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### SALVATION BY FAITH.

BY REV. E. P. HART.

"Believe on the Lord Jesus Christ and thou shalt be saved."—Acts, xvi, 31.

Salvation by faith is the peculiarly distinguishing doctrine of Protestantism; but while theoretically this is our glory, practically there is an almost complete and entire abandonment of the doctrine. I doubt if, in the history of the church, there has ever been a day when this glorious doctrine of our holy Christianity has been more highly exalted in theory and more completely ignored in practice than at present. Ingenuity and zeal are placed under the severest strain, both in sermon and in song, to show what God has done to secure salvation; how bountiful the provision, how gracious the bestowment. While, on the other hand, if repentance, confession or regeneration are mentioned at all, it seems to be out of respect to a decaying orthodoxy, rather than from any idea of imperative necessity. One feels like saying, "These ought ye to have done and not to leave the other undone." We rejoice to know that the words have never yet been coined; the note never yet

struck, that can give fitting expression to the gratitude and joy due such glorious provision. And we are equally assured that the deepest repentance, the most complete abandonment of self and ignoring of selfish purposes and ways, can just suffice to bring us within the limit of the utmost stretch of the pardoning mercy of God.

This partial, one-sided, and because partial and one-sided, fearfully false and ruinous teaching, brings forth legitimate fruit in the mock ministers and effeminate Christianity which we see all around us. This type of teaching is styled "Gospel Preaching;" while any attempt to hold men to the performance of necessary conditions, is denounced and placed under the head of "Legality." "Down with your deadly doing," was sung from ocean to ocean by one of the most superficial would-be evangelists of the day, until it finally became too absurd even for the sickly sentimentalism of this age, and had to be rearranged to some show of respect to Bible requirements. Can anything be done by us to secure salvation? I answer, "As to merit, nothing; as to getting where we can take advantage of provision made, ev-

everything. Sin excepted, God has made us what we are and has ordained existing relations; dealing with us, God is bound to respect the nature and relations by which we are characterized.

In saving men, God invariably recognizes the attributes of our being, intellect, will, sensibility. Hence we have light for the understanding, volition for the will and joy for the sensibility. The difficulty with the mass of church members, is not that they do not believe, but that they believe too much. In fact you are astonished at the vastness and the tenacity of their belief. The grand difficulty is, like Eve, they believe a lie. A belief that—withstanding the lightning glare of oath-bound declarations of the eternal God to the contrary, can stand out and with smiling presumption claim salvation, must be immense.

The first thing essential to salvation by faith, is, in some way, to get light on the understanding. "This, I say, therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart."—Eph. iv, 17-18. Again, "The eyes of your understanding being enlightened, that ye may know what is the hope of his calling and what the riches of the glory of his inheritance in the saints."—Eph. i, 18. Notice then this proposition: Faith has its beginnings in the intelligent apprehension of truth as revealed in the

Word of God. So then "faith cometh by hearing and hearing by the word of God."—Rom. x, 17, or faith cometh by hearing the Word or truth of God.

We hear so much said by way of excuse, about "not having the light," or "walking in all the light you have" or "when I get light," that the question, To what extent must the understanding be enlightened in order to the exercise of saving faith? becomes a very pertinent one.

A lady befrizzed and bedowered, bedecked and bejeweled, was kneeling at the altar, professedly seeking the Lord, when some one suggested to her the propriety of laying aside her gay attire. "O," said she, "I have had no light on that yet." The minister standing by, handed down the Bible, remarking, "Sister here is a book with some degree of light in it. Suppose you take that. Where is light to come from if not from the Word of God? But to return to the question, "What degree of light is essential to the exercise of saving faith?" Here is a man who has been in the habit of stealing; he proposes to believe for salvation but has not given up the stealing. Shall we say, "Wait till he gets the light before you require him to stop this practice?" This would be considered absurd, but it is just as certainly absurd to talk about having saving faith while indulging in any other practice which the Word of God condemns.

Ultimate intention or choice must necessarily fix upon one of two objects—God or self. Every person is fully given up in their will to one or

the other. A divided choice is impossible. Every person is living solely and only for the glory of God or the gratification of self. "Ye cannot serve God and mammon." Consequently a person must be enlightened to this extent, to once and forever renounce the gratification of self as the object of ultimate intention or choice, and consecration of all the powers of being to the glory of God, and to the extent of "Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God."—1 Cor. x, 31.

An intelligent being certainly must have some object in everything he does. God at the sacrifice of his only begotten Son, has brought the light within our easy reach; to plead lack of light in transgression under such circumstances, even if there be utter ignorance of what is required, is, at best, but to transfer the guilt from the act thus unwittingly committed, to the criminal, ignorance, for such ignorance is sin.

God comes not only by his Word, but in the person of the Holy Spirit, to make application of truth and bring conviction of duty. When truth is thus laid on the heart, we are brought face to face with the issue, and at this pivotal point of responsibility hinging on the decision of the will, are possibilities infinite in magnitude and far-reaching as eternity.

There is a kind of belief involving no volition, which simply implies the assent of the understanding to the truthfulness of the proposition; saving faith in addition to this, is characterized by the full consent of the

will—immediate and unconditional surrender. Let it be forever remembered that however strongly enlightened intelligence may denounce and the sensibility may loathe some or many forms of sin—if any one form of sin be allowed by the will—it is utterly impossible to believe for salvation. The all-important point is at once and forever to turn from and give up every form of selfish gratification, and consecrate and dedicate all the powers of your blood-bought being to the will, service and glory of God. And do not put this utter ignoring of selfish purposes and complete and entire abandonment to the will of God off to some future time, under the mistaken notion that this will not be required until you seek entire sanctification.

Your will can never, either on earth or in heaven, as far as purpose and intention are concerned, be more certainly in submission to the will of God, than it is the instant before you exercise the faith that justifies your soul. With a clearer intellectual conception of existing relations, and especially under the powerful, deep heart-searchings of the Holy Spirit, you will have a clearer, deeper consciousness of what it means; and as the Spirit lays the tests on your soul, and the lurking places of depravity are hunted out, (to my mind the only gradual part of the work of entire sanctification) you will come to a point in experience where you will find it utterly impossible to retain a justified relation before God, only as your heart is cleansed from all unrighteousness.

But this clearer light on the understanding, this utter loathing of all sin by the sensibility, this turning away forever from all merely selfish gratification and perfect submission to the will of God, while implied in and essential to saving faith, is not the faith. The essence and crowning act and glory of real faith, is appropriating the virtue, the merit of the blood of Jesus to my individual case. Not only the world's Redeemer, he now becomes by a blessed heartfelt realization, my personal Saviour.

A highly educated and somewhat noted physician and minister, while relating his experience in a religious meeting not long since, spoke of a period when he was induced for a term of years to turn aside from the work of the ministry, to which he knew that God had called him, and give his entire attention to the practice of medicine. Just at this point a brother interrupting him inquired, "Doctor, did you consider that during those years that God justified you?" "Why no," was the answer, "I could not justify myself, how could God justify me?" See 1 Jno. iii, 19, 22. Amen.

—When doing what is right, the heart is easy, and becomes better every day; but when practicing deceit, the mind labors, and every day becomes worse.—*Luther.*

—There are 65,000 churches, 84,000 ministers, with a church-membership of 11,500,000 in the United States. To maintain them it costs less than \$48,000,000. There are in our country 150,000 places where liquors are sold, requiring the services of 560,000 persons; selling \$740,000 worth of liquors.

## FASHION AND CHRISTIANITY.

BY REV. E. P. MARVIN.

In bygone years every branch of the church uttered clear, strong and repeated testimony against the sins and follies of fashion. But as this and other forms of worldliness seem to be coming in with an almost resistless tide, the pulpit weakened and its testimony was toned down, until to-day it is almost hushed.

Indeed, "tell it not in Gath," we sometimes hear from the pulpit, apologies for this abandon carnival of fashion, and sneers at the few of God's people who still retain a conscience in the matter of dress. Preachers seem to think it ungallant and trifling to criticise a lady's dress; inform us that plain-dressing people are proud of their plainness; instruct their people not to be "singular," but to adopt the prevailing costume so as not to be noticed. This of course assumes that the average course of the world is right, and reverses the Scripture precepts of nonconformity, and in time the pulpit has generally ceased to be a bulwark against this manifest and appalling evil. Even the godly, old Methodist Church has surrendered to this enchanting Delilah, and her pulpits to-day boast of a history upon which her present state is a scathing satire.

Apostolic precepts upon woman's dress are sneered at by those who profess and call themselves Christians. Pride in dress has become a fine art, cultivated in connection with sanctuary worship. After the elaborate Sabbath morning toilet of head gear, hangings, trains and the tawdry finery, we witness a dress parade better suited to "Vanity Fair" than the church of God.

The worshippers (?) one after another glide in; silks rustle, plumes wave, satins glisten, diamonds glitter and scores of forty dollar handkerchiefs shake out their perfumed

odors. What absurdity to preach the gospel of the lowly Nazarine to such a set! Thus fashion is enthroned in the sanctuary, and reporters for fashion journals go there for notes. "A saint in crape is twice a saint in lawn." And alas, in the van of this vain, proud and worldly train, we often see the wife and daughters of the pastor!

Is it any wonder then that the world has run mad with vanity, extravagance and indecency in dress? Do not the times demand a renewal of trumpet-toned testimony? Let God speak first. In Isaiah iii, 16-23, the Lord specially denounces the trumpery of fashion, and curses all Israel for the pride of the women.

Let all who retain any respect for divine apostolic authority, read and ponder 1 Pet. iii, 3-4 and 1 Tim. ii, 8-10. These Scriptures plainly and emphatically condemn all devotees of fashion, and woe to him who resists them.

So the whole tenor of Scripture teaching and principle, calls us out from the world and forbids conformity to it. Our consistency, power and usefulness, lie in separation. The Quakers, Methodists and Free Methodists have, in turn, given faithful testimony upon this subject.

Tertullian and others in the early church did likewise. Judson's earnest, Scriptural appeal to American women, on account of their corrupting influence of their fashions upon the heathen, ought to be republished. He says:

"I asked myself, can I baptize a Karen woman in her present attire? No. Can I administer the Lord's supper to one of the baptized in that attire? Can I refrain from enforcing the prohibition of the Apostle? Not without betraying the trust I have received from him."

Missionary McFarland of Siam, told me that he had positively regarded our American fashion plates as caricatures until he came home.

The Romish Bishop of Montreal,

has forbidden the women of his diocese to appear on the street in the style of the period, undraped.

Rev. James W. Alexander says: "What a horrid fraud fraud Satan is practicing on the church in regard to the daughters of the covenant! In fashionable circles — dare I name them Christians — the years where girlhood merges into maturity, are frequently sold to the adversary. The young American woman is taught to deem herself a goddess, and almost a miracle seems necessary to prevent the loss of that soul."

Says Howard Crosby: "I see the Christian church violently invaded by this fatal iniquity; I see Christian mothers justifying it on every hand, and Christian daughters dragged into the vortex of the very hands that ought to have been thrown around them for protection; I see the influence of this self-decoration, by the force of example, extending itself over all classes and conditions of society, like a subtle poison, eating out the life of Christianity and leaving the mere name. And, seeing this, I cannot, as a minister of Jesus Christ, keep silent without becoming a partaker of the sin."

Says Charles Spurgeon: "A forgiven sinner decked out in the flaunting garments of a worldling, casts suspicion upon her own pardon. If she had been renewed in heart, would she or could she adorn herself after the manner of Jezebel? It is hard to think of a disciple of the Lord wasting her substance upon personal decoration. Does the lowly Jesus keep company with persons who spend hours at the glass, adorning if not adoring their own flesh? Can extravagance and fashionableness be pleasing to the Lord? No, assuredly not.

Says some unknown writer: "Fashion kills more women than toil and sorrow. Obedience to fashion is a greater transgressor of the

laws of woman's nature, a greater injury to her physical and mental constitution, than poverty and neglect. The slave-woman at her task will live and grow old, and see two or three generations of her mistress fade and pass away. The washer-woman, with scarce a ray of hope to cheer her in her toils, will live to see her fashionable sisters die all around her. The kitchen-maid is hearty and strong, when her lady has to be nursed like a sick baby. It is a sad truth, that fashion-pampered women are almost worthless for all the ends of human life. They have but little force of character; they have still less power of moral will, and quite as little physical energy. They live for no great purpose in life; they accomplish no worthy ends. They are only dull forms in the hands of milliners and servants, to be dressed and fed to order. They dress nobody, and save nobody, but ruin many."

Says H. L. Hastings of the *Christian*: "The leaders of the world's fashions in Paris, that sink of luxury and profligacy, in the interests of the manufacturers and sellers of purple and fine linen, without reference to the glory of God or the good of men, proceed to invent and concoct certain styles of dress which must combine the following several characteristics: First, they must differ from the last year's fashions, so that people will be obliged to buy new clothes, whether the old ones are worn out or not, and whether or not they are able to pay for the new. Second, they must require the largest possible amount of cloth, stitching, trimming and adorning. Third, the more frail and delicate the fabric the better, as that will prevent their wearing too long, and so help the business of Vanity Fair. Fourth, there must be, if possible, some devilish ingenuity of torture, or exposure, or deformity involved in the fashion, so that feet may be pinched out of shape as in China; waists

laced out of proportion as in America; lungs compressed, vital organs displaced, spines weakened, extremities chilled, shoulders bared, hair destroyed, muscles enfeebled, exercise impeded, vitality impaired, usefulness prevented, idleness fostered, evil passions excited, diseases induced; and pride, misery, discontent, death and all damnation brought upon thousands of souls.

"When all these Satanic conditions are met in a certain style or fashion, then it becomes elegant, lovely and bewitching, and is sure to have a great run. And then 'everybody who is anybody,' must straightway lay aside all their comfortable and useful clothing, and load themselves with all this abominable tawdriness, even though to do it God must be robbed of his offerings and the poor of their alms,—even if time, health, peace, comfort, strength, beauty and virtue are sacrificed to feed the appetite for show and vanity, and enable people to be conformed to the world which is at enmity with God, which is guilty of the rejection and red with the blood of his Son, and which is doomed to wrath, and reserved unto fire against the day of judgment and perdition of ungodly men. And any person who does not fall into this infernal trap is ostracised, sneered at and cast out as evil by the gay slaves that wear their gilded fetters, keeping 'lock-step' with the fashionable world, and traveling steadily down the broad road that leadeth to destruction."

One more witness, Bishop A. C. Coxe, says: "From France come our fashions and the power of fashion to 'corrupt good manners' is too little accounted of. The fashions of France are controlled by what is called the *demi monde*. Christian women, unsuspectingly, wear the raiment fashioned by the loose women of Paris, tasteless, indecent and fit only for the Jezebels who have invented it. It appears every-

where and sadly affects feminine character, even when its influence is unimagined."

## NOTHING DOUBTING.

BY HANNAH PELTON.

"Therefore I say unto you, what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them."—Mark xi, 24.

God loves to bestow gifts upon his children. The Bible is a book of promises, but invariably the promise is prefaced with a condition to be met before being fulfilled. How often in reading of God's dealings with his ancient people do we observe this. To illustrate; the first promise our eye rests upon as we look upon the sacred page, reads thus: "If ye will obey my voice indeed; and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests and an holy nation."—Ezek. xix, 5-6.

Enter the wide open door of the gospel dispensation, and there before us in letters of light we read: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."—St. John xv, 7. How becoming in God's children to lay their faces in the dust before him, when they realize their great and exalted privilege to ask and to receive, also the wonderful love and condescension of our Lord who says, "It shall be done." When we come to know in part the nature and character of God, we do not wonder that that being of goodness, love and mercy, regards the sin of unbelief the great evil foe of his kingdom. Christ at one time could do but little because of "their unbelief."

Christians should believe to receive the things they ask for, because a petition proper to be answer-

ed, is always indited by God who helpeth our infirmities. There is no selfish motive to actuate the asking, but the sole absorbing idea is, that God may be honored and glorified. He who has fulfilled the requirements of God according to the light received; who is led to pray sincerely and earnestly for anything, it is his privilege, his right, his duty even, to venture out boldly on the promise of God, because our Lord affirms that "what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them;" feelings and circumstances are not to be noticed. You desire, you ask. God says you shall have. Remember, you are to receive, because you have asked believing. Ask no questions as to how or when, but confidently, boldly believe, because you have asked. Put every thing and every one that you have looked upon as helps aside, and trust God alone, for is it not plain if you hold to this or that you distrust God? Oh how much the Christian church needs child-like simplicity! Why do not God's children receive the things they ask for? We are told why. "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts."—Jas iv, 3. Also, "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. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord."—Jas. i, 5-7.

To ask, and then harbor those chilling, icy doubts, your prayer falls a lifeless nonentity of words. Nothing wavering! Oh how God loves to have his children bold, trustful, confident. When God leads us to pray, is it honoring to him who loves to hear and answer that prayer, to throw up an impass-

ble barrier of doubts, making it impossible for God to grant us our petition? True prayer comprises, 1st, Sense of need; 2d, Desire to get; 3d, Belief that God has it in store; 4th, Belief, that though he withholds awhile, he loves to be asked; 5th, Belief that asking will obtain.

### LOVE'S VISIT.

BY THOMAS C. UPHAM.

Love came to me the other day,  
 'Twas some grief had proved too strong,  
 I had forgot, perhaps, to pray;  
 At any rate my state was wrong.  
 He came as came some pitying one,  
 And touched my head, and said, "My son!"

"What now," I asked, "who cometh here?"  
 It is the time for sorrow now."  
 "And 'tis for that, that I am near,"  
 He said, "to calm thy troubled brow.  
 Sorrow is ever weak. Be wise;  
 And wipe the tear-drop from thine eyes.

"Go, walk the woods; go, pluck the flowers;  
 'Tis *faith*, not grief, that conquers sin;  
 Accept the sunlight's golden hours;  
*Light from above makes light within;*  
 Remember, Grief's the child of Fear;  
 And Fear departs when Love is near."

—Passions are like the gales of life; it should be our care that they rise not into a tempest.

—Every man is a missionary now and forever, for good or evil, whether he intends or designs it or not. He may be a blot, radiating his dark influence outward to the very circumference of society; or, he may be a blessing, spreading benediction over all the length and breadth of the world; but a blank he cannot be. There are no moral blanks; there are no neutral characters. We are either the sower that sows and corrupts, or the light that splendidly illuminates, or the salt that silently operates; but being dead or alive, every man speaks.—Thomas Chalmers.

### APOSTOLIC SUCCESSION.

BY T. F. DOLAN.

The true apostolic succession is sure to bring the real, apostolic experience, which those who lay a vain and fancy claim to, would by no means relish. They desire the honor, but will by no means pay the price of the experience. Such are fleshly-minded, and know not the way of the Spirit.

All who follow in the apostolic footsteps, will conflict with evil, worldly authority, because they will antagonize sin, by exposing it radically, definitely and thoroughly, and by waging a spiritual (Scriptural) warfare against it. Such do not silently submit to evil rule, but expose "the works of the devil" with all their might, in the order of God, and with the spiritual weapons which he supplies. There are exceeding few in this world who seem to understand the mind of God in these things. Therefore they do err, not knowing the Scriptures. Let us examine briefly a passage of God's Work bearing on the subject. "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation," or condemnation.

Many well-meaning people, by misapprehending the true meaning of these words, err in judgment, and consequently in practice. They fail (as the generality of mankind do) to compare "Spiritual things with spiritual," or Scripture with Scripture; and so they are incapacitated for doing the whole will of God. Hence they experience leanness of soul, want of divine energy, courage, zeal and steadfastness. The two verses quoted do not at all teach that the prophets and saints of God are to obey, for one moment, the wicked

command from a wicked ruler. This would be contrary to plain Scripture. We must never "do evil that good may come."

What, then, is the evident meaning of this word? Bless God! the following verse helps us to a clear understanding thereof. "For rulers are not a terror to good works, but to evil. \* \* \* Do that which is good, and thou shalt have promise of the same." It is very plain from this, that the "higher powers" unto which we are to "be subject," are "ordained of God," and are therefore a terror to evil works. They are good rulers or ministers (instruments) of God, for his order of civil government. They are not at all those evil rulers who have been in all ages, and who are now a terror to good works. These evil magistrates, rulers or governors we will have to disobey at times, in order to do the will of God. This is apostolic experience, and, as stated, will be ours if we follow in their footsteps.

The apostles and disciples, after they received the Holy Ghost, were soon in trouble and conflict with worldly rulers. The receipt of the Holy Ghost brought them in conflict with the evil-minded, worldly-conformed rulers of their day. This was the result of their possessing "the Spirit of Christ;" for his Spirit stirred them up constantly to bear a strong and determined testimony against all evil in high and low places, everywhere! They brought the law of God to bear against all sin. The world hated and persecuted them, as it did their Master, because they testified of the world that the works thereof were evil. This will ever be the result of possessing the Holy Ghost,—the subtle, cunning and "wise" testimony of hireling and compromising preachers and professors to the contrary notwithstanding. A careful reading of the fourth and fifth chapters of the Acts, will fully prove that what I

write is verily true.

God commanded the apostles to preach. They did preach; "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." They came out radically and thoroughly against all sin, whether popular or unpopular, whether in big or little people. Their preaching produced conviction, because they definitely pointed out the evil, saying, "Thou art the man." It brought salvation, because, after fully unmasking Satan and causing the people to cry out, Men and brethren, what must we do to be saved? they pointed them to "the Lamb of God which taketh away the sin of the world." They preached "repentance toward God and faith toward our Lord Jesus Christ." The people knew well what to repent of, (for they saw their sin) how to repent and what to believe; and they believed without an effort, when, after repentance, they stood on believing ground.

It may be said here that Christ's order is, first, "repent," and then "believe the gospel." Any other method is deceptive, and causes the people to be "healed slightly" and daubed with untempered mortar. "Believe" should never be cried until there be Scriptural repentance, which implies, 1st, A knowledge of sin; 2d, a sorrow for sin; 3d, a turning from sin; 4th, a turning to God. Israel well understood this: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God for he will abundantly pardon."

God told the apostles what to do, and how, when and where to do it. They knew the will of God! This also is our full privilege. When he gave them a command which conflicted with the will of man, they obeyed God rather than man. They were faithful, and were, therefore, constantly in trouble with the world's

folks, who thought them too pointed, too severe, too plain, too harsh, too radical, and withal, too troublesome. But they stood firm, and went through to glory "full of faith and of the Holy Ghost." Let us "be filled with the Spirit," understanding the will of God concerning us, and then, by the grace of God, let us do it in spite of men and devils.

This world ever has been and ever will be governed by "the prince of the power of the air," who continually worketh in "the children of disobedience," causing them to rebel against God's law and oppose his methods. These wicked spirits would exclude truth from the earth; they would crush God's prophets and saints out of existence; they would forbid his messengers speaking in the name of Jesus anywhere and everywhere. The Word of the Lord is a reproach unto them. They find no pleasure in it. They do not desire a knowledge of his blessed ways, for they love darkness rather than light, because their deeds are evil. They persistently reject the counsel of God against themselves. But the Word of the Lord must have free course, and be glorified "at any and all costs," for he "will have all men to be saved, and to come to the knowledge of the truth." He will leave all men without excuse.

In view of these facts, well may we sing,

"Sure I must fight if I must reign,  
Increase my courage, Lord;  
I'll bear the toil, endure the pain,  
Supported by thy Word."

In order to successful warfare, we must "put on the whole armor of God," for "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

—It is a mercy to have that taken from us which takes us from God.

## HE CANNOT SIN.

BY MRS. H. A. CROUCH.

I told you in my last paper, that if I wrote again, I would tell you how you sinned. There is a battle in your heart. There is a conflict. There are elements at war one with the other. "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would."

Like as in ancient times the tyrant bound the living captive to a dead body, arm to arm, leg to leg, face to face, and left him to wander enjoying his life and cursing his death; so you, having the new life of Christ imparted to you, are chained to that dead body—the carnal mind, and you wander, rejoicing in the life of Christ, "delighting in the law of God after the inward man," but abhorring those evil dispositions and tempers that are ever present with you, and always hindering you. You know you are not dead in trespasses and sins, like once you were, but that dreadful stench of death is ever present with you, notwithstanding God's pure air is all around you.

When you were dead you did not perceive the body of death to which you were chained, but when you became alive, then you felt your deathly bondage. "If any man be in Christ, he is a new creature; old things are passed away; behold all things are become new."—Psa. li, 5. But this "old thing" is not passed away. "All things" are not become new, for this thing is as old as life.

The little child who has never sinned, lies on the floor and kicks in his rage. Years pass away. He sins. Sin is added to sin—a long, dark catalogue. But he comes to Christ and is forgiven. All his sins are washed away, and he is converted and becomes again as a little child, innocent. But the "kick" is in him yet. This "old thing" is not

done away. Inherited sin! The taint in our nature that has come down through all generations from Adam. That body of death which hinders progress, and causes our falls. Once down, it lies on us so heavily that it seems an imperative necessity that some kind hand should help us on our feet again, or we must lie and die. O, wretched man that I am! Who shall deliver me from the body of this death?

"Whom the Son maketh free is free indeed." But I am bound. I would do good, but evil is present with me. "What I would, that do I not; but what I hate, that do I.—Rom. vii, 15. I would speak of the love of Jesus to sinners; I would "pray everywhere, lifting up my holy hands without wrath or doubting," as God commands. But I do not. I would not get angry; I would not give way to pride, or speak the unadvised word. But I do before I think I do. There is no freedom in my action. I am bound; bound to the body of this death. Who shall deliver me?

Oh Christ, who was manifested to destroy the works of the devil, destroy this carnality! Oh Christ, who didst come to proclaim deliverance to the captives, break these chains! Self is powerless to do it. I spend my strength to pluck them off and sink down impotent.

I get sight of my Redeemer! He is mighty to save! I thank God through Jesus Christ our Lord, he doth deliver me from the body of this death. He breaks the chains and I am free. No stench of death about me now. It is heaven's pure air I breathe. Now I run up the shining way with delight. Now my freed hands fly up—holy hands, I lift them up unto God without wrath or doubting. There is nothing now to weigh me down to earth, and I rise, for gravitation turns the other way, I rise, rise like the eagle and leave the clouds of earth-born sorrow and care behind. Temptation

comes along, for Christ was tempted, and so are we. We are not roiled; there is nothing to roil. As the pure water remains pure when shaken, so we feel temptation's shock, and yet pure peace reigns in the kingdom of heaven that is within us. The tempter comes along; he hath nothing in us; no seed of sin to push open the door—that door which Christ alone should enter. We are not perfect in our bodies; we are not perfect in our minds or judgments; but we are "perfect in love;" but we are "pure in heart."

"Restored to our unsinning state,  
To Love's sweet Paradise,"

Now indeed we are born of God. We had life before, quickening. We had spiritual organism, with all our members fully fashioned and developed, but we were bound about in a womb of strange captivity: babes in Christ and carnal. Now we are free. Now we are born again, and you need not take our word for it, but get your Bible and read it there, 1 Jno. iii, 9., and hold your controversies, not with us, but with Jehovah. "Whosoever is born of God doth not commit sin; for his seed, remaineth in him, and he cannot sin because he is born of God." But, you say, you have known some holy people who have fallen, who have sinned. If I write another paper, God may help me tell you how so sad a state of things should come about.

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—"Within half a century," says Dr. Dio Lewis, "no young man addicted to the use of tobacco, has graduated at the head of his class at Harvard College, though five in six of the students have used it. The chances, you see, were five in six that a smoker would graduate at the head of his class, if tobacco does no harm; but during half a century not one victim of tobacco was able to come out ahead.—*Tenn. Good Templar.*

## THE DAY OF REWARDS.

BY MRS. JULIETTE HILL.

How bright will the morn of that holy  
day beam,  
And joyful the gathering will be,  
When the ransomed and pure, from all  
danger secure,  
Tune their harps by the bright, glassy  
sea.

There the angels clothed in their pure,  
white robes,  
On the right and the left will stand,  
While we hasten along to the King on  
his throne,  
And there kneel to be crowned by his  
hand.

On that day there will rise a glad chorus  
of praise  
From the glorified throng, to the One  
Who was nailed to the tree, that redeem-  
ed we might be,  
And share in his white, glittering  
throne.

While waiting below, precious seed let us  
sow,  
Sow freely and joyfully too ;  
We should earnestly try, we shall reap  
bye and bye,  
When the crown Christ doth place on  
our brow.

—When Gen. Harrison was running for the presidency, he was asked at a dinner to take wine. He declined, and was again urged. This was too much. He arose from the table, his tall form erect, and in the most dignified manner replied, "Gentlemen, I have refused twice to partake of the wine cup—that should have been sufficient ; though you press the cup to my lips, not a drop shall pass the portals. I made a resolve when I started in life, that I would avoid strong drink, and I have never broken it. I am one of a class of seventeen young men who graduated, and the other sixteen filled drunkard's graves—all through the pernicious habit of social wine drinking. I owe all my health, happiness and prosperity to that resolution. Will you urge me now?"

## THE PERFECT MAN.

BY EDWARD SWAN.

"Mark the perfect man, and behold the upright : for the end of that man is peace. — Psa. xxxvii, 37.

The perfection set forth in the Bible is not absolute ; that belongs to God. Man, in his best state, is liable to mistakes, owing to an impaired judgment ; so that when we are cleansed from all sin, there is a constant need of the blood of Christ to atone for us. When Jesus commanded his disciples to be perfect as their Father in heaven was perfect, he intended Christian perfection to be the standard. In Christ we are made perfect ; but as he was susceptible to pain, privations, trials, etc., which principles do not belong to absolutism, so are we. And as he overcame, notwithstanding these infirmities, so must we. To this end, Christ gave himself as a propitiation for our sins, so that whatever we do unintentionally, through the infirmities of the flesh, we may yet maintain a perfect Christian standard before him. This, then, in order to avoid collision with perfect Deity and perfect Christianity, will have to be the view taken of this text, as we proceed with the subject.

"Walk before me, and be thou perfect," was the command given Abraham, precious to the Lord, renewing the covenant with him which was ratified by circumcision ; so that not only in the days of the apostle, when the Holy Ghost was given unto men, was this command enforced, but also in the days of the Patriarchs, when men walked by types and shadows.

Christian or Christian-like perfection, however, is what we are exhorted to ; so in order to analyze this subject, let us confine our remarks within the limits of the gospel. Christ orders us to perfection, and in order that we should not make any mistakes, set us an exam-

ple to walk by. This, then, is the message that we have heard of him, and declare unto you, that "God is light, and in him is no darkness at all."—1 Jno. i, 5. Darkness tends to death, but light to life; "still men love darkness rather than light, because their deeds are evil."—Jno. iii, 19. But if we walk in Christ, who is the light, we have life. "He that hath the Son, hath life; and he that hath not the Son of God, hath not life."—1 Jno. v. 12.

Life, we see, consists in having the Son. "He that hath the Son, hath life;" this implies a discipline that few are willing to comply with. For instance, who are they among you that are willing to comply with the injunction? "So likewise, whosoever there be of you, that forsaketh not all that he hath, cannot be my disciple."—Luke xiv, 33. Here we see the necessity of an entire consecration, in order to become a follower of Christ. No man can educate another, till the pupil first gives up, without any reserve, to the discipline required of him by his teacher. Neither can we expect Christ to make perfect Christians of us, till we give up to his requirements. Just as a student takes his diploma in any of our institutions of learning, after a proper discipline is exercised over him, so, also, in the school of Christ, are we made perfect men in Christ Jesus.—Col. i, 28. Scholars are sometimes self-willed, and think they know more than the teacher; this, we would judge, is the way with many professing Christians, as far as we are capable of detecting from outward observations. They neither show by example or precept that they have learned of Christ. So far are they from obeying God's law, that it would be utterly impossible to tell that they ever made any pretensions to Christianity. Christ, most assuredly, is as much ignored by their wicked conduct, (notwithstanding the greatest teacher ever known) as the ablest

professor chronicled by man would be, by a deficiency in any of his pupils. You take, for instance, a man professing to be a grammarian and yet not acquainted with any of the principles of grammar; how awkward would such a person appear before those thoroughly posted in that science. He, no doubt, whether willing or not to confess his ignorance, would be deficient. In like manner do we view mankind in the light of the holy Scripture. Take for instance, those who have abandoned the principles of Christianity for those of the lodge, and still profess fidelity to Christ, notwithstanding he is involved under no less penalty than the sacrifice of his life, not to divulge any of the secrets of said lodges, a penalty diametrically in opposition to the law of God, what confidence, let me ask you, can any one have in a man, as a true disciple of Christ, who continues such relations? and he, too, who, in like manner, transfers his property into the hands of another person for the purpose of avoiding the payments of his debts. The Word says, "Thou shalt not steal;" so he, who takes the money that God has blessed him with, and designed to be used to his glory, and spends it on tobacco, with no other object than to gratify a depraved appetite, is committing a great sin.

Men without any deliberate reason, only to make all the money they can, raise hops, a product almost universally used in making liquors to make people drunk. The Lord pronounces a curse upon those who "puts the bottle to his neighbor's lips."—Heb. xi, 15. We are exhorted to "look not not every man on his own things, but every man also on the things of others."—Phil. xi, 4. We are in all the details of life, to regard the welfare of mankind. The words of the text cannot be very well appropriated to men of this stamp, no matter what their profession may be. But he who

obeys the law of God, as perfect as he would any other science, "will end in peace."

### WHO HOLDS THE TITLE?

BY REV. F. H. HORTON.

An item in the experience of a good brother, (whose life abundantly evinces the genuineness of his experience of perfect love) illustrates the great truth that we are not our own. He was deeply convicted of his need of a pure heart. He learned that to obtain it, he must make a complete consecration of all to God. He therefore made out a deed of all he had, signed his name and offered it to God, but felt that it was not accepted. He therefore looked it over to see what was wrong. He saw that he had made a condition, namely, that in consideration of this surrender of self, he was to receive of the Lord this much coveted rest of soul. To make the transfer unconditional, then, he erased consideration and again presented it to the Lord, but with no better success than before. What could be the trouble? Determined to ascertain, he endeavored to put himself in the place of the receiver, that he might carefully examine the title. As he pushed the investigation, the question occurred as he glanced at the signature at the bottom of the instrument, Who is this man, J. W., and what right has he to this property? Surely he has not the slightest valid claim, as it is the Lord's already. He then tore up the deed and invited the Lord to move in and take full possession of his own property. This he was not slow to do, and the transaction of letting the Lord have his own, was completed.

Thus will every soul be sanctified, who, in the will, the center of the being, as it were, acknowledges the supreme right of God to all of its redeemed powers. The prayer, "sanctify them through thy truth,"

will be answered when the soul fully embraces this truth.

Many who would be loathe to confess that they rob God, are not confessing the fact of God's supreme ownership in them. They shrink from thus unconditionally abandoning themselves to God. That shrinking is the motion of the old man, the carnal mind.

There is a making provision for the flesh. But this must stop. The carnal mind must be destroyed, the old man crucified, put off. Here is where the trouble arises in getting sanctified. The carnal mind is fearful enmity against God, (not at enmity). The old man dies hard. Crucifixion causes pain. The difficulty is not that the truth is so obscure that it is hard to understand. Nothing can be more simple than the truth that we belong to God; that we are unreservedly to acknowledge that ownership; that the atonement is so all-sufficient that it can easily meet the deepest necessities of the soul; that God will gladly cleanse all defilement from the soul fully surrendered to him.

As a mental operation, nothing is easier than to accept these facts. But the struggle is on the point of crucifixion. We are to make the choice of the supreme will of God. The will must, with irresistible determination, hold the entire being in the hands of God. This is our part of the crucifixion. The more the carnal mind clamors for the privilege to live, the more the root of unbelief, pride, covetousness, love of ease or self, and any and every principle contrary to the pure love of God pleads for quarter, the more resolutely are we to determine upon their destruction. Our will is ourself and not our emotions.

When we come to the point, when, with all the determination of our being, we lay hold of the supreme will of God; choose his will as our supreme good; prefer holiness to happiness, being clearly conscious

that we determine to suffer the loss of all things that we may win Christ, we are on the crucifying cross. Let a member of the old man make a move, (and his members are very active just now); the will must drive the nails through that member and nail it to the cross.

But is not sanctification by faith? Certainly; and just at this point the eye of faith sees the promise, "The blood of Jesus cleanseth." And why does it see it now, when it could not before? Because the soul is walking out into the light. The Word and the Spirit give light to show us that we must be dead to the world; selfish emotions, to sin, to all but God. That we are to determine upon this wholesale annihilation.

To make this determination in the strength of grace, is to walk in the light; yea, it is to walk into the light which reveals to the soul the fountain of cleansing. The Lord owns us and wants to use us as a candlestick from which to let the light of a perfect salvation shine into a dark world. "Will a man rob God" of this privilege. If any man does so, let us ask, "Is it I?"

—"If this doctrine of universal salvation be true, then the Bible ought to read, Wide is the gate and narrow is the way that leads to heaven, and everybody goes there; straight is the gate and narrow is the way that leads to hell."

MAKING PROFESSION.—It is very plain that God requires professions, though some do not like them. Of one thing I am sure. The hour is coming when, however they may now dislike professions, they will like them. They may not now like to confess Christ before men, but they will like to have Christ confess them before the Father. They may not like to call him the beloved of their souls, but they will like to have him call them, on that day the blessed of his Father.—*Nevins.*

## WAITING.

BY MRS. C. M. CADY.

I was forcibly struck, while reading for family prayers the twentieth chapter of St. John, of the loss sustained by two disciples who came to the sepulchre, by their going away so soon. Mary had gone and told them that they had taken away the Lord out of the sepulchre. They came, and looked in and saw it was as Mary had said. "Then the disciples went away again unto their homes." But Mary staid. Her household affairs were not the first thing in her mind. She forgot all about her work and stood without weeping. By staying she saw two angels. And that was not the best of it, for while she was talking with the angels, she turned herself back and saw Jesus but did not know him. Jesus said to her, "Woman, why weepest thou? whom seekest thou?" She, supposing him to be the gardener, said, "Sir, if thou hast borne him hence, tell me where thou hast laid him and I will take him away."

Yes, she herself would do it. She would stay away from home long enough to take care of her Lord. Bless his name! The best came then by her staying long enough to have her Lord say, "Mary." To hear that voice so familiar; the voice of the One who had done so much for her, to hear his gentle, sweet voice say again, "Mary." He whom she thought dead, was now calling her by name. Then she knew him. She was blessed now and started with the wonderful news that she had seen the Lord and that he had spoken to her. I think that by this time everything that pertained to home was forgotten, and Mary was so blessed that she could have gone at his bidding anywhere that her Lord might direct. He had talked with her and called her. The Lord help us to see what it is to forsake all and fol-

low Jesus. He is the resurrection and the life. May the Lord help all who ought to start and preach Jesus and the resurrection. Amen.

### LIVE IN THE PRESENT.

BY MARIA E. CLARK.

"Behold now is the accepted time."

In order to secure eternal life, the sacrifice of time must be offered upon God's altar; a sacrifice offered not only in word but in deed. To say,

"Take my life and let it be,  
Consecrated Lord to thee,"

requires only so many words; but to actually render the service of our lives to God, requires a life-long engagement of all our redeemed powers in his service. This sacrifice cannot be offered in a moment; it is a "living sacrifice." Each moment as it comes is offered in sacrifice to the Giver. Our Master requires no more of us than that which he has given. The present only is ours; this we can give. But no reward will be given for an offering of the future, for it is not ours until it is given to us and then it becomes the present. So when called upon for the sacrifice, let us make an offering to God of what we have, and not present him that which is already his.

It is natural for man to lay claims to the future. The sinner looks forward to years of peaceful enjoyment; claims them for his own, and presents, perhaps the last few years, to his Maker. Even the Christian reaches forth his hand into the future, which he imagines to be his, seizes the golden moments of improvement, fills them with good intentions and presents them to the Lord.

Oh how the precious now is slighted! How its blessings and privileges are depreciated, while dreaming of the future — that

which will never be ours! The time to come is no better than the present; it brings to us alike, a mixture of helps and hindrances. Let us not indulge in the fond hope of accomplishing a great work for God in the future, while the present is spent in working for self. Already a portion of these rich opportunities for doing good have fled. How have they been improved! These precious privileges come and go with the tide of time, and we must grasp them as they glide along or lose them forever.

The present demands all our attention. "Take no thought for the morrow, for the morrow shall take thought for the things of itself." Man has no depository in which to store grace for future use. The store-house of grace is with God himself, and he will bestow it as it is needed. It becomes us then to improve every moment as it comes, if we give our lives to Jesus. O time, time! thou who goest by laden with rich opportunities, tell us who thou art that thou mayest be appreciated. But he lingers not to reveal the secret; we must study to improve time. The commandment is, "Go work to-day in my vineyard."

—"What is grace?" inquired the Moderator of a Southern Presbytery, of a colored candidate for licensure, who had been, for nearly forty years a slave. "Grace!" he sententiously replied; "Grace! That is what I call something for nothing!"

NOBLE REPLY.—An officer of distinction and tried valor, refused to accept a challenge sent him by a young adventurer, but returned the following answer: "I fear not thy sword, but the anger of my God. I dare venture my life in a good cause, but I cannot hazard my soul in a bad one. I will charge up to the cannon's mouth for the good of my country, but I want courage to storm hell."

INGERSOLL ANSWERED.

Judge Black of Pennsylvania is acknowledged to be one of the great jurists of the United States. In the *North American Review* he enters the lists against Ingersoll, and demonstrates the utter weakness of the atheist's position.

Judge Black shows conclusively that the church has nothing to fear from the attacks of Ingersoll and his followers. We give the article in a condensed form.

Mr. Ingersoll is not, as some have estimated him, the most formidable enemy that Christianity has encountered since the time of Julian the Apostate. But he stands at the head of living infidels "by merit raised to that bad eminence." His mental organization has the peculiar defects which fit him for such a place. He is all imagination and no discretion. He rises sometimes into a region of wild poetry, where he can color everything to suit himself. His motto well expresses the character of his argumentation: "Mountains are as unstable as clouds;" a fancy is as good as a fact, and a high-sounding period is rather better than a logical demonstration. His inordinate self-confidence makes him at once ferocious and fearless. He was a practical politician before he "took the stump" against Christianity, and at all times he has proved his capacity to "split the ears of the groundlings" and make the unskillful laugh. The article before us is the least objectionable of all his productions. Its style is higher and better suited to the weight of the theme. Here the violence of his fierce invective is moderated; his scurrility gives place to an attempt at sophistry less shocking if not more true, and his coarse jokes are either excluded altogether or else veiled in the decent obscurity of general terms. Such a paper from such a man, at a time like the present, is not wholly unworthy of grave contradiction.

He makes certain charges which we answer by an explicit denial, and thus an issue is made, upon which, as a pleader would say, we "put ourselves upon the country." He avers that a certain "something called Christianity" is a false faith imposed on the world without evidence; that the facts it pretends to rest on are mere inventions; that its doctrines are pernicious; that its requirements are unreasonable, and that its sanctions are cruel. I deny all this, and assert, on the contrary, that its doctrines are divinely revealed; its fundamental facts incontestably proved, its morality perfectly free from all taints of error; and its influence most beneficent upon society in general, and upon all individuals who accept it and make it their rule of action.

How shall this be determined? Not by what we call divine revelation, for that would be begging the question; not by sentiment, taste or temper, for these are as likely to be false as true; but by inductive reasoning from evidence, of which the value is to be measured according to those rules of logic which enlightened and just men everywhere have adopted to guide them in the search for truth. We can appeal only to that rational love of justice and that detestation of falsehood which fair-minded persons of good intelligence bring to the consideration of other important subjects, when it becomes their duty to decide upon them. In short, I want a decision upon sound judicial principles.

Gibson, the great chief justice of Pennsylvania, once said to certain skeptical friends of his: "Give Christianity a common-law trial; submit the evidence *pro* and *con* to an impartial jury under the direction of a competent court, and the verdict will assuredly be in its favor." This deliverance, coming from the most illustrious judge of his time, not at all given to expressions of sentimental piety, and quite incapable of speaking on any subject for mere

effect, staggered the unbelief of those who heard it. I did not know him then, except by his great reputation for ability and integrity, but my thoughts were strongly influenced by his authority, and I learned to set a still higher value upon all his opinions when, in after life, I was honored with his close and intimate friendship.

Let Christianity have a trial on Mr. Ingersoll's indictment, and give us a decision *secundum allegata et probata*. I will confine myself strictly to the record; that is to say, I will meet the accusations contained in this paper and not those made elsewhere by him or others.

His first specification against Christianity is belief of its disciples "that there is a personal God, the creator of the material universe." If God made the world it was a most stupendous miracle, and all miracles, according to Mr. Ingersoll's idea, are "the children of mendacity." To admit the one great miracle of creation, would be an admission that other miracles are at least probable, and that would ruin his whole case. But you cannot catch the leviathan of atheism with a hook. The universe, he says, is natural—it came into being of its own accord, it made its own laws at the start, and afterward improved itself considerably by spontaneous evolution. It would be a mere waste of time and space to enumerate the proofs which show that the universe was created by a pre-existent and self-conscious Being of power and wisdom to us inconceivable. Conviction of the fact (miraculous though it be) forces itself on every one whose mental faculties are healthy and tolerably well-balanced. The notion that all things owe their origin and their harmonious arrangement to the fortuitous concurrence of atoms, is a kind of lunacy which very few men in these days are afflicted with. I hope I may safely assume it as certain that all, or nearly all, who read

this page, will have sense and reason enough to see for themselves that the plan of the universe could not have been designed without a designer or executed without a maker.

But Mr. Ingersoll asserts that, at all events, this material world had not a good and beneficent creator; it is a bad, savage, cruel piece of work, with all its pestilences, storms, earthquakes and volcanoes; and man, with his liability so sickness, suffering and death, is not a success, but, on the contrary, a failure. To defend the creator of the world against an arrangement so foul as this, would be almost as unbecoming as to make the accusation. We have neither jurisdiction nor capacity to rejudge the justice of God. Why man is made to fill this particular place in the scale of creation—a little lower than the angels, yet far above the brutes; not passionless and pure, like the former, nor mere machines, like the latter; able to stand, yet free to fall, knowing the right, and accountable for going wrong; gifted with reason, and impelled by self-love to exercise the faculty—these are questions on which we may have our speculative opinions, but knowledge is out of our reach. Meantime, we do not discredit our mental independence by taking it for granted that the Supreme Being has done all things well. Our ignorance of the whole scheme makes us poor critics upon the small part that comes within our limited perceptions. Seeming defects in the structure of the world may be its most perfect ornament—all apparent harshness the tenderest of mercies.

"All discord, harmony not understood.  
All partial evil, universal good."

Mr. Black then considers and disposes of Ingersoll's objections to the Mosaic laws, and also touches on the question, is God a tyrant? He then speaks of the sacrificial solemnities of the Jewish religion and their manner of making war. "The killing of

those animals was," says Ingersoll, "a terrible system," a "shedding of innocent blood," "shocking to a refined and sensitive soul." There is such a depth of tenderness in this feeling and such a splendor of refinement that I give up without a struggle to the superiority of the man who merely professes it. A carnivorous American, full of beef and mutton, who mourns with indignant sorrow because bulls and goats were killed in Judea three thousand years ago, has reached the climax of sentimental goodness, and should be permitted to dictate on all questions of peace and war. Let Grotius. Vattel and Puffendorf, as well as Moses and the prophets, hide their diminished heads. But to show how inefficacious, for all practical purposes, a mere sentiment is, when substituted for a principle, it is only necessary to recollect that Mr. Ingersoll is himself a warrior who stayed not behind the mighty men of his tribe when they gathered themselves together for a war of conquest. He took the lead of a regiment as eager as himself to spoil the Philistines, "and out he went a-coloneling." How many Amalekites and Hittites and Amorites he put to the edge of the sword, how many wives he widowed, or how many mothers he "unbabed" cannot now be told. I do not even know how many droves of innocent oxen he condemned to the slaughter. But it is certain that his refined and tender soul took great pleasure in the terror, conflagration, blood and tears with which the war was attended, and in all the hard oppressions which the conquered people were made to suffer afterward. I do not say that the war was either better or worse for his participation and approval. But, if his own conduct (for which he professes neither penitence nor shame) was right, it was right on grounds which make it an inexcusable outrage to call the children of Israel savage criminals for

carrying on wars of aggression to save the life of their government. These inconsistencies are the necessary consequence of having no rule of action and no guide for the conscience. When a man throws away the golden metewand of the law which God has provided, and takes the elastic cord of feeling for his measure of righteousness, you cannot tell from day to day what he will think or do.

#### THE ACCEPTANCE OF CHRISTIANITY.

Judge Black then passes to some of the considerations which would compel him—were he a judge or juror in the cause (the acceptance of Christianity)—to decide just as it was decided originally:

First—There is no good reason to doubt that the statements of the evangelists, as we have them now, are genuine. The multiplication of copies was a sufficient guarantee against any material alteration of the text. Mr. Ingersoll speaks of interpolations made by the fathers of the church. All he knows, and all he has ever heard on that subject, is that some of the innumerable transcripts contained errors which were discovered and corrected. That simply proves the present integrity of the documents.

Second—I call these statements depositions, because they are entitled to that kind of credence which we give to declarations made under oath—but in a much higher degree, for they are more than sworn to. They were made in the immediate prospect of death. Perhaps this would not effect the conscience of an atheist—neither would an oath—but these people manifestly believed in a judgment after death, before a God of truth, whose displeasure they feared of all things.

Third—The witnesses could not have been mistaken. The nature of the facts precluded the possibility of any delusion about them. For every

avement they had "the sensible and true avouch of their own eyes" and ears. Besides, they were plain-thinking, sober, unimaginative men, who, unlike Mr. Ingersoll, always, under all circumstances, and especially in the presence of eternity, recognized the difference between mountains and clouds. It is inconceivable how any fact could be proven by evidence more conclusive, than the statements of such persons, publicly given and steadfastly persisted in through every kind of persecution, imprisonment and torture to the agonies of a lingering death.

Fourth—Apart from these terrible tests, the more ordinary claims to credibility are not wanting. They were men of unimpeachable character. The most virulent enemies of the cause they spoke and died for, have never suggested a reason for doubting their personal honesty. But there is affirmative proof, that they and their fellow disciples were held by those who knew them, in the *highest estimation of truthfulness*. Wherever they made their report, it was not only believed, but believed with a faith so implicit, that thousands were ready at once to seal it with their blood.

Fifth—The tone and temper of their narrative impress us with a sentiment of profound respect.

It does not appear that the statements of the evangelists were ever denied by any person who pretended to know the facts. What we call the fundamental truths of Christianity, consist of great, public events which are sufficiently established by history without special proof.

From the facts established by this evidence, it follows irresistibly that the Gospel has come to us from God. That, silences all reasoning about the wisdom and justice of its doctrines, since it is impossible even to imagine that wrong can be done or commanded by that sovereign being whose will alone is the ultimate standard of all justice.

But Mr. Ingersoll is still dissatisfied. He raises objections as false, fleeting and baseless as clouds, and insists that they are as stable as the mountains, whose everlasting foundations are laid by the hand of the Almighty. I will compress his propositions into plain words printed in quotations, and, taking a look at his misty creations, let them roll away and vanish into air one after another.

"Christianity offers eternal salvation as the reward of belief alone." This is a misrepresentation simple and naked. No such doctrine is propounded in the Scriptures, or in the creed of any Christian church. On the contrary, it is distinctly taught that faith avails nothing without repentance, reformation and newness of life.

"The mere failure to believe it is punished in hell." I have never known any Christian man or woman to assert this. It is universally agreed, that children too young to understand it do not need to believe it. And this exemption extends to adults who have never seen the evidence, or, from weakness of intellect, are incapable of weighing it. Lunatics and idiots are not in the least danger, and, for aught I know, this category, may, by a stretch of God's mercy, include minds constitutionally sound, but with faculties so perverted by education, habit or passion, that they are incapable of reasoning. I sincerely hope that, upon this or some other principle, Mr. Ingersoll may escape the hell he talks about so much.

"The mystery of the second birth if incomprehensible." Christ established a new kingdom in the world, but not of it. Subjects were admitted to the privileges and protection of its government by a process equivalent to naturalization.

"The doctrine of the atonement is absurd, unjust and immoral." The plan of salvation, or any plan for the rescue of sinners from the legal operation of divine justice, could

have been framed only in the councils of the Omnicient. Necessarily its heights and depths are not easily fathomed by finite intelligence. Here is a rash, superficial man, without training or habits of reflection, who, upon a mere glance, declares that "it must be abandoned," because it seems to him "absurd, unjust and immoral."

"He does not comprehend how justice and mercy can be blended together in the place of redemption, and therefore it cannot be true." A thing is not necessarily false because he does not understand it; he cannot annihilate a principle or a fact by ignoring it. The union of a man's soul with his body, is not only an unknowable but an unimaginable mystery. Is it therefore false that a connection does exist between matter and spirit?

"What," he again asks, "would we think of a man who allowed another to die for a crime which he himself had committed?" I answer that a man who, by any contrivance, causes his own offense to be visited upon the head of an innocent person, is unspeakably depraved. But are Christians guilty of this baseness because they accept the blessings of an institution which their great Benefactor died to establish? Loyalty to the King who has erected a most beneficent government for us at the cost of his life—fidelity to the Master who bought us with his blood—is not the fraudulent substitution of an innocent person in place of a criminal.

"The doctrine of non-resistance, forgiveness of injuries, reconciliation with enemies, as taught in the New Testament, is the child of weakness, degrading and unjust." This is the whole substance of a long, rambling diatribe, as incoherent as a sick man's dream. Christianity does not forbid the necessary defense of civil society, or the proper vindication of personal rights. But to cherish animosity, to thirst

for mere revenge, to hoard up wrongs, real or fancied, and lie in wait for the chance of paying them back; to be impatient, unforgiving, malicious and cruel to all who have crossed us—these diabolical propensities are checked and curbed by the authority and spirit of the Christian religion, and the application of it has converted men from low savages into refined and civilized beings.

"The punishment of sinners in eternal hell is excessive." The future of the soul is a subject on which we have many dark views. In our present state, the mind takes in no idea except what is conveyed to it through the bodily senses. All our conceptions of the spiritual world are derived from some analogy to material things, and this analogy must necessarily be very remote, because the nature of the subjects compared is so diverse that a close similarity cannot be even supposed.

"But," said he, "Christians have been guilty of wanton and wicked persecution." It is true that some persons, professing Christianity, have violated the fundamental principles of their faith, by inflicting violent injuries and bloody wrongs upon their fellow men. But the perpetrators of these outrages were in fact not Christians; they were either hypocrites—infidels or something worse—hireling wolves, whose gospel was their maw. Not one of them ever pretended to find a warrant for his conduct in any precept of Christ or any doctrine of his church. All the wrongs of this nation which history records, have been the work of politicians, aided often by priests and ministers, who were willing to deny their Lord and desert to the enemy for the sake of temporal interests.

"The Gospel of Christ does not satisfy the hunger of the heart." That depends upon what kind of a heart it is. If it hungers after righteousness, it will surely be filled.

It is probable, also, that if it hungers for the filthy food of a godless philosophy, it will get what its appetite demands. That was an expressive phrase which Carlyle used, when he called modern infidelity "the gospel of dirt."

"Christianity is pernicious in its moral effect, darkens the mind, narrows the soul, arrests the progress of human society and hinders civilization."

Mr. Ingersoll, as a zealous apostle of the "gospel of dirt," must be expected to throw a good deal of mud. When I answer, that all we have of virtue, justice, intellectual liberty, moral elevation, refinement, benevolence and true wisdom, came to us from that source which he reviles as the fountain of all evil, I am not merely putting one assertion against the other, for I have the advantage of speaking what every tolerably well-informed man knows to be true.

An eloquent peroration on the Christian religion, concludes in this striking and full-souled language: "This religion has come down to us through the ages, attended all the way by righteousness, justice, temperance, mercy, transparent truthfulness, exulting hope and white-winged charity. Never was its influence for good more plainly perceptible than now. It has not converted, purified and reformed all men, for its first principle is the freedom of the human will, and there are those who choose to reject it. But to the mass of mankind, directly and indirectly, it has brought uncounted benefits and blessings. Abolish it—take away the restraints which it imposes on evil passions—silence the admonitions of its preachers—let all Christians cease their labors of charity—blot out from history the records of his heroic benevolence—repeal the laws it has enacted and the institutions it has built up—let its moral principles be abandoned and all its miracles of

light be extinguished—what would we come to? I need not answer this question; the experiment has been partially tried. The French nation formerly renounced Christianity, denied the existence of a Supreme Being, and so satisfied the hunger of the infidel heart for a time. What followed? Universal depravity, garments rolled in blood, fantastic crimes unimagined before, which startled the earth with their sublime atrocity. The American people have and ought to have no special desire to follow that terrible example of guilt and misery.

It is impossible to discuss this subject within the limits of a review. No doubt the effort to be short has made me obscure. If Mr. Ingersoll thinks himself wronged, or his doctrines misconstrued, let him not lay my fault at the door of the church or cast his censure on the clergy.

*"Adsum qui feci, in me convertite ferrum."*

—It is an important principle that none can tread the world beneath their feet, until they see a fairer world above their heads. When the Lord Jesus in all his love and grace is set before us, our eyes are dim to lower objects. The beauty of the "All-beauteous One" makes other loveliness unlovely.

—Every man's first duty and privilege is to believe the divine Word. It was his unbelieving fear which made the obedience of Moses slow. It was their faith which made the divine blessing on God's people sure. It was his proud unbelief which brought final and utter ruin upon Pharaoh. "He that believeth shall be saved." "Without faith it is impossible to please God." Nor is anything so rational as faith in God and his Son Jesus Christ. He does not always perform miracles to confirm his words, but he does furnish sufficient evidence to justify belief.

## PRINCELY POWER.

The Princely Power that commands and communicates the fullness of the blessing of Christ is the one thing we need in these last days. This alone can make us the real Israel of our time, and the one prerequisite for this, is actual, living, abiding contact with Christ.

The apostle understood this, or he could not have said as he did to the Christians in Rome, to whom he had expressed his expectation of making them a visit: "I am sure that when I come to you I shall come in the fullness of the blessing of Christ." He knew that Christ is charged with all fullness of blessings, even the fullness of the blessed God for us; and that, resting absolutely in him, his fullness is ours; and that he is always with us, having all power, and undertakes to keep us resting in him. Therefore he could be sure that, at whatever moment, near or far away, it might please God to lead him to them at Rome, it would be in the fullness of the Princely Power that commands and communicates the blessing of Christ.

How can this be illustrated? It is much like the law of electricity. An electric machine, fully charged, stands before you. Its nature is to communicate its own fullness to all who come into actual connection with it. For this purpose it has two wires stretching out from its two poles, and all you have to do is to put forth your two hands and take in hand, or barely touch, its two wires, and instantly the fullness of its electricity flows through you. So you command its fullness by simple touch. And you communicate it as easily and as freely. All you do is to bring others, few or many, into the circle with you, hand in hand, making the circle complete, whether large or small; and they too, with you, are filled with the same fullness. Indeed, in a real sense, you and they all become one with the machine, in

so far as its fullness of electricity is concerned, and so one with each other. So it is between us and Christ. He is infinitely charged with the blessings of the blessed Father. His hands are stretched forth full of the promise that presents the provision in him of all the fullness of God for us; and if we but touch his loaded hands, all his fullness flows through us in the fullness of the Holy Spirit. And what we have to do to communicate his fullness to others, is to take their hands and draw them into the circle in living contact with the living Saviour, and they too, with us, become one with him, filled with the ceaseless flow of the Holy Spirit.

For this our gracious Lord poured forth his heart in prayer that night of his betrayal, before he poured forth his life on the cross, asking of the Father that we might all be one. As the Father is in him, so he in us, that we all might be one.

So again at his ascension, he put it in words of promise and command exactly suited to the time and circumstances. Standing amidst the representatives of his body, the church, himself the embodiment of all power, as the risen Jesus, a living monument of power over death itself, and about to ascend bodily, a demonstration of power over the law of gravitation, the greatest of the laws of the material universe, he said to them, in substance, "All power is given unto me, and Lo, I am with you always. Ye shall receive power in the Holy Spirit coming upon you. Tarry ye at Jerusalem until ye receive it, then go into all the world, and communicate it to all who will accept it as freely as ye have received."

The power promised is the power of God,—the Holy Spirit. The waiting enjoined, in its essential character, is not that of time or place. These were the circumstances. We have not to go to Jerusalem, nor to wait ten days, or hours,

or minutes, or seconds. They were not yet in the beginning of the Pentecostal time by ten days. We are in its fullness. Then why should we wait a moment? No, no. The essential thing in the waiting enjoined, was and is the actual, absolute resting in Christ on the strength of his promise.

And this the disciples did from that moment. All doubt gone, all fear dispelled, not so much as a single "if" of uncertainty between them and Christ and the promised power of the Holy Spirit. Like David going forth to meet Goliath, they had the victory beforehand. They had not received that which the promise presented, though they were yet to have it. "They returned to Jerusalem with great joy, and 'were' continually in the temple praising and blessing God." Not in suspense, not in doubt, not in agony, but "with songs and everlasting joy on their heads."

This, then, is what we have to do that we may have the needed Princely Power to command and to communicate the fullness of the blessing of Christ: rest in him. In him we have already received the blessing of his fullness, and in his promise we have the power to command it, just as we have the power in a bank of England note to command the gold it specifies. And in his heart we have the gold called for by his promise. We have it already in him, in his promise, and in his heart. Why, then, should we not rest absolutely in him? Why should we not believe that we have received power already, just as you know you have received the money already when you have received the bank-note? Is the bank of England better than God?

And what more perfect resting-place can you have than the heart of God? I know of no resting-place for any heart but in some heart equal to itself or greater. God rests in his own love. The Father

rests in the perfect love of the Son, and the Son rests in the perfect love of the Father, and the Father and the Son rest in the perfect love of the Spirit, and the Spirit rests in the perfect love of the Father and Son. And if God can rest in his own love, and if he loves us even as the Father loves the Son, tell me what better resting-place need we ask than the resting-place of God himself? And what better rest can we wish than God's own rest? Why not then rest absolutely, and rejoice with all your heart, and praise and bless the Lord all the while that you have received the power in Christ?

—*Times of Refreshing.*

#### THE EMPTINESS OF MATERIALISM.

—When great griefs come, materialism has nothing to offer for consolation. It is a naked sign-post, pointing the way only to hopelessness and desolation. It believes in nothing save what it sees, and it sees very little. It is weakness itself in the face of its misery. It resorts to the gratification of the lower appetite to drown its sorrows, and by so doing, buries itself deeper and deeper in the slough of despond. As it scouts at prayer, it destroys the only step by which the soul may lift itself up to those high planes of thought and feeling, whereby the being becomes no longer the slave of earthly pleasure, and wherein the world, the flesh and the devil are put under foot. Without this state attained, permanent happiness is impossible. The highest principles of all religions, teach, in some way, that the lower nature must be mortified, chastised and corrected, until it comes into complete subjection to the higher. Even the Man of Nazareth, whose spirit was loaded down with a carnal body, agonized in the garden of Gethsemane, until he triumphed over the earthly fear of a coming death. There is no greater triumph than when complete resignation says, "Thy will be done."

## BETTER THAN SILVER OR GOLD.

BY REV. LUCIUS HAWKINS.

Many people seem to think there is nothing more valuable than money, and to obtain it, no sacrifices are too great to be made.

The value of money can scarcely be over estimated, it being such a power for the accomplishment of good; and yet there are some things more valuable than money even, and which no person can afford to sacrifice for money.

When Peter and John went up to the temple on a certain occasion, at the hour of prayer, they met a poor cripple at the gate who asked alms of them. The case was a pitiable one, and the apostles became interested in the poor man, and fixing their eyes upon him, Peter says, "Silver and gold have I none, but such as I have I give unto thee. In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand and lifted him up, and immediately his feet and ankle bones received strength. And he, leaping up, stood, and walked, and entered with them into the temple, walking and leaping, and praising God."

In consequence of his poverty, Peter was not able to give the man what he asked for, but in consequence of his faith he was able to give him what was vastly better—*physical health and strength*, for with the health thus given him he was able to earn his own money, and to enjoy it.

From this we learn that physical health is better than money, and yet how few people there are who believe it, and how many there are who will sacrifice their health in order to obtain it.

When Thomas Scott, the railroad king of Pennsylvania, was dying recently, he remarked to a friend who was standing by his bedside, that he

would give all his wealth if he could be restored to health. But his money could not buy him health. When I read this statement I said to myself, I am a richer man than Thomas Scott. I have not the millions of money that he had, but I have physical health for which he would gladly have exchanged all his money. So valuable as money is, we cannot afford to sacrifice our health for it, for health is better.

Again, *character* is better than money, and no man can afford to sacrifice his character to obtain money, and yet it is to be feared there are many who do this. And closely associated with character is *reputation*. Character is what we are. Reputation is what we are supposed to be. Reputation grows out of character. A reputation for honesty, and truthfulness and integrity, and industry, and uprightness, and generosity, and benevolence, is better than money, for with such a reputation based on a sound and unsullied character, a man can always obtain money. And such a reputation no man can afford to sacrifice for money.

And yet how many men there are who think it will pay to sacrifice their reputation and ruin their character for money. Hence the many resorts to all sorts of deception, duplicity, and crookedness, to obtain money. Or a man may damage and ultimately entirely destroy his reputation by a failure to keep his promises. No man can afford to do this. No man can afford to be dishonest to obtain money, and no man can afford to be careless, or negligent or indifferent about meeting his financial obligations, and paying his honest debts. In the business world a reputation for reliability in keeping one's word, and promptness in meeting all obligations, is priceless, and no man can afford to allow the least tarnish to come upon his name in that particular. And yet how many men there are, and those, too,

who profess to be religious, who are careless in this particular, and in a short time become utterly unreliable and totally destitute of any reputation for business integrity in the community in which they live. Yes, let it be repeated, a reputation for business integrity, veracity, and reliability is worth vastly more than silver or gold even.

And then again the love and respect of those who know us, is worth more than money, and no man can afford to sacrifice this respect to obtain it.

Again, a good *conscience* is worth more than silver or gold, and no man will find that it pays to array himself against his conscience in order to obtain silver or gold. And yet it is to be feared that scores of men do sacrifice their consciences again and again in order to get the advantage in bargains and make a little gain.

*Self respect* is also better than money, and no man can afford to do that which, in order to get silver or gold, will cause him to despise, or think meanly of himself afterwards. Self respect is too great a price to pay for any amount of wealth.

But lastly, the salvation of the soul is infinitely of more value than silver or gold. But how few comparatively believe it, at least practically. Most men would answer readily that no profit would be found in gaining the whole world and losing the soul, and yet practically men are making the greatest efforts to gain the first almost utterly regardless of what becomes of the latter.

The salvation of the soul is better than silver or gold, for in it is included all the silver and gold for this life even saying nothing of the eternal world. The favor and approbation of God is worth more than silver or gold, and that is included in salvation. Peace, and rest, and comfort, and joy, and satisfaction, and contentment, are worth more than silver or gold; and all these

elements of experience are found in salvation. And then the great gift of eternal life in heaven. This certainly is infinitely of more value than silver or gold.

Dear reader, seek first the kingdom of God and His righteousness, and then all the silver and gold that you need will be added to you, and besides this you will get all else mentioned above that is more valuable. The greater always includes the lesser. Salvation with all its elements, includes the silver and the gold necessary, while the silver and the gold do not include the other excellencies and valuables. Yes, there are some things better than silver and gold. Reader, seek the better,

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—A popular adage is, "Oh, it makes no difference what a man believes, so he is sincere!"

Let us see. A family was poisoned in Montgomery County last year, by eating toad-stools, which they sincerely believed to be mush-rooms. Three of them died.

Did it make no difference?

A man endorsed a note for a friend, whom he sincerely believed to be an honest man. He was a scoundrel, and he had to pay the note.

Did it make no difference?

A traveler takes the train going north, sincerely believing it is the southern train. Will it make no difference? Will he bring up at the south all the same?

If a man sincerely believes a certain thing, while the truth about it is entirely different, will his sincere belief make all right?

The truth is, the popular adage is a lie—and a very transparent one at that. If a man is sincere, he will take pains to know the truth. For, where facts are concerned, all the thinking in the world will not change them. A toad-stool remains a toad-stool, whatever we may think about it.—*The Covenant.*

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—Always be in the spirit of prayer.

## ARE THERE TWO RELIGIONS?

The idea that there are two religions taught in the Bible, and that there are two characters of Christians in the world, is not new.

A hundred years before the Wesleys were born, the Mere Agnes Arnould published an essay, from which we extract a few thoughts, and before doing so would remark that the entire family of the Arnoulds were distinguished both for their learning and for their piety. The essay to which we refer, assumes that some Christians are perfect and some imperfect. It says: "The first represents a Christian who walks wisely in a perfect way; whereas, the second exhibits one whose eye is not equally single, and who, therefore, though in the main desiring to look the same way, is yet practically, if not halting between two opinions, in a great measure trying to serve two masters.

"Both are supposed to be sincere, but the one is supposed to be altogether, the other partially devoted to God."

The writer remarks, "It may be here necessary to explain that by the term 'perfect Christian,' absolute perfection is not to be understood, as this would be vainly sought on earth. According to the sense of the Hebrew word translated 'perfect,' it means a perfect or undivided will. It implies a desire to follow God altogether, without reserve, and without lowering the Christian standard. An imperfect Christian is a person of a sincere, but of a divided will; a person who wishes in a low measure to follow Christ; one who would feel horror at the bare idea of turning back upon Zion, but who is yet occupied by many of the curiosities intervening in the road. He sometimes stands still, loiters, is amused by every passing event, being quite content, provided he be not manifested out of the road, to follow at a

very unequal pace, and at a very great distance.

"The one by dint of daily weeding, dressing, and watering with the dews of heaven, brings forth an hundred fold. In the case of the other, while men slept the enemy hath sown the field with tares, and while it exhibits some wheat fit for the garner, it also teems with many a rough bramble, fit only for the burning. There are persons who have true but weak faith, and who, not stirring up the gift that is in them are in danger of losing it.

"The perfect Christian may, through the latent deceitfulness and corruption of the human heart, and the frailty and instability of nature, often fall into errors, but he does not deliberately allow of them, and quickly turns to the Lord and Saviour for pardon and cleansing, in deep humiliation and self-abhorrence.

"The imperfect Christian gladly hears the word of truth, and even does many things. Where no temptations arise to allure his affections and distract his heart, he is even susceptible at times of warm devotional feelings, and exerts himself in many cases in the service of God with zeal and fervor. But his heart not being solely devoted to God, and having many subordinate objects of affection, he is continually divided in his heart. He permits the Canaanites of the land to establish their habitation in his borders; and while he would curb their absolute dominion, he yet compromises by paying them a heavy tribute. He, of set purpose, allows himself in a multitude of pursuits which carry within them the principle of a departure from God. The gates of his heart are not resolutely closed, hence the first temptation which presents itself, finds liberty to enter, and he falls a prey to inordinate affections.

"The motto of the perfect Christian is, 'I am Christ's.' His by creation, his by redemption, his by adoption, and his, too, by a deliber-

ate choice, and voluntary self-dedication of mind, of heart, of soul, and of spirit. He is, therefore, sensible that he owes Christ a full and unqualified obedience. The Lord's will is his law, he regards him as his sovereign Creator, and the object of his supreme love. His cry is, 'Whom have I in heaven but thee, and there is none upon earth that I desire beside thee.'

"The imperfect Christian fairly wishes for God, but ardently follows after other gods beside him. In word and in superficial feeling he acknowledges God as the sole author of every good and perfect gift, but he suffers his natural affections to become so absorbed in the gifts, as often to draw him wholly aside from the Giver. His affection for divine things, is like a delicate plant close to which many weeds and wild flowers have taken root, rendering it weakly and languishing, and as they gain strength, they often overtop and smother it.

"He would not, indeed, willingly run immediately counter to the letter of the divine commandments, and rush into known sin, as the horse to the battle. But he cannot say in the sincerity of his heart, 'Lord what wilt thou have me to do?' 'Speak Lord, for thy servant heareth!' On the contrary, he dreads entering too closely into an examination of his own heart, or waiting to listen too attentively to the still small voice of the divine witness, lest his conscience should become disturbed, and lest hearing it too distinctly, he should feel compelled to give up some portion of his creaturely attachments to objects which he wishes to flatter himself are lawful, and be obliged to increase in zeal and diligence where he is remiss, or take up some cross to which he is indisposed.

"Often times he attends with real power and pleasure the preaching of the Word, reading the scriptures, or the holy sacraments, but then it is not from the fullness of one abiding

sentiment, and established affection of heart. The love of God only takes its turn among other loves. The omnipotent, holy, and ever blessed Creator, is placed in the same rank with the frail creatures, which alternately occupy his mind. While he wishes, on the whole, to serve God, he really lives half his time a practical atheist, without God in the world."

This comparison of the perfect and imperfect Christian is dwelt upon at great length, and although it was written a hundred years before Methodism had an existence, it is a correct and glowing description of the sanctified and the unsanctified as they are now seen. We strenuously insist that this imperfect Christian is an invention of man. It is not recognized in the sacred Word. It is a delusion; and while it may be gray with age, it is not founded in truth, and the time is at hand when it must be reconsidered and its claims tested. In taking this ground we are made aware that we "take up arms against a sea of troubles." We render ourself widely unpopular. We are excluded from the ranks even of those who have been "brethren beloved." Still we plead for an unprejudiced investigation of the subject, assured that the Bible teaches but one religion. The law of Christ is not varying so as to suit itself to the whims and fancies of men. If this new-fangled notion be a delusion, then all who trust in it are exposed to everlasting death. We most earnestly protest that there are not "two roads to heaven," and we challenge investigation. We would not so earnestly press the subject if it did not involve the everlasting destiny of immortal souls.

—Our God is Jehovah—the ever-living, the ever-faithful.

—No one is so blind to his own faults as a man who has the habit of detecting the faults of others.

## UNSAVORY SPEECH.

"I thank God that I was ever a drunkard!" This was said by an evangelist in a public meeting. He explained his language, which naturally shocked his hearers, by adding that, brought up as he had been in the English church to a heartless and formal religion, which flattered his self-righteousness, he would have remained in spiritual blindness and have lost his soul, but for the revelation of his weakness and sinfulness and need of divine help which came through his intemperate habits. Now it seems to me that the explanation is not satisfactory. The expression is wholly unjustifiable, and is calculated to produce a dangerous confusion of ideas as to moral and religious subjects, not to add that it savors of blasphemy.

To be thankful that his intemperance did not result in his utter ruin, but was providentially the occasion of opening his eyes to his true moral condition, and of leading him to Christ, is one thing which may be right; but to express gratitude to God for having broken His laws, for having committed gross and shameful sin, because thus he was saved from hell, is a very different thing, which can only be condemned.

If the preacher intended to say that he was thankful to God that his sinning had saved him from punishment, that his disobeying and dishonoring God had brought to him eternal happiness, it was sheer selfishness, and furnished new reason for repentance. If he meant to say that his sinning against God had saved him from sin, it was a wretched way of indicating that idea.

The above is a specimen—an exaggerated one, it is to be hoped—of the style of address common to a class of public teachers who affect a sort of extra-evangelicalism, thinking thus to "magnify the grace of God." Let them adopt the "form of sound words."—*Watchman*.

## FAITH IN PRAYER.

MRS. ELIAS JORDON INSTANTLY  
RESTORED TO SPEECH.

A singular case of restoration to speech after a long period of dumbness, occurred at Honeoye Falls last evening. Mrs. Elias Jordon, a lady residing in that village, lost the power of speech some eight years ago, and since then has been unable to utter a single word. For some time past she has been corresponding with individuals who have been cured as a result of prayer, and she determined to try the efficacy of prayer in her case, and accordingly last evening the pastor of the Methodist church of the village, of which Mrs. Jordon is a member, together with several other members of the church, met at the home of Mrs. Jordon and engaged in prayer, the special object of which was her recovery. She had faith that her speech would be restored, a faith which it is said her husband did not possess. While the clergyman was praying, suddenly Mrs. Jordon sprang to her feet and crying out, "Glory be to God," fell down in a fainting fit. She soon recovered from this and has since spoken as easily and naturally as ever. The occurrence has caused a great deal of excitement at Honeoye Falls, and is considered by all to be a wonderful miracle. Mrs. Jordon is about forty-two years of age, and the wife of a prominent citizen of the village, and her recovery is a source of great satisfaction to her friends.—*Rochester Herald*.

—Blessings are strewed like flowers in our pathway; it rests with us to gather them up carefully, or pass them by.

—Morning's light and evening's shade alike proclaim the pity and the care of God. What is daylight but the sunshine of his favor, or darkness but the shadow of his wing?

## EDITORIAL.

## THE REVISED NEW TESTAMENT.

The eagerness with which this book has been received is gratifying to every lover of the Bible. Never did any book have such a sale. It is safe to say that within a few weeks, millions of copies have been purchased. Notwithstanding the fierce attacks of its enemies, THE BOOK has lost none of its hold upon the affections of the people.

Since the authorized English version of the Bible was made, about two hundred and seventy years ago, several old and important manuscripts of the Bible have been discovered. Some of these are considered to be of great value. So that the Greek text of the New Testament which scholars now pronounce the best, differs a little in a very few passages from that from which our authorized version was made. The meaning of a few English words has changed. On these, and perhaps some other accounts, the call for a new version was made in many quarters.

The revision has many points of excellence. It has also many defects which will, we think, prevent it from ever coming into general use. It was, perhaps, too much to expect that the first attempt at a revision would give general satisfaction. There were a number of attempts at an English translation, before one was made whose intrinsic excellence commended it to general use.

At last one was made which was received by all classes of Protestant Christians upon its own merits, and has had a mighty influence in controlling the thoughts, and forming the expressions of millions of the most intelligent of the human family ever since. Its general fidelity to the original text is conceded. Its language has become interwoven with the deepest feelings of human nature. The men who undertook to make a version that would supplant it, assumed a difficult task. In our judgment they

have not succeeded. We were inclined to look upon this work with favor, but we have been greatly disappointed. It falls very far below our expectations.

We had a right to expect that where there was evidently no design to seriously alter the meaning, no change should be made unless it was evidently for the better. The word to which we are accustomed should be used, unless a more fitting one is employed to take its place. But in many instances this has not been done. We give a few specimens almost at random. In 2 Pet. iii, 16, old version, "Which they that are unlearned and unstable wrest," etc. New version, "Which the ignorant and unsteadfast wrest." There is evidently no design to alter the sense of this text. Why then substitute "ignorant" for "unlearned?" And especially why use "unsteadfast" in the place of "unstable?" We read as much as ordinary people, but we never met this word "unsteadfast" before. It is a stranger. It is not found even in Webster's unabridged.

Old version, "And be not drunk with wine wherein is excess."—Eph. v, 18. New version, "And be not drunken with wine wherein is riot." Why not let "drunk" alone? Drunken does not better it. Why substitute "riot" for "excess?" Men who drink wine generally go to "excess," but not one in a thousand ever engages in a "riot" in consequence. 1 Pet. iii, 21, old version, "The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." New version, "Which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ." This is obscurity doubly obscure. What is meant by the "interrogation" of a good conscience? Is this all that is required in baptism? Does it

make no difference what the *answer* to the interrogation is?

In 1 Cor. xiii, 1, the word "love" is used in the place of "charity." We do not like the change. Charity is the better word. It has always kept good company. It is never used in a bad sense. It is love in action. We do not like to have this glorious chapter changed.

2 Tim. iii, 12, old version, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." New version, "Yea, and all that would live godly," etc. The change from "will" to "would," may be *allowed* by the grammatical construction of the passage in the original, but is not *required*. In the old version, the passage is translated correctly. In the new it is not. It expresses what is not true. Many *would* live godly, were it not for the persecution that follows. Until the "would" comes up to the "will," the persecution does not result.

We may recur to this subject again.

#### TEXAS AND LOUISIANA CONFERENCE.

We reached Corsicana, Texas, in safety on the evening of the 6th of July. Our route from Oskaloosa, Iowa, lay through Southern Iowa, Northern Missouri, Kansas, Indian Territory and Northeastern Texas. From Iowa to Kansas City we went on the Fourth of July. The Rock Island Railroad generously gave to every one the privilege of going to any place on the line of their road and return, for the usual fare one way. So we had the opportunity to see, not only the country, but many of the young people, as they crowd the train, going a few miles, get off, and another crowd get on. From what we saw, we judge that Iowa, as well as Missouri, needs, for the benefit of its young men, a prohibitory law strictly enforced. We never saw so much rowdiness before in a single day. Young men would drink and yell and dance and act beside themselves. Once a revolver was fired from the car window, but as

the train was moving, we did not learn that any one was hurt. We noticed one young man urging his girl to drink, but she stoutly refused to the credit of herself and her sex.

In Iowa they are suffering from excess of rain. From Kansas down to Texas they are suffering from want of rain. But the wheat and oats appear to be all harvested. In Texas, cotton is rapidly becoming the great staple. It looks moderately well. In good seasons they generally get, it is said, about a bale of cotton, ordinarily worth fifty dollars, from an acre. Cotton is the most profitable crop which they can raise.

Texas is, in appearance, judging from what I saw of it, a magnificent country. When fully developed its agricultural resources will be great. It is rapidly filling up with an industrious, enterprising class of people. Towns are springing up as if by enchantment. Corsicana, where our camp meeting and conference were held, has grown up to be an important city within ten years. Ennis, twenty miles north of it, has a most beautiful location, surrounded by a splendid country, and is having a rapid growth.

Our camp meeting was one of interest and profit. The Word was listened to with deep attention, quite a number came forward, and some professed to be saved. They continued the meeting over two Sabbaths.

The conference was duly organized, and some seven preachers were appointed to circuits. It is generally thought that if the conference had been organized two years ago there would have been more to join. As it is, there are only two elders and five probationers. Brother Philip Allen, who was ten years a traveling preacher in the Louisiana Conference of the M. E. Church South, united with the conference, and goes back to Louisiana to raise up, by the blessing of God, a work there. Other preachers who were expected from Louisiana did not come on account of its being too hot to drive that

distance, and no reduction in railroad fare was obtained. The fare is six or seven cents a mile. The conference, small as it is, has a good start in the quality of the preachers and people, who, under God, have undertaken this work. They are in earnest to enjoy and spread holiness.

To the credit of the community in which the camp meeting was held, we have testimony to the good order that prevailed all the while we were there. We heard nothing about rules or orders but all conducted themselves in a becoming manner.

The people have confidence in each other's honesty. They sleep with windows and doors open at night, and nothing is molested.

Altogether, we were highly pleased with what we saw of Texas and its people.

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### CORRESPONDENCE.

#### READ THIS.

For the purpose of making an early donation to Chili Seminary, and of spreading gospel truth, I make the following proposition:

Any person sending one dollar to Rev. O. M. Owen Utica, New York, will receive four copies of my book entitled, "Struck by Lightning."

The money so received, will be paid at once on Chili Seminary debt, and credited to Utica and Binghamton Districts (Susquehanna Conference), on their appointment of the same. This proposition will be good till August 12th, unless four hundred copies are previously ordered.

This is a 12mo. book, beautifully bound, and is now selling rapidly at seventy-five cents per copy. Persons wishing to help the seminary and themselves at the same time, better "strike while the iron is hot." Let name and address be plainly written.

Parties ordering four books will please remit twenty-six cents postage. Those ordering eight or more will receive them at the nearest express office, unless ordered by mail, postage prepaid.

E. OWEN.

### OBITUARY.

KATIE E., daughter of Frederick and Metta Dunker, of Vernon, Mich., departed, this life July 4, 1881, aged fifteen years, three months and four days. The deceased had been failing in health for over a year, and until a short time before her death, entertained hopes of recovery; but consumption seized upon her frail constitution and completed the work of death. After learning the fact of the impossibility of her recovery, through the prayers of parents and friends mingled with hers, she found peace in Jesus. From that hour she desired to depart and be with Christ, beyond the reach of care and pain. Although suffering much, she manifested Christian patience. A few days before her departure, she called the family around her dying bed and exhorted them to prepare to meet her in heaven. After obtaining their promise to make the necessary preparation, she appeared to rest in peace until a few hours before her departure, when she fell into an unconscious state in which she remained until death released her from a world of pain and suffering to one of light and glory. Though parents and friends feel the stroke heavily, they sorrow not as those without hope, but bow in humble submission to the dealing of a kind Father's hand, and say the will of the Lord be done. The funeral was well attended by kind and sympathizing friends who listened attentively to a sermon preached by the writer from 1 Cor. xv, 26.

J. P. SOULE.