to a gray-haired merchant who was advising him to study God's Word if he would learn how to live. "There are plenty of books written nowadays that are moral enough in their teaching, and don't bind one down as the Bible does."

The old merchant turned to his desk and took out a couple of rulers, one of which was slightly bent. With each of these he ruled a line, and silently handed the ruled paper to his companion.

"Well," said the lad, "what do you mean?"

"One line is not straight and true, is it?" When you mark out your path in life, don't use a crooked ruler!"

THE DRINK SHOP'S RECORD.

When the war closed fifteen years ago and the nation had its dead sons and widowed wives, and sad mothers and children, it had an enormous debt. It had cost the Government, the States, and cities and towns of the North no less than \$6,168,237,000 to complete the war. It had cost the South not less than \$2,000,000,000, making a total expense to the country of \$8,168,237,000.

A few days ago we had a floral decoration and honored the memories of the dead with tears as well as garlands. It is a sad record. But let it be remembered that every year since the war closed the people of the country have paid alone for alcoholic drinks more than \$600,000,000, or in fifteen years, the sum of \$9,000,000,000. In this we count not the vast and far-reaching and enormous sums of money expended and lost through degradation, and crime which have followed in the wake of this traffic, but which the poor and the rich have expended for accursed drink—just the drink bill of the nation.

The reader may add to this the cost of crime, poverty, idiocy, loss of productive labor, etc. But the drink-bill alone of these fifteen years would have paid every dollar of the cost of war, North and South, and left remaining on hand for good uses \$834,783,000. This is a commonly known fact. It is enough to startle our nation and make the Christian people reel with wonder. What remuneration comes to us for this expenditure of money for the seething, liquid fire? Ask our homes of sorrow, of shame, of bereavement, of broken vows, and utter helplessness? Ask our city prisons, our jails, our penitentiaries, and our insane asylums, all filled with victims of strong drink. Ask the court-room, the poor fellow pinioned on the gallows and dropping into eternity; ask these what we have for our drink bill!

During the four years of civil war, it was estimated that 1,000,000 lives were lost, but in these fifteen years which have passed since they fell, this war of intemperance has murdered not less than seven or eight times that number of our fellow beings. Natis, the king of Sparta, had erected a sorcerous figure of his wife Apego, royally clad. Into the hideous embrace of this gorgeously-clad machine he thrust those he would punish. The sharp irons which were concealed under the clothing of the hellish machine proved the death of many a poor man, who was clasped in its iron arms. Such is the awful and inhuman and hellish structure, the whiskey traffic, whose sorcerous and lecherous arms are around our nation. It ought to cry out to God for speedy deliverance.—*Telescope.*

SOUL-QUIET.—In this age of intense mental activity, we are in great danger of losing that holy tranquillity of soul, that abiding restfulness in the inmost recesses of our being. What is this blessed stillness? It is not idleness or carnal sloth. It is not indifference. It is not inactivity. It is a state of rest in God, of being filled with a peace that passeth all understanding. It is to cease from self—self-energy, self-will, self-seeking, self-consciousness. It is what the old writers meant by recollectedness, an abiding sense of the divine Presence. "Recollection," said Cecil, "is the means by which God himself becomes the mainspring of all our actions, the inspiring element of our lives." God deals with us as we deal with our children. The first thing to get the wayward, thoughtless child to do, is to listen. You call the little thing to your feet; you simply say, "Now be quiet; listen to me for a moment." To how many an anxious worker is He saying to-day, "Be still and know that I am God." "In quietness and in confidence shall be your strength."—*E. H. Hopkin.*

THE HIGHWAY.

BY J. W. WELLS.

"And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it."—Isa. xxxv. 8.

Air—John Brown.

There is a highway for the ransomed, where the children of the king,
As on their Pilgrim journey, triumphantly may sing,
Of a Saviour who redeemed them, and delivers from all sin,

His blood now makes me clean.

Chorus—Glory, glory hallelujah!

His blood now keeps me clean.

I wandered years in darkness, with but now and then a ray,
Bursting clouds of condemnation to cheer my weary way;

But the light from Jesus' empty tomb has chased the gloom away,

His blood now makes me clean.

