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## ENGLISH VERSIONS OF THE BIBLE.

BY REV. B. T. ROBERTS.

He who truly loves God, loves his Word also. The knowledge which he gains from it he prizes above all other knowledge. Having himself become acquainted with the Holy Scriptures, he has a strong desire to make them known to others. He is a stranger to salvation who has no desire to make others acquainted with the way.

The first effort to translate the Bible into the English language was made by Bede about A. D. 735. He was a man of such eminent piety, learning and talents that he went by the name of THE VENERABLE. He was at that time, probably the most distinguished scholar in the world. He lived a calm and holy life in a time of great violence and slaughter. Near the close of his life he translated into Anglo-Saxon the Gospel of St. John.

Alfred the Great was as eminent as a scholar as he was as a warrior. He ascended the throne A. D. 872 and died in the year 901. Under his patronage the learned men of his court translated the four Gospels.

In the reign of Ethelred about the year 1000, Elric translated some books of the Old Testament. Later an Anglo-Norman priest paraphrased the Gospels and the Acts of the Apostles. In the fourteenth century Richard Rolle, "The Hermit of Hampole," with the aid of some pious clerks made a version of the Psalms, the gospels, and the epistles. But the art of printing being unknown, these rare volumes were found only in the libraries of a few convents. The priests, generally corrupt and superstitious, had forbidden the people to read the Bible.

In 1380 Wickliffe translated the whole Bible from the Vulgate into English. Wickliffe was born in Yorkshire in the year 1324. He was a diligent student at Merton College. In 1348 an awful pestilence, which is said to have carried off one-half of the human family, visited England after having devastated Asia and the continent of Europe. To Wickliffe it was the voice of God. He passed days and nights in his cell calling upon God to show him the way of life. He found it in the Scriptures, and at once began to point it out to others. His earnestness and eloquence attracted general attention. He declared the words of God alone to be

of supreme authority in all matters of faith and practice. He accused the clergy of having banished the Scriptures; he opposed the pretensions of Rome. "The canon law," said Wickliffe, "has no force when it is opposed to the word of God." The pope was greatly alarmed and cited him before a council. Wickliffe's boldness unnerved his adversaries. They were forbidden by royal authority to proceed. Wickliffe handed in a protest and retired. "In the first place," said he "I resolve with my whole heart and by the grace of God to be a sincere Christian, and while my life shall last, to progress and defend the law of Christ so far as I have the power."

He now resolved upon vigorous efforts to carry the Gospel to every hamlet in England. To the most pious of his disciples he said, "Go and preach; it is the sublimest work: but imitate not the priests whom we see after the sermon sitting in the ale-houses, or at the gaming table, or wasting their time in hunting. After your sermon is ended, do you visit the sick, the aged, the poor, the blind and the lame, and succor them according to your ability. This was the gospel that Wickliffe preached—the gospel of Christ. Such was the man who first gave the whole Bible to the English in their own language. Many copies were made and it was widely circulated. Wickliffe was the first great modern reformer.

In 1505 seven penitential psalms were translated.

A few years later the light of the reformation began to dawn and Tyndale found God in his Word.

He took a copy of Erasmus' edition of the Greek New Testament with him wherever he went. Dining with a number of priests one day they said, "Your Scriptures only serve to make heretics."

Tyndale replied, "On the contrary, the source of all heresies is *pride*; now the word of God strips man of every thing and leaves him as bare as Job." "Do you know who taught the eagles to find their prey? Well, that same God teaches his hungry children to find their Father in his Word."

A celebrated divine sent to convert him to the Romish errors said, "It were better to be without God's laws than the pope's. Tyndale replied, "I defy the pope and all his laws. If God spares my life, I will take care that a ploughboy shall know more of the Scriptures than you do."

He was driven out of England by the fury of his adversaries. In the beginning of the year 1526, he finished the translation of the New Testament into English. When printed they were bought by the Papists and burned. The excellency of his translation is attested by the fact that it is to a large extent followed in King James' version. In 1530 he published the Pentateuch and in the following year the book of Jonah. In 1536 Miles Coverdale, a friend of Tyndale's, published a translation of the whole Bible. It was inferior to Tyndale's.

The next translation was called "Mathews Bible" because the editor, John Rogers, a friend of Tyndale's, assumed the name of Thomas Mathews.

In April 1539 appeared the "Great Bible," usually called Cranmer's, because he wrote a preface to it. It was a large volume for use in the churches. The text was Tyndale's revised.

The same year Richard Towner, a learned layman, published an edition by revising the text of the "Mathews Bible."

The famous Geneva Bible was published in 1557. It was so called because the translation was made there by several English divines who had fled from the persecutions of bloody Mary. This was the first edition that was divided into verses. It was accompanied with notes that showed a strong leaning towards the doctrines of Calvin. It was long a favorite version of the English Puritans and the Scotch Presbyterians.

In 1568 the "Bishops' Bible" was published in London. The translation was made by eight learned bishops assisted by other eminent scholars, all under the direction of Mathew Parker Archbishop of Canterbury.

In 1582 several Roman Catholic English exiles made, at Rheims in France, a translation of the New Testament, and in 1609-10 one of the Old Testament at Douay. These were made from the Vulgate and form the standard English, Roman Catholic Bible commonly called the "Douay Bible."

Dr. Reynolds an eminent Puritan, recommended to King James in 1604 that a new translation of the Bible be made. The King was pleased with the suggestion and appointed fifty-four of the most learned and devout men in the kingdom

for the task. Seven died before it was completed. It was published in 1611. This translation was corrected by Dr. Scattergood in 1683; by Dr. Loyd, Bishop of London, in 1701; afterward by Dr. Paris at Cambridge; but the most thorough revision was made by Dr. Blayney in the year 1769 under the direction of the vice Chancellor and delegates of Oxford University. This revision is that followed in the authorized version. So great were the merits of this translation that it soon supplanted all others, and in forty years, though no pains were taken to secure for it a preference, it was by common consent used by all classes and has since held its place as THE ENGLISH BIBLE.

Dr. Adam Clarke, a learned scholar and a man of deep piety, who himself translated the entire Bible from the best copies of the originals then to be had, says of the King James' translation: "The translators have seized the very *spirit* and *soul* of the original, and expressed this almost everywhere with pathos and energy. Besides our translators have not only made a *standard translation*, but they have made their translation the *standard of our language*."

That this translation has held its ground for two hundred and seventy years amid conflicting sects and in the face of bold and unsparing criticism, is the highest proof of its merits.

Recent researches have brought to light some old manuscripts of Scripture which are deemed of high authority in settling the text of the original. This would render neces-



sary a new translation of the very few passages affected.

A few words in our authorized version have become obsolete such as "wot." A few others have changed their meaning such as "prevent." It primarily means, to go before, as in 1 Thes. iv, 15. Originally it meant to go before, *to assist*, as in Psalm lix, 10; but now it is used in the sense of *to hinder*.