I was pardoned by God's mercy, but at heart was evil still,

A carnal mind was in me which resolves could never kill;

But, blessed be his holy name! he changes heart and will,

His blood now makes me clean.

Now, like pebbles in the running brook that 'neath the ripples lay,

My heart is sweetly kept from sin by moment, night and day;

And as faith the conquest gave me, I bid doubts to go their way,

His blood now makes me clean.

He that dwelleth in the covert of the highest of the High,

Abides in perfect safety and the Devil's hosts defy;

As 'neath Jehovah's mighty wings no evil can come nigh.

His blood now makes me clean.

On the mountain tops of Benlah, or in the vale below,

Where temptation's wildest hurricanes their fiercest tempests blow,

In sorrow or in conflict His grace He doth bestow,

His blood now makes me clean.

As the past I can't live over, nor insure the coming years,

I claim the now salvation, nor live in future fears;

Cross no bridges till I reach them, and shed no borrowed tears,

His blood now makes me clean.

THIRSTING FOR GOD.

Thirst is the most powerful and persistent passion of our nature. Hunger may cease its cravings without food, but this demand increases in intensity till insanity, prostration and death tread rapidly in each other's footsteps.

The thought incessantly turns toward the bubbling spring or bucket from which he has often drank, feeling that nothing is too precious to exchange now for that privilege—everything would be gladly sacrificed for a single draught, and while strength remains his steps bend toward the point where he hopes to find it, inquiring of every one he sees the most direct path thitherward. The perfume of the blossom, the song of the bird, the beauties of the landscape and the glories of the sky, fail to engage him, because they fail to offer the supply his nature needs, water, only water. Wealth, honor, social position, carnal pleasures, do but madden him with their hollow pretensions, and he indignantly spurns them, crying, water, water! I must quench this thirst or die. Sleeping or waking, this thought excludes all others. For this his swollen tongue and parched lips utter their mute, but heart-rending appeal—his entire nature joins in this, last demand.

My Christian brother, are you thirsting thus for God? Do your heart and flesh cry out for Him? Do the pride, pleasures and hopes of this world at times draw you aside and satisfy you without Him, or are your thoughts constantly on this water of life? Does this mighty want compel you constantly to seek its living fountains, regardless of everything Christless? Does it prey upon you, depriving you of all comfort? Like a burning fever, does it parch your lips and consume your carnal life! Does your soul faint within you for Him and Him only? If so, ye shall be filled. —*Exchange.*

EDITORIAL.

WISDOM.

Wisdom is the right use of knowledge. One may know but little, but if he turns that little to the best possible account, he is wise. One may have great abilities, natural and acquired, but if he makes a bad use of his talents, he is exceedingly unwise.

Ruloff had, it is said, a brain of the size of that of Daniel Webster. He was passionately fond of study, and was without doubt the best classical scholar in the State. But when he wanted money, he committed a burglary or a robbery to supply his wants. While robbing a store in Binghamton, he killed a clerk who offered resistance, and was condemned and executed for the murder. His acquisition of learning was great; but he was very unwise.

Many preachers have ability and some of the essentials of genuine piety; but they are greatly wanting in wisdom. They preach well, but they destroy all good effects by their injudicious course. They say and do things that had better not be said and done. There may be nothing wicked in their words or acts—but they do harm. They produce heart burnings, alienations and divisions.

Did it ever occur to you that we are responsible for a want of wisdom? Yet this is evident from the scriptures. One may not be to blame for his lack of learning, but he is to blame for his lack of wisdom. We must see this before we will become truly wise. We must take the blame to ourselves if we get into trouble through our folly. Any person who lacks that wisdom which is profitable to direct is responsible for it. This is seen from the fact that God reproves men for their lack of wisdom. *Understand, ye brutish among the people: and ye fools, when will ye be wise?*—Psa. xciv, 8. This shows plainly that it is the fault of

any if he is not wise. As our Saviour commands his disciples to do no harm, so he commands them to be wise. *Be ye therefore wise as serpents, and harmless as doves.*—Mat. x, 16. We must no more excuse ourselves at the bar of conscience for not being wise than we do for not being harmless. That this view is correct is clearly seen from the promise of God to give wisdom to all who sincerely desire it. "My son, if thou wilt receive my words and hide my commandments with thee, so that thou incline thine ear unto wisdom, and apply thine heart to understanding, then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom."—Prov. ii, 1-2, 5-6. And the Apostle James is still more explicit: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." This promise is general. It is not confined to the educated. It embraces equally those who have but little learning. It includes the ministers, but it is not confined to the ministers. It embraces all. *If any man. Not one is excepted.* No scanty supply is promised—*who giveth to all men liberally.* This means an abundance. When men enlighten us, they often rebuke us. But God *upbraideth not.*

The condition to be met in order to obtain wisdom, is within the reach of all. It is only to so feel our need of it that earnestly and sincerely we ask God for it. If it was to go to college, some might despair. If it was to read the Bible in the original languages, it might take some many years to obtain it. But it is only to ask it of God. Then all may have it.

Do not, then, walk any longer in your own ways. Give up your self-will. Ask God for wisdom. Expect it. Receive it. When you are confident that God gives it to you, quietly walk according to its dictates. If you would keep it, you must obey it.

SAVED FULLY.

There is a strong tendency to substitute, in religion, man's work for God's work. The result is superficial piety. There is a wonderful power in human will, but it can never make a depraved heart pure. Science has accomplished wonders, but it has never made a saint. This is the work of God alone. He only can create; and holiness is a new creation.

If you have consecrated yourself to the Lord, feel encouraged that his grace has enabled you to take this necessary step. As long as you held on to anything, it was impossible to make much proficiency in the Divine life. If all has been given to God, a great and mighty obstacle in the way of your salvation has been removed. But all has not been done that requires to be done. You need God's work in the heart. You must have the baptism of the Holy Ghost to refine and purify your soul. This is the great want. In the lack of this, is found the deficiency in much of the so-called holiness of modern times. This so-called holiness is a product of an intellectual assent to the truth, and a forced consent of the will. It is altogether a human affair. It does not come up to the requirements of our natures, or the description given in the Bible of those in whom grace reigns. The work is of earthly origin, and bears the impress of earth. Self is altogether too prominent in the subjects of this work. If they are plain, outspoken persons, and apt to disregard other's feelings, they denominate their want of sensibility, moral honesty. They pride themselves upon being "straight." Were they wholly sanctified, no matter how blunt they are by nature, they would become kind and considerate. "Thy gentleness hath made me great." Others take the opposite bent. They try to be so very polite and kind that they overdo the matter entirely. There is more of softness than of

grace apparent in all they do and say. A sickly sentimentalism they denominate charity. There is the same trouble with them as with others. They have mistaken nature—polished, refined, it may be—but nature still, for grace. They stopped praying too soon. They did not believe right. They believed they had the blessing, instead of believing for the blessing. This is a sad mistake, and many make it.

Beloveds, insist on having a thorough work. Plead with God until He does for you all that you feel you need to have done. "The Lord is not slack concerning his promises." It will not take him long to save you fully if you meet his conditions. But you had better patiently wait on the Lord, a week or a month, or even a year, than take up with something short of a real work of grace in your soul.

If you are saved fully you will know it. Years will not elapse before you find out that God has sanctified you wholly. If you are dead, and your life is hid with Christ in God, you will be aware of the fact. The change will be too great, too radical, for you not to have as distinct a consciousness of it as you have of your own being. If you are really "crucified with Christ," and "die daily" to worldly associations and motives, the experience will take too deep a hold upon you to escape your observation.

Those acquainted with you will be made aware of the mighty change that has been wrought in you. Your inflexible adherence to the right, your patience amid trials and temptations, your faithful, conscientious discharge of every duty both to God and man, your happiness in the Lord under all circumstances, will impress your acquaintances with the fact that a great and wonderful change has passed over you. Do not, then, rest with simply consecrating all to God. Wait patiently upon him until the hallowed fire descends and rests upon you.

MODERATE DRINKING.

Experience has fully demonstrated that the moderate use of the mildest liquors leads to intemperance. Some of the worst sots get drunk on cider and beer. Most drunkards begin their downward career by using at first the milder liquors. Domestic wine and cider are dangerous. Beer drinking, already become so common, is a most debasing custom. It pollutes the body, degrades and damns the soul. It is worse than whisky drinking, for the reason that its frightful effects are not developed so rapidly and in so marked a manner as to excite apprehension. To drink whisky is to leap, with open eyes, into the flaming volcano: to drink beer is to lie down to sleep over its slumbering fires. Saloons are the open mouths of hell.

Christian people are not awake to the enormities of the liquor traffic. To license the sale of liquor or beer, is to turn Satan loose upon the community. It is to flood the land with misery and crime. It is to send souls into eternity without repentance and without hope. It is to make wives and mothers weep tears of blood for their husbands and sons.

We as a nation ought to learn from the example of others. In 1830, the British Parliament passed an act known as "the Beershop Act," which was designed to render beer cheap and so draw away the working classes from the gin-shops. But drunkenness increased so rapidly that Sidney Smith, who, not many years previously, had pleaded for liberty for the people to drink rum and water or whatever they liked, turned around and wrote a startling account of "the beastly state of drunkenness of the Sovereign People." The cartmen of London are so saturated with beer that if one receives an inconsiderable bruise, it is impossible, says one of their eminent surgeons, to cure him. Even the bones become so soaked with beer, that if

one is broken, it refuses to knit together again.

To every one, and especially to every young man, we say touch not the fiery waters of damnation, however much they may be diluted and sweetened. There is no safety in any thing short of total abstinence. "*Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise.*"

KILLED BY TOBACCO.

A. B. was a man of remarkable physical strength and vigor. He was over six feet high, well proportioned, and had an iron constitution. He was a far-seeing, energetic, successful business man. Beginning without money, he died worth hundreds of thousands of dollars. He built a fine, new house with "modern improvements," and furnished it with elegance and taste. But he lived in it but a short time. Tobacco killed him. One evening, after entertaining company, he went to bed in apparently good health and fine spirits. His wife went to their room about a quarter of an hour after. He said to her, "I have had a startling dream. I thought I was in a strange country, and everything looked so new and strange." She quieted his fears and both went to sleep. In about an hour he awoke her saying, "I do not feel well." She was so alarmed that she could not light a match, but by her cries, aroused their son, a young man. He came with a light and found his father sitting on the side of the bed. He threw his arms around his father, and held him till he breathed once or twice his last.

One who knew him well—his habits, says there is no doubt but that tobacco killed him.

C. D. was one of the best mechanics in the country. His skill in the use of tools was marvellous. In all kinds of wood-work, he was an acknowledged genius. Men having a difficult model or pattern to make,

sought his services. But he always worked with a pipe in his mouth. When not eating or sleeping he was smoking. One night he went to bed as well, apparently, as usual. In the morning when he tried to get up, he found he was paralyzed. His head was turned nearly half way round, his neck twisted so that he could look only behind him. He suffered the most excruciating pain for a few hours and died. The doctors could not help him. But the best medical authorities say that the exclusive use of tobacco produces exactly this result. It was a clear case of nicotine poisoning. LET TOBACCO ALONE.

BACK SEATS.

Back seats are often dangerous. At one of the Camp-meetings which we attended this year, as a wagon load of people were going home, the horses suddenly started; the back seat fell out and a woman was nearly killed. Other accidents of the kind have occurred.

We have known many persons to sustain serious injury to their souls, by choosing back seats at church or Camp-meeting. They felt that they had been slighted or misused. So, instead of taking a seat with their brethren as before, they voluntarily took a back seat. They did not sing with the rest, they did not kneel in prayer. They were a good deal tempted but not much blessed. The next Sabbath they did not go to church. The next year they staid from Camp-meeting. When some one came along with "another gospel," advocating some specious error, they had ears to hear it and embraced it. They began to brace themselves up against the truth, and in time, became proof against the influences of God's Holy Spirit. If they had gone to work and done their duty, they would have stood. But they looked back, they sat down on the back seat, they went back.

In the battle of the Lord, the place of safety is in the thickest of the fight. He that runs away will surely be overtaken; he that hides from the enemies of the cross, will be pierced by some stray bullet; he that seeks a worldly shelter will perish in the storm.

Christ says, "*He that will save his life shall lose it, but he that will lose his life for my sake shall find it.*"

CONFERENCES.

We have attended three thus far, this fall—the New York, the Susquehanna and the Genesee. They were all good. The presence of the Lord was manifest.

In the business that came up, there was often a difference of opinion, but a good spirit was manifested throughout in every case.

Preachers and people were baptized anew with the Holy Spirit for the work of God. The standard of piety is kept up and generally there is an encouraging increase in the number of preachers and members.

These are times of intense worldliness, and the opposition to vital godliness is great, but it is still true that "*He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.*" This is illustrated in the experience of one of our young preachers this year. At the Conference session last fall, he gave himself to God to see a hundred souls converted within the year. He was sent to a circuit that was a good deal run down and the congregations small. He began by visiting from house to house. People now flocked to hear the man preach who manifested a real interest in their welfare. Revivals broke out under his faithful labors, and he reports one hundred and twenty-five converted during the year. Who will imitate this example?

LITERARY NOTICES.

We have received from the publishers, Hall & Co., 36 East 9th street, New York, an octavo volume of 520 pages, entitled "The Problem of Human Life Here and Hereafter." We intend to give a fuller review of this book at our earliest opportunity. At present we will only say, that we regard it as the most remarkable book of the age. The author meets the scientists on their own ground and utterly defeats them with their own weapons. It would seem to be impossible to give this book a candid perusal without being convinced that its arguments are unanswerable. After reading this book the orthodox believer will see that his faith stands as securely intrenched in the truths of science fairly understood as in the teachings of the Bible. The agreement between science and revelation is fully established. We are authorized to say that the first chapter of this book on Theistic evolution in review of the opinions of Joseph Cook and Dr. McCosh, will be sent *free* to all who may desire to read it. Address the publisher as above.

From the Pit to the Pulpit is the title of a pamphlet of sixty-seven pages, narrating the experience of Philip C. Hanna, who was converted by the power of God when a wicked, sinful youth and became a worker for the cause of Christ. Such narratives show the wonderful power and mercy of God, and will tend to quicken the faith of those who are praying for wilful and wayward sons. We trust the book may be a warning to all, for few who so fight against God are ever brought to yield, and meantime much evil is wrought to the souls of others. The narrative may be an encouragement to others bound by evil habits and strong drink, to hope for deliverance through Christ. Price 30 cents. Address Rev. M. L. Vorheis, Burlington, Iowa.

CORRESPONDENCE.

REV. S. H. POTTER.—"Still I'm trusting Lord in thee." For nearly eight years I have thus been trusting. I am learning more perfectly the way of salvation. I can truly say, "All the way my Saviour leads me." He is showing me how precious the promises are. I am more than ever assured he is able to keep that which I commit to him. How blessed it is to know that, "The path of the just shineth more and more unto the perfect day." I wish to say to the pilgrims who are on their journey home, "Be thou faithful unto death," etc. We love the narrow way because it leads to life.

Waretown, N. J.

MRS. M. O. PHELPS.—I believe through the searching of the scriptures and the reading of the *EARNEST CHRISTIAN*, I was lead by the Spirit's strivings, to believe and ask for a pure heart. And after earnestly striving for it in prayer for six weeks, the Lord answered my request and glory be to his precious name. He did open the windows of Heaven and poured me out such a blessing, there was not room to receive. Glory be to God. He then revealed himself to me, in the face of Jesus Christ, by the baptism of the Holy Ghost, which being filled with the Spirit, caused me to cry out as did Thomas: "My Lord and my God," for I was wrapt in his loving arms in an ecstasy of joy, for I then knew that my prayers for a pure heart had been answered, and that I had now been sealed with the Holy Spirit of promise. All glory, and honor, and power, and praise, be unto his precious name for ever and ever. And I now know, after four years experience, that he that is able to save from all sin, has the same power to keep as he has to save. And now my greatest desire is to be used to his honor and glory. And realizing the benefit I have received from reading the *EARNEST CHRISTIAN*, leads me to desire the wide spread of its excellent truths.

Oswego, N. Y.