A few expressions which were proper when first used, need to be changed in accordance with the modern refinements of our language. Hence for some years there has been more or less talk of a revision of the English Bible.

Learned men in England, assisted by some from this country, undertook the task. The movement originated with the Convocation of Canterbury. A committee of sixteen Biblical scholars, eight bishops and eight presbyters of the Church of England was appointed by the Convocation May 6th, 1870. They were authorized to "invite the co-operation of any eminent for scholarship, to *whatever nation or religious body they may belong*." At their first meeting about forty distinguished scholars belonging to the various churches of Great Britain were added. American scholars were invited to co-operate. A committee of about thirty belonging to six or seven different denominations was appointed. Most of them are professors of Greek or Hebrew in various colleges and theological seminaries. The English committee met together once a month in London, and the American committee once a month in New York. They conferred to-

gether confidentially and aimed to reach an agreement in the proposed changes. This they did generally, but some changes were proposed by the American committee which were not adopted by the British.

The revised New Testament was completed in October, 1880, and it is expected that the Old Testament will be finished in about three years.

It was, perhaps, too much to expect that the first attempt at a revision would meet with general acceptance. The period in which we live is not favorable to such a work. It is an age of intense worldliness, of cold criticism, of superficial piety. No amount of learning can alone fit men for such a task. They need the abiding influence of the Spirit to rightly understand and interpret the words of the holy men of God, who spake as they were moved by the Holy Ghost.

We feel an extreme diffidence in attempting to criticize the labors of men so eminent for their scholarship. Yet some of their work must be judged, not by the rules of grammar, but by good, common sense. Take for example the principle adopted as a guide to a decision as to which reading should be preferred in two original manuscripts of equal authority. This principle is stated as follows by Dr. Roberts, Professor of the University at Glasgow, Scotland, one of the revisers. He says: "A difficult or obscure expression, nay, even an almost unintelligible term, or a wholly ungrammatical construction, is generally to be regarded as the genuine reading, in preference to another which is easy, familiar and correct.



The reason is clear, since a transcriber was far more likely to change what he did not like or understand into something which he thought better, than to substitute for a common word or a correct construction that which was unusual or irregular."

To judge of the soundness of this principle and of the reason assigned for it, one does not need to understand Greek or Hebrew. Is this principle correct? We must bear in mind that he is speaking of words inspired by the Holy Ghost. Are we to assume that inspired men, in making known the will of God to man, would, *as a rule*, make use of "a difficult or obscure expression, nay, even an almost unintelligible term," "in preference to another which is easy, familiar and correct." It seems to us that such a conclusion is shocking. It is certainly contrary to the general style of the Scriptures, which is simple and plain. How can any friend of the Bible arraign it on so grave a charge?

Nor will the reason assigned bear examination any better. The men who copied the Scriptures with a pen, passed in their age for men of learning. Pedants prefer high-sounding, unusual terms to those which are easy and familiar. Sometimes real scholars think they must go on stilts. There can be no doubt but that the revisers are themselves men of learning. Yet we gave last month several instances of their substituting unusual words for those which are familiar, and that too in plain violation of a rule which they adopted, to make no change unless fidelity to the original demanded it. Many more such instances might be

given. So that it is by no means an established fact that the choice which the revisers have made of the original text is the best that can be made from the material now accessible.

Those who advocate the adoption of the revised New Testament, so far as we have noticed, urge it on the ground that, *as a whole*, it is better than the authorized version. This argument might be considered, if this revision was a finality; and there was no possibility of making another. But the manuscripts and versions to which the revisers had access will be carefully preserved. Diligent explorations are going on in oriental countries and it is possible that new manuscripts may be discovered. But whether new discoveries are made or not, there is nothing to prevent the revision from being revised. So that the question is not, whether the revised New Testament is, *as a whole*, better than the authorized version, but is it better in *every particular*? We have a right to demand that no change be made unless it more closely presents the sense of the original, or unless the new term employed strikes people generally as an improvement. Give us that to which we are accustomed or give us something better. The manifest failure in this respect is the weak point in the revised New Testament. It glares us in the face on almost every page. It must cause its rejection by the people at large.

But the work of the revisers is not lost. It will stand as a monument of their learning and labor and devotion to divine truth. It will

probably form the basis of a revision which will be adopted by common consent. Already has it paid in causing such a general reading of the Bible as was not known before in the present generation.

It is valuable as a book of reference, as a commentary to help us to a better understanding of the Scriptures. But it cannot take the place of our old English Bible.

—It is God's way to anticipate the difficulties of his servants. Before Moses had uttered his plea of weakness and insufficiency, Aaron was already on his way to be his helper.

—A short race, a rough pilgrimage a dangerous voyage, a fierce combat, a hard days work—and then a glorious prize, a happy end, a good home, a complete victory, and an eternal reward. Fear not, the end crowns the whole.

—The commandments have done for us their entire work only when, as "our schoolmaster," they have actually brought us to Christ. The law enlightens, restrains, condemns: only Christ can save. In him we have pardon and newness of life. "Nor is there salvation in any other."

—The life of the good man is full of charitable acts; for no one can be truly good without possessing a heart that seeketh to benefit his fellow-creature, and that leadeth him to consider that the noblest object of life should be the cause of benevolence.

—We do not labor alone. However feeble our hands, that mighty hand is laid on them, to direct their movements and to lend strength to their weakness. It is not our speech which will secure results, but His presence with our words which shall bring it about, that even through them a great number shall believe and turn to the Lord.

## DRESS.

BY MRS. H. C. HAYDEN.

There has been a great deal said in works on holiness with reference to the attire of a Christian, and yet we need "Line upon line and precept upon precept" upon this very important subject, so long as the great majority of professing Christians are uniting with the ungodly in following the fashions of the day. Reader, let us search the law of God, and see what it says about Christ's followers wearing gold and ornamental attire.

When Jacob had returned from his uncle Laban's to the land of Canaan, God told him to go up to Bethel and dwell there, and build an altar for the worship of God. Now what preparation did Jacob make in order to go up to Bethel to worship God? "Then Jacob said unto his household and all that were with him; put away the strange gods that are among you and be clean, and change your garments. And they gave unto Jacob all the strange gods which were in their hand and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem." — Gen. xxxv, 2-4. Jacob's family knew very well that he considered their earrings little gold gods, so with their other idols they handed them over. Well would it be for the church of Christ to-day, if they would bury their idolatrous ornaments under some oak tree before they go up to Bethel to worship.

When I preach against pride I am sometimes told that God ordered the Jews to borrow the Egyptians' ornaments of gold and put them on. But God had a purpose in that command. Did you ever think of it? In a little while after that God commanded all those who were willing to take them off. The Lord ordered Moses to build him a beautiful tabernacle overlaid and ornamented

with gold, so that he might have a dwelling place in the midst of the people. He designed the golden ornaments for his own dwelling, and not for the people to wear to foster their pride. When the Lord had given Moses the pattern for the tabernacle, Moses requested the people to present their jewelry as an offering to the Lord. "And they came both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold; and every man that offered, offered an offering of gold unto the Lord."—Exod. xxxv, 22.

At one time when the Jews had become a proud and haughty nation, the Lord told the daughters of Jerusalem he would take away their chains, and bracelets, and rings.

The commands of the New Testament are very plain with regard to the dress of Christians. "In like manner that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array, but which becometh women professing godliness with good works."—1 Tim. ii, 7-10. Anciently, women had a custom of braiding flowers and threads of gold and silver into their hair, which is forbidden by St. Paul. The Apostle Peter also says of the sisters: "Whose adorning, let it not be that outward adorning of plaiting the hair, and the wearing of gold, or putting on of apparel."—1 Pet. iii, 3. My sister, do you read these lines and still disobey God's commands by putting on gold, etc.? You do it at your peril. As you have received the light so walk in it. The first leading, damning sin of Sodom was pride. Let us beware how we encourage the growth of that hateful plant in our hearts. "But," says a sister, "I take no pride in my gay clothing." There is some pride in your heart yet, my sister, or you would not put on ornaments. You

need the sanctifying fire to burn up that pride in your heart, and then you will have no desire to wear ornaments. When I see a sister putting on gold, feathers, flowers, etc., it grieves me, and I think, what a waste of God's money! Some time ago when the Lord had led me to say some cutting things against pride in dress, as I came down from the pulpit a lady met me and said: "Why cannot we wear ornaments when the high priests among the Jews wore such splendid ornaments?"

I explained to her that the high priest and his garments did not represent anything on earth. The high priest entering into the holy of holies with the blood of the bullocks once a year, represented Christ after his ascension in his glorified state. His dress (linen cap with a golden front-piece and his robe trimmed around the bottom with pomegranates of embroidery and golden bells) represented the Saviour's heavenly habiliments as near as anything on earth can. Hence his dress is no pattern for us. It is sometimes said that the temple which Solomon built for the Lord was so beautiful; we ought to build splendid churches for the worship of God. The temple was not a church. It was a dwelling place for God, built similar to the tabernacle. No man ever worshipped God in the temple. The Jews worshipped God in a court or yard around the temple. There is a temple now in heaven where Christ constantly presents his blood before the mercy seat of God. The temple of Solomon was built to represent the splendid temple of the heavenly world. The Lord gave the pattern for its building. It is written of Christ, "A minister of the sanctuary and of the true tabernacle which the Lord pitched and not man."—Heb. viii, 2. Again it is written with reference to purifying the temple with blood, "It was therefore necessary that the patterns of things in the heavens should be purified with



these."—Heb. ix, 23. It is here plainly taught that the temple was a pattern of things in the heavens. Hence its splendor, all covered with gold within and without.

Soon after I obtained the blessing of holiness, I began to think, would it be right for me, a woman professing holiness, to follow the fashions of the world even by cutting my clothing in such styles as others wore? My better judgment said, No. Would it be right for me to cut my dress skirts first short, then long; then very wide then very narrow; and my waists very long and then very short; and my sleeves very large and then very small, just for the sake of following the fashions of an ungodly world? Common sense said, No. So I selected a pattern for my dresses, cloak and collar which I thought was suitable for a Christian to wear, and I have worn the same fashions; without any variation, for nineteen years. My sisters, for nineteen years I have not been in a dress-maker's shop to hunt up the fashions. The old saying is, "One might as well be out of world as out of the fashion." But I have been out of the fashion for so long a time, and yet I am in the world, and have plenty of the very best of society—the sons and daughters of God.

The devil often tempts us by saying we had better conform to the world a little, by putting on a bit of gold, a feather or a flower and not be so singular and we will have more influence. But the moment we begin to conform to the world we begin to lose our influence. Our influence depends wholly upon the measure of the Spirit that we possess in our hearts, and when we begin to conform to the world, the Spirit begins to depart from us. We should not bow to the world at all, but stand erect, and by the Spirit's power draw all men towards Christ. If we are filled with the Spirit every body around us will feel our influ-

ence, whether they yield to it or not.

#### ABOUNDING IN FAITH.

How many times we hear the expression from professing Christians, "I wish I had more faith; but it is natural for me to doubt, and I cannot get the living faith which some possess."

Now, because I once stood in this very place myself, understanding how impossible it was to please God without faith, and painfully realizing how little true faith I possessed, I am able to appreciate the position of these longing but mistaken souls, and I wish by the light which God has since given me, to solve for them their weighty perplexities in regard to faith.

In the first place no one has the right to excuse a lack of faith by saying that he was not born with faith. It is not natural for any of us to believe God, for the heart unrenewed by grace has that evil tendency of unbelief which was awakened in the hearts of our first parents by the subtle suggestions of the enemy. It was setting aside God's word, and giving heed to Satan's lies, which led them to disobedience of God's commands, and this sad disregard to God's truth is natural to any heart which has not been transformed by the Holy Ghost.

Since faith is absolutely essential to us in approaching our Maker, we may be sure that he who has commanded us to "Have faith in God" has not left us powerless to secure this faith.

A wonderful flood of light is poured upon our souls by these words in Rom. x, 17: "Faith cometh by hearing, and hearing by the word of God." I recall a time in my own experience when I was undergoing a severe trial, and when I felt the necessity of having my faith strengthened and matured to meet the emergency. The text just quoted came

forcibly to my mind and with a depth of meaning which I had never perceived in it before. Repeating the words slowly, I said : "I am not quite sure what the 'hearing' means, but I do know what the word of God is, and I will study it until I have the 'hearing,' and then an increase of faith will come."

I took up my Bible, feeling as though I now had the key to depths of spiritual riches hitherto unknown to my soul, and I drank in each word, "not as the word of men, but as it is, the truth, the word of God, which effectually worketh in those that believe."

And coming thus to God's unchangeable word, not in any spirit of human reasoning, but realizing that every sentence was the very essence of truth and power, because given us by the God of truth, I had my spiritual ears opened to hear more distinctly the voice of the Holy Spirit, and to experience thereby an increase of living faith.

Could we look below the surface of the lives around us, would we not invariably find that those who are strong in faith and in the power of the Lord, are those who most diligently and meekly search the Word of God. This is the secret of vitality in a Christian's life.

When we remember that, "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth," (Psalms, xxxiii, 6), that "He spake and it was done, he commanded and it stood fast," we can see that it only requires his word in our hearts to "divide the light from the darkness," and to fashion them after the new creation, in the image of Christ, our Redeemer. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."—1 Pet. i, 23.

The Psalmist says, "The entrance of thy words giveth light; it giveth understanding to the simple."—Psa. cxix, 130. Let us implore God to

open our hearts by his Holy Spirit that his words may enter and abide there forever. Our Saviour said, "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you;" and again he illustrates this abiding of his word in his parable of the sower, sowing the Word of the Kingdom.

Some seed fell by the wayside, some on the rock, and some among thorns, but none of these brought forth fruit to perfection. "But he that received seed into the good ground is he that heareth the word and understandeth it, which also beareth fruit, and bringeth forth, some a hundred fold, some sixty, some thirty."

Not only must we hear God's word, but we must hear it with understanding which only the Holy Spirit can give, and God has promised his blessed Spirit to all who ask him. "He that hath ears to hear let him hear."

The wise Preacher said, "Where the word of a king is there is power" Eccl. viii. 4, and those who meekly receive the word of our Heavenly King into their hearts shall indeed know for themselves that "the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discern-er of the thoughts and intents of the heart."—Heb. iv, 12. To those of us who are really sincere in our desire to be wholly the Lord's, the words just quoted have a most precious import, for we know that if we "search the Scriptures," God's sharp, powerful words will enter our soul and cut away all fleshly hindrances to our growth in grace.

And since man must "live by every word that proceedeth out of the mouth of God" (Matt. iv, 4), we must not study alone those portions of the Bible which seem most pleasing, but remember that all was

given for our instruction in the heavenly life.

Are we longing to have the love of God dwelling more richly in our hearts? Then let us receive this truth, "Whoso keepeth his word, in him verily is the love of God perfected."—1 John, ii, 5.—*Triumphs of Faith.*

### GOD'S MERCY.

BY REV. T. F. DOLAN.

"His mercy endureth forever." — Psa. cvi, 1.

This does not mean that the mercy of God can reach a lost soul, for once an immortal spirit is doomed, its doom is sealed forever. As Abraham said to the rich man in the flames of hell, "Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." It clearly means,

"While the lamp holds out to burn.  
The vilest sinner may return."

So it is settled that lost and saved spirits are eternally separated. Some seem to think otherwise, and teach that there will be a restoration of all things, which will bring the wicked finally to the blessed estate of the just. The Scriptures, however, are very explicit on this point, and show conclusively that the wicked "Shall go away into everlasting punishment: but the righteous into life eternal." There must of necessity be two abodes, as there are two distinct natures. "Salvation is of the Lord" this side of the grave, and woe to the soul that neglects "the great salvation." Jude sets "eternal fire" right opposite "eternal life;" and surely the fire will be just as "eternal" as the life.

But it is our purpose to speak more especially of the mercy of God. We certainly see proof in Jeremiah that the Lord is "married to the backslider;" that is, he never gives a soul up for lost until there is no hope. And so, in many cases at least, "the longsuffering of our Lord is salvation."

The expression, "His mercy endureth forever," is found in the Bible no less than thirty-seven times. It is "not by works of righteousness which we have done, but according to his mercy he saved us." The Lord saith to backsliders, (and the call to them includes other sinners,) "Thou hast played the harlot with many lovers; yet return again to me." Equal to the number of his expressions of mercy are his calls to repentance. Oh, the mercy of God in Christ!

"Lord, I believe were sinners more  
Than sands upon the ocean shore.  
Thou hast for all a ransom paid,  
For all a full atonement made."

Glory to God! Hallelujah! Amen. John well says, "We love God because he first loved us." No mercy could reach us without Christ! All mercy reaches us in Christ! He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" To all classes of offenders, therefore, we may say,

"Come, sinners, to the gospel feast:  
Let every soul be Jesus' guest;  
Ye not one be left behind,  
For God hath bidden all mankind."

It is a "common salvation," and all may partake of the "benefit." Although our God "receiveth the person of no man," he receiveth all who come to him in the name of Christ. "Him that cometh unto me, I will in no wise cast out." The invitation is very broad, including "all men." It is headed "whosoever." This is a salvation worthy of the great, Almighty God, who can by the virtue of the atonement of Christ, be just and the justifier of



him that believeth in Jesus. So "mercy and truth are met together; righteousness and peace have kissed each other." Hence "mercy rejoiceth against judgment." Look, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." With the Psalmist we say, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

We are saved by the mercy of God! "By grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works lest any man should boast." Let none of us presume that we are better by nature than others, for our God has positively declared that "there is no difference" in sinners. Human nature is totally depraved. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Again, "The heart is deceitful above all things, and desperately wicked." So, "there is none righteous" in the unregenerate state. We have been corrupted both by nature and practice. Hence that in Hosea applies to each of us: "O, Israel, thou hast destroyed thyself; but in me is thine help." The song of every redeemed soul will be, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests, unto God and his Father; to him be glory and dominion for ever and ever. Amen."

The Lord often warns, draws and even beseeches erring souls to be reconciled. His mercy is over all his works. He does not wish to destroy. He is "not willing that any should perish, but that all should come to repentance." To his prophet Ezekiel he said, "Say unto them, As I live, I have no pleasure in the death of the wicked; but that the wicked turn from his way and

live; turn ye, turn ye from your evil ways; for why will ye die!"

It will be found, by reference to Cruden's Condensed Concordance, that more than three columns thereof are devoted to the subject of mercy. God's mercy is as great as God!

"Every human tie may perish:  
Friend to friend unfaithful prove;  
Mothers cease their own to cherish;  
Heaven and earth at last remove;  
But no changes, but no changes,  
Can attend Jehovah's love."

But God's mercy cannot alter or destroy his truth. "The Scripture cannot be broken." Though he hath mercifully declared that if sinners turn to him, they will be received, even proclaiming that "All manner of sin and blasphemy shall be forgiven unto men," yet it is just as positively declared that he "shall wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his trespasses." None need despair of salvation who will call on God for mercy; but it is his unchangeable decree that except men repent, they shall perish. In his very mercy he must reveal his wrath, and banish the finally impenitent with everlasting destruction from his presence, and from the glory of his power. There is equally as much said in Scripture concerning God's wrath, as is said touching his mercy.

Let none therefore wantonly presume on God's mercy while they harden themselves in sin. He hath concluded all under sin or in unbelief, that he might have mercy upon all; but his mercy reaches men only on condition of repentance and faith.

The Psalmist says, "I will hear what God the Lord will speak; for he will speak peace unto his people, and to his saints: but let them not turn again to folly." And Paul saith, "Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein?"

Surely if, after all God hath done to save them, (and he could do no more,) men will die in sin and go to hell, they will be "speechless" and "without excuse."

"There is a time, we know not when,  
A point, we know not where,  
That marks the destiny of men  
To glory or despair.

"There is a line by us unseen,  
That crosses every path;  
The hidden boundary between  
God's patience and his wrath.

"Oh, where is this mysterious bourn  
By which our path is crossed,  
Beyond which God himself hath sworn  
That he who goes is lost?

"How far may we go on in sin?  
How long will God forbear?  
Where does hope end, and where begin  
The confines of despair?

"An answer from the skies is sent:  
'Ye that from God depart,  
While it is called to-day, repent,  
And harden not your heart,'"

—One perfect diamond is more valuable than many defective ones. One truth well fixed in the mind and comprehended is better than many but half understood. A small opportunity fully realized is better than a great one misimproved.

—Christians are like the several flowers in a garden, that have each of them the dew of heaven, which, being shaken with the wind, they let fall at each other's roots, whereby they are jointly nourished, and become nourishers of each other.

—It is a peculiarity of Christianity to lay stress on little things. It cares more for quality than quantity. One man "may bestow all his goods to feed the poor," and yet the Gospel shall pronounce him devoid of love to his neighbor, and of less account than the poor widow who puts her two mites into the treasury of God. It is not "How much have you done?" but "In what spirit have you acted?" not "How long?" but "How well?"

## "BURDENS."

BY GOODWIN.

In matters pertaining to the experiences of the spiritual life men cannot speak with authority, and all opinions upon such subjects are to be received with caution, and held in subjection to the Word of God.

That Christians are sometimes constrained to pray for specific objects by an almost irresistible influence, that draws out the mind and engages the sympathies in an unusual manner, cannot be denied. The biographies of the most holy and spiritual of God's people, abound with instances of it. It is correctly termed the spirit of prayer. The Scripture warrants it for this idea is found in them: "Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Such prayers are inspired, and must inevitably be answered.

At such times, if the prayer be for an individual, there is a vivid apprehension of the wants, the dangers and the difficulties of that individual; so much so that the imagination sometimes pictures the thought, and the one engaged in prayer will seem to see in vision, the various circumstances, obstacles, hindrances and helps connected with them. If the prayer be general, for the community, church, etc., there are usually the same vivid conceptions and realizations. The inspiration to pray at such times is supernatural; the other may be wholly natural. The prayer may be for persons or things present or absent, known or unknown.

During the Woman's Temperance Crusade some years since, the Christian women of Lafayette, Indiana, were one day engaged in prayer in front of a saloon in that place, when

a spirit of prayer came upon a Mrs. Dr. B——. While praying, she asked that if there was no hope of that saloon keeper's reforming and giving up this awful business, he might be taken out of the way.

The next morning her infidel husband in great anger threw the morning paper in her lap saying, "See there, what you have done!" To her surprise she read that that saloon keeper had died before midnight, and she was charged with the responsibility of his death. She had no recollection of having prayed for him thus. She hastened to the house of the lady who led the meeting and asked her if it was true, and was told that it was. So deeply were the other saloon keepers of the city impressed with the circumstance, a committee was appointed by them to wait on her to request her not to pray for any more of them.

A Christian woman of the writer's acquaintance was visiting in a neighborhood remote from her home. When there she attended a prayer meeting in a private house, during which she was drawn out to pray for a young woman present who was a total stranger to her. Midnight passed and her struggle of prayer continued. About four o'clock in the morning, the young woman yielded to God, and startled the whole company by confessing that her false oath had thrown a young man into jail, where he lay waiting his trial; that there was no hope of saving him from the Penitentiary unless she would confess to her perjury in regard to him. This young man had insulted her, and in her anger she had yielded to the persuasions of a lawyer, whom she consulted, to swear to more than the truth. The gentleman at whose house this prayer meeting was held, took the young woman to the State's Attorney at the county seat, to whom she made her statement. He led the way to the jail, where the young man lay wasted to a skeleton in view

of his hopeless case. She made her confession to him and the young man was released.

Such experiences are sometimes attended with intense suffering, causing the face, the voice and the contortions of the body to express the agony within. A misapprehension of this is that it is these sufferings that prevail; and we hear persons talk of being willing to suffer, etc. But this is contrary to the Word of God. Faith in Jesus alone prevails. God never sets aside that law of his kingdom. Hence whenever these feelings come upon a Christian, he should engage in prayer, and wait upon God until the burden passes away. It is good for others to take hold with them at such a time and assist their faith.

Mr. Finney tells of a man who used to be thus exercised in connection with his meetings. This man would spend such seasons in his room while Mr. Finney would be preaching at the church. Sometimes his distress would be so great that he would send for Mr. Finney to come to his assistance. We may be unable to account for this, but the results in Mr. Finney's meetings show that it was of God.

These experiences are not designed for public exhibition. If it is possible to retire where the subject can be alone with God at such times, it is best for the following reasons:

First, that prayer be not hindered by the curiosity and idle speculations of lookers on; Second, that the attention of others be not called away from worship or other work for God; Third, that public worship be not disturbed and broken up by it; Fourth, that occasion be not given to the sons of Belial to blaspheme; Fifth, for the good of their own souls, that they may avoid becoming unusual objects of attention.

There is a counterfeit of this experience. This arises from human



sympathy. It may be unintentional on the part of the subject, but counterfeits nevertheless. It is not to be laid to the charge of the devil always nor to heart depravity, but to human weakness. The evident anguish of the subject affects others sympathetically until they take on the same feeling and cry out in the same manner; and the result is often destruction to the work of God. Again the mind may have vivid conceptions of the danger of souls, from the Word of God, the narration of experiences or from other causes that awaken the sympathies naturally, until all the outward manifestations of the real spirit of prayer may appear. But with such there is an absence of faith. Anxiety takes its place. Their language is that of despair instead of confidence. In any case prayer is the proper recourse.

The answer. God is ever consistent with himself. The answer may be, No! He never saved, he cannot save a soul against its will. The human will is free. All the means of salvation are in harmony with that fact. Hence one may reject the answer to an inspired prayer. Such should fear that it may be their last opportunity.

But why do we not have more such praying? Because the church lives so out of harmony with God and fails to walk closely with him. There are professed Christians enough in this world if they lived as near to God as they should, to keep the people under constant conviction, held in continual consternation, and heaven in perpetual rejoicing over answers to their prayers.

—“I cannot believe that a man may not be saved by that religion that brings him to the true love of God, and to a heavenly mind and life; nor that God will ever cast a soul into hell that truly loveth him.”

—Baxter.

## AMONG THE TREES.

BY H. H. LOOMIS.

“As the apple tree among the trees of the wood, so is my Beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste.” — Sol. Song ii, 3.

Blessed realization of a soul conquered by pure love, and enthralled by the charms of Zion's King! To such an one how emphatic is the expression uttered by David, as in a prophetic vision of the Messiah he beheld his earth-hidden beauty, and exclaimed, “Thou art fairer than the children of men.”

Solomon in the days of his inspiration knew how to make comparisons. The exact tree to which he refers in the above quoted text is not certainly known. It might have been either of two or three kinds having the same general nature, but its character is known. Its foliage was perennial, its blossoms fragrant, its fruit delicious and its shade refreshing. How significant the application! All that is simply human, fades; has about it more or less of that which is repulsive, yields insipid or uncertain fruit, and gives but feeble comfort. Human beauty, human friendship, human love, how precious!

These may yield a degree of pleasure, and a proper gathering of their fruits is not forbidden. Of all the trees that grow in God's dominions he has given us liberty to eat, save those that yield the fruit of sin. Turning away from the pleasures guarded by the divine prohibition, we may seek pleasure and consolation in a lawful partaking of all that pleases the eye or awakens desire. Many Christians use this license to the fullest extent, and go about shaking the trees of creature delight, and finding but an unwholesome and partial satisfaction. But those who have come up far enough out of the

life of the flesh to renounce their morbid tastes, and to drink in the pure fellowship of a risen Christ, apprehended by the interior light of a divine faith, behold Jesus as the tree of life standing in beauty and dropping down celestial fruits in the gospel Eden, and exclaim, "As the apple tree among the trees of the wood, so is my Beloved among the sons."

How refreshing is the shade of such a tree to one who seeks protection from the burning rays of a tropical sun! And when afflictions or trials rise to a tropical heat, so that the leafless trees of nature can afford no relief, how refreshing to be greeted by the wide-spreading and evergreen branches of Jesus' human sympathy, inviting to rest and comfort! Then we prove the significance of the words, "I sat down in his shadow with great delight, and his fruit was sweet to my taste."

It is in this sequestered retreat, hidden from the world by the shadow of Jesus, that the pure heart feeds and is nourished. Here it delights to linger, inhaling the fragrance of the divine favor, and gathering the rich fruition of desires and hopes that stretch after the immortal and the infinite.

It was amid the precious realizations of this entire separation from the creature and surrender of the heart to the charms of the Master, that Madame Guyon lost her taste for human beauty and comfort, and sang,

"Ah! send me not back to the race of mankind,

Perversely by folly beguiled;  
For where in the crowds I have left shall I find

The spirit and heart of a child."

O ye who wander among the "trees of the wood," seeking your joy in the fruits of human association, and are not content, get you down into the fair land of entire abandonment to the will and pleasure of Jesus.

Think not that such an experience is a gloomy and desolate one. It is the transit of the soul from the barren desert to the luxuriant vineyards of Engedi. It is the coming out of desolation and heart-hungering into the pure and satisfying delights of perfect love.

## MARKS OF A JUSTIFIED STATE.

BY REV. A. SIMS.

1.—Justified souls have peace with God. Having truly repented of their sins, and believing in Christ as their personal Saviour, they feel the wrath of an offended God removed, the guilt of their past lives is washed away, and a sweet, heavenly calm springs up in their soul. While enjoying this grace they can look up to the great and holy God, and joyfully exclaim, "Thou art my reconciled Father now." This peace must not be mistaken for the ease and quietness of those who have, by continued acts of disobedience, stifled their consciences, and brought themselves into spiritual darkness. This is not peace at all. Yet a careful examination of Scripture tests, would show this is all that thousands of professed Christians have. Rom. v, 1; viii, 1; John xvi, 33.

2.—They have the witness of the Spirit. When brought into a state of favor with God, and while walking in the enjoyment of the same, the Holy Spirit makes such an impression upon the soul, as assures him beyond all doubt, that he is now a child of God and an heir of glory. With this witness of the Spirit agrees the testimony of his own conscience, that all his ways please the Lord. Every justified soul enjoys both of these witnesses. If any one imagines he has one of these and has not the other, he must set it down that he has neither. Rom. viii, 15-16; 2 Cor. i, 22; v, 5; i, 12.

3.—They are saved from the love of

the world. By loving the world is meant seeking its wealth, and "laying up treasures on earth."—Matt. i. 19; desiring its honors and the praise of men; and following its customs and fashions. 1 John v. 4; ii. 15-16.

4.—They are saved from the bondage of depraved appetites and habits. The mighty power of divine grace has effectually broken the power of sinful propensities in the truly justified soul. Strong drink, tobacco, opium, cards, horse-racing, gambling, lying, swearing, stealing, cheating, Sabbath-breaking, adultery, fornication, pride, and all uncleanness, do no longer bind him and bring him under their power. Every chain is broken, and the emancipated soul has victory over the world, the flesh, and the devil. Gal. v. 16; John viii. 32-36. The following show that gospel freedom and bondage to any habit are incompatible: Rom. vi. 16; 2 Pet. ii. 19.

5.—They are saved from committing outward sin. By walking obediently in all the light God shines upon his soul, and continually trusting in the power of God for all needful grace, the converted soul, though tempted, tried, provoked, persecuted, and opposed, will be kept from yielding to hatred, anger, impatience, revenge, pride, covetousness, intemperance, and all other works of the flesh; and so long as he does not yield to the rising of these "roots of bitterness," which may and will "spring up," so long he does not commit sin. Glory be to God! Mat. i. 21; Rom. viii. 4; John iii. 6, 9; v. 18.

6.—They hunger and thirst after righteousness. The Holy Spirit, the blessed Book, and experience, will soon reveal to the justified soul his absolute need of an experience beyond what he now enjoys. He will be led to see the glorious possibility of having every "root of bitterness" completely removed; of having all carnality entirely destroy-

ed, so that he will not even be troubled with the risings of these things in his heart. Walking after the Spirit, he is led to pant after this full salvation; burdened with a sense of his own great need of the sanctifying blood, his soul groans out the prayer, "Create in me a clean heart, O God!" and such will be his incessant longings until the glorious work is done. The only way to retain justification is to be eagerly desiring and pressing on for the whole will of God to be done in the soul, as it is done in heaven. When a justified soul ceases thus to hunger after God, the light goes out from his soul, formality comes in, and there is nothing left but a "name to live." Thousands all over the land can bear sad testimony to this. Acts xix. 2; Heb. vi. 1; 1 Thess. v. 23; 1 Peter i. 16; Heb. xii. 14; Phil. iii. 13, 14; Matt. v. 6.

—Charity—A stream meandering from the fount of love.

—Religion—A key which opens wide the gates of heaven.

—Death—A knife by which the ties of earth are riven.

—Duty is the voice of God, and a man is neither worthy of a good home here or in heaven, that is not willing to be in peril for a good cause.

—If Christ be precious unto us, his gospel will be so, and all its truths and promises; his church will be so, and all that belongs to it.

—True religion shows its influence in every part of our conduct; it is like the sap of a living tree, which penetrates the most distant boughs.

THE SPIRIT IN PRAYER. — "Just in proportion as we abide in the love of Christ and his words abide in us, his Spirit dwells within us, teaching us how to pray and what to pray for. The desires which the Spirit of God kindles in the soul must be according to the will of God."—*Wayland*.



## EXPERIENCE.

BY S. B. SHAW.

It has been on my mind for some time to write part of my experience of God's dealings with my soul, and how my mind has been exercised and influenced by God's Spirit.

I had a Christian mother that died in the triumphs of faith about thirteen years ago, when I was thirteen years old, who has always had a great influence over my life; and at times when I remembered her prayers and tears it would make deep impressions on my heart. But I had a very stubborn will, and would not yield, but hardened my heart until I became skeptical, and full of unbelief; I had but little or no confidence in churches and church people, until four years and six months ago, while I was at Valparaiso, Ind., attending the N. W. I. Normal School, preparing for the legal profession, my mind was exercised in a manner very strange to me as I was outside of all religious influence, surrounded by worldly and carnal society, but quite moral, for I, with others, had left off my bad habits. My memory at first was refreshed by a remembrance of my childhood days as never before. I thought of my dear mother and of her prayers and tears, as I had never done before. Then I was convicted and reminded of my awful condition before God. I was made to see how I had treated and grieved my dear Redeemer. I was so wrought upon that I could neither study, eat nor sleep. At times I would lock myself in my room where I was boarding, and try to pray until my heart would almost break with grief. I was afraid my unsaved friends would know that I was under conviction. At last they discovered that something was wrong with me and asked me what the matter was. To their question I replied that I could not live that way any longer, but must

be a better boy. They advised me to go and join the church. But the Holy Spirit directed me to a glorious revival that was sweeping over the country about eight miles from Valparaiso, to which I went for the purpose of asking God's people to pray for me. I went to the altar three nights. All this time my burden of sin grew heavier, until my friends told me that I would go crazy. The third night after I went to this meeting I was powerfully converted and saved.

The next day after God saved me, if I remember right, I felt, woe is me if I preach not the gospel of Christ. I had a great struggle for several days, then God gave me a mighty baptism of the Holy Ghost, and I promised that he should have his way with me. I had such a burden for souls that I could not rest day or night. Many of my ministerial friends advised me to continue in school for three or four years and then go into the regular ministry. But I could not content myself, nor keep clear before God, without walking in the light as God revealed it to me. I labored among the students of the school and some of them were saved. One Sunday, several weeks after I was saved, I went with one of my young friends, a student and a young preacher, to his appointment in a schoolhouse three miles from Valparaiso. After he had preached I felt impressed to commence a revival meeting with the people in the neighborhood. Arrangements were made and the work commenced, and a large number were saved, and some of them are now in heaven. After this meeting I could not rest unless pleading with poor sinners continually. I arranged my business, and left school as soon as possible, and went into the evangelistic work, and have labored night and day ever since, averaging one meeting a day.

The first year of my evangelistic work was confined to Lake, Porter

and St. Joseph counties, Indiana. Then I went to St. Louis, Mo., and labored for some weeks among the poor; from there I went to other points in the state; then I went to Cedar Rapids, Iowa, where I remained for several months, laboring in the city and neighboring villages. Then I returned home near Crown Point, Lake County, Indiana. I have labored in Northern Indiana, and in Michigan and Illinois ever since. I have always had a continual burden for souls, and am often so burdened that I cannot rest day or night unless God hears my prayer and saves the lost. I have never been discouraged, knowing that our labor in the Lord is not in vain. I have not wilfully disobeyed God since my conversion. The blessed Spirit taught me from the first that whosoever is born of God doth not commit sin. (1 John iii, 9.)

God gave me faith to claim all the promises, and I soon saw it was the will of God even my sanctification. (1 Thess iv, 3.) I claimed the blessing, have always testified to the cleansing power and have always preached it. During all this time, I have been able to say with St. Paul, "I have learned in whatsoever state I am therewith to be content." I know both how to be abased, and I know how to abound, everywhere and in all things, I am instructed both to be full and to be hungry, both to abound and to suffer need."—Phil. iv, 11-14. At the time of my conversion I was worth somewhere in the neighborhood of nine hundred dollars, and could have taken one hundred dollars per month for my time. To-day I am not worth nine hundred cents. I have paid out more money than I have received. I have labored at places where I have been charged for my board. Other places I have hired a room and boarded myself. Since my money run out I have trusted the Lord for all things, but several times it has pleased the dear

Lord to have me work hard and suffer for the comforts of life. But I can sing from the heart,

"Not for ease or worldly pleasure,  
Not for fame my prayers shall be;  
Gladly will I toil and suffer,  
Only let me walk with thee."

I would rather starve my body than to starve my soul. I would rather have treasure in heaven than to have treasure on earth. I would rather be a beggar in this world than to be a beggar in the world to come. I would rather be known and honored in heaven than to be known and honored on earth. I would rather fear and please God than to fear and please men. I would rather have God's approbation than to have the approbation of popular and fashionable society. I would rather win souls to Christ and have gold tried in the fire, than to have the gold that perisheth. I would rather have God exalt me than to have men exalt me. I would rather trust in the Lord than to put confidence in men. I would rather have God insure my life than to have men insure it. I would rather understand the secret of the Lord than to understand the secret societies formed by ungodly men. I would rather do without smoking in this world than to smoke through all eternity. I would rather go through the fiery trials of affliction, and through the fiery furnace of persecution, than to go through the fire and flames of hell. I would rather be transformed by the renewing of my mind and prove what is that good, acceptable and perfect will of God, than to be conformed to this world and lost. Glory to God for his goodness, and for his wonderful works to the children of men. I am continually kept from all sin by the power of God through faith. Hallelujah! Amen and amen.

—Prayer is not conquering God's reluctance, but taking hold of God's willingness.

"THESE BE THY GODS, O ISRAEL!"

BY REV. R. GILBERT.

Immediately after the awful thunders of Sinai had ceased their reverberations in the startled ears of the Israelites; after the vivid lightnings had crossed and recrossed the dreary summit, flashing the terrors of omnipotence; while Moses was in rapt converse with God, the people, morally disgusted with the purity of the ten commandments, turned their backs upon the divine Law-giver, made a tangible idol, and duly installed it with a proclamation, "These be thy gods, O Israel!"

In all nations and in all ages, man is the same morally corrupt, fallen being. It is not in human nature to love a Being of infinite holiness, or submit to the strictness of his moral law.

As a natural consequence, from the incipient dawn of idolatry, down through the weary epochs of the world, to the latest phases of refined idolatry as seen in the popular churches of to-day, the same unvarying, struggling effort is strikingly noticeable; namely, either to make or adopt substitutes for God—substitutes more congenial to the fallen human heart—or to humanize him and make his moral law less stringent; thus making it more harmonious to the corrupt passions of the natural heart and its unholy practices.

We shall expect a moral demonstration, that the ancient idolater rudely clothed in the skins of wild beasts and prostrate at the shrine of his carved image, is the lineal, moral progenitor of formal Christianity, lowering the standard of moral law by example, teaching and virtually humanizing God, by bringing him down to man instead of purifying him and thus raising him up to God. The idolater of antiquity carved his idol with a rude battle-ax; the

Christian idolater carves his idols in the laboratory of an unsanctified heart. The identity is too palpable to be denied. The modern idolater is a savage in broadcloth and silk.

Look at the ancient Scandinavian loaded with rude plunder and armed with a death-dealing spear. He worships Thor, the god of plunder and of war. He has a god adjusted to the passions and tastes of the human heart. The Greeks and Romans loved Bacchus, the god of wine, because they could worship him in the whirl of the giddy dance, in the drunken revelry and in licentiousness. They admired Mars, the god of war, in which they so much delighted. Their whole catalogue of deities, shows that the gods were made after the image of men; that is, they (the gods) had ascribed to them corrupt passions in common with man. The cannibals of the South Sea Islands worship their god because he gives them victory in battle and many prisoners—a rich supply of human flesh to roast and eat.

But let us trace the analogy nearer home. We have seen how uncivilized idolatry manufactures idolatry to order to suit the market of fallen humanity. Now let us see if popular Christianity is doing the same in substance; that is, humanizing God, by adjusting his attributes and moral law to suit the desires of the unsanctified heart. The pride of the natural heart spurns the great fundamental ideas of revealed religion—that man is fallen, needs an atonement and must have the Holy Spirit to convict, justify and purify the human heart, as a preparation for eternal life. Persons holding such dogmas, say that God pardons sin on mere prerogative, or inflicts a limited punishment as a purgatorial preparation for heaven and thus all will be saved. A little serious reflection shows that this mushroom theology is derived only from the unpurified heart. It is a mere at-



tempt to remold the infinitely holy God of the Bible, and thus make him like fallen man. Such an attempt to humanize the Supreme Creator, is as veritable idolatry as the mythology of Greece and Rome.

But let us come another step nearer home. The Bible order is to make man holy and lift him up to God. Idolatry seeks to leave man in sin and to bring God down to man's level. What about the popular churches of to-day? Do not they, too, humanize God? Their teaching and practice is, that God sees his image in those who think, speak, dress and act like the world. Bible saints may evade the class and prayer meeting, and go instead to be yoked with unbelievers in the dark lodges where Christ is ignored; may institute a pompous worship excluding the poor; may wear gold, jewelry and costly array; may indulge in church sprees and religious gambling; may be pickled in tobacco juice, and lend their nostrils as stove pipes for tobacco smoke; all this and much more, and still their divine acceptance and ultimate admittance into heaven cannot be questioned. The God of Divine Revelation says, "Be ye holy for I am holy." "As he (Christ) is, so are we in this world." Christ's saints are "hated by the world," but it dearly loves the saints of the popular churches. Like cleaves to like—the inevitable law of affinity.

In pagan mythology, Flora was the goddess of flowers. The deity of Christian idolatry presides over artificial flowers, jewelry and regalia generally. Among pagans Bacchus was the god of wine and drunken feasts; the deity of fashionable Christianity is the patron of church festivals with their concomitants—mush and milk, ice cream, lemonade, church gambling, etc. Pagans authorized licentiousness if a share of the proceeds supported their temples. Christians feast, gamble, sell women at mock auction and use a

great variety of worldly expedients to support their churches. Pagans made the taste and passions of human nature the standard of morals, and modeled the attributes of their gods to suit this standard. Christians follow the impulses of pride and vanity and degrade the moral standard of the Bible to make it conform to their practice. The pagan Gods were the patrons of vice. The popular deity retains depravity in the heart during life; requires no self-denial; stains the lips and beard of his saints with tobacco; allows them to run away from prayer and class meeting to attend lodges; encourages them to build splendid churches, and adorns his people with gewgaws in order to render religion attractive to the world by showing that no real sacrifice is required in becoming a Christian.

Popular churches triumphantly point to a scientific ministry, costly churches, a pompous worship, a membership clad with attractive adornment, feathered, jeweled and wearing the regalia of secret organizations and exultingly exclaims "These be thy gods O Israel, that brought thee out of the land of Egypt;" the slavery of self-denial, holy living and walking in the "narrow way," a course of life incompatible with the dignity of man.

PURGATORY.—The Church of England in the third part of the Homily on Prayer says: "The only purgatory wherein we must trust to be saved, is the death and blood of Christ, which if we apprehend with a true and steadfast faith, it purgeth and cleanseth us from all our sins." "The blood of Christ," says St. John, "has cleansed us from all sin." "The blood of Christ," says St. Paul, "hath purged our conscience from dead works to serve the living God." This, then, is the purgatory wherein all Christian men put their trust and confidence.

## THE PRAYER MEETING OF TO-DAY.

The following account of the prayer meeting of to-day is taken from the columns of a leading Presbyterian paper. It speaks for itself. Will any one after reading it, deny that there is urgent need of a revival of piety in the church, when such an acknowledgment is openly made of spiritual deadness.

We quote from the *New York Observer* :

"I ask any attendant of the average so-called prayer meeting, if it is in reality what its name implies? Do the people go to these meetings to hear the church pray, and to pray with it?

There may be some who go with the most vague and indefinite notion, but the majority of attendants seem to go there to hear a homily or exposition. They do not even go to join in the hymns, although we have tried to popularize the singing by introducing the Gospel Hymns, numbers one, two and three, and by having a melodeon, or organ, or piano to lead it.

It appears as though the more helps we have in prayer meeting, the more helpless we become, at least, the more listlessness is manifested. Once in a while we take spirit by inviting some wide awake singer with a powerful voice to do the musical part for us. He manages to rouse us up, and we sing with a zest that has so long been tied up in a napkin and laid by, it seems new, and some of the brethren are almost inclined to pray. We mark the effects of the new talent brought to bear in the meeting, and we keep the pressure on for some time, hoping to transform our weekly service into a prayer meeting.

But the moment the valve of our hired musician is closed, the brethren settle down into a deeper state of placidity and stillness than ever; as one whose ears have been assault-

ed with the noises of New York City draws a deep sigh of satisfaction as the cars land him upon the platform of his country home, and puff out of sight and hearing, leaving him to the rustle of the leaves as the cool breeze stirs them; to the low of the cattle returning from the pasture; to the tinkle of their bells, and to the soft notes of the birds as evening settles down upon the green fields. The tired city habitue feels such a delicious sense of repose that he will not break it by a word, but rides or walks leisurely to his boarding place, giving himself up to the enchantment of quiet.

The prayer meeting helps are much like some of the modern physical stimulants. They do rouse the meetings awfully for the time, as stimulants do the body, but the reaction comes just as surely in one case as in the other, and energy is actually depressed.

The old time prayer meeting—except in some few instances,—has gradually disappeared, like the ghost in a dumb show where nobody can exactly tell when it vanished from any given point, its vanishing is so slow and mysterious.

It has gone from us. We cannot say when it went. Little by little it gathered up its robes and stole softly away. We have the room where it used to be. We have all the appliances in use when it was among us. And we try once a week to work them; but the majestic figure of the old-time prayer meeting is not with us; not even his skeleton; but in his stead we have a group of quiet listeners to the music of the instrument, the voices of a half-dozen singers, the reading of a chapter of the Bible, its exposition,—none too spirited, for the dreamy attitude of the listeners acts as a soporific on the speaker,—and possibly a prayer or two on request of the leader.

The women don't pray in public, and the men won't. They come to listen. One may say, "Physician,

cure thyself. Be thou hearty and in earnest, and rouse up the people, then you will have no cause to complain of their inactivity." Well, we do take part occasionally. And we spirt as long as our strength lasts. We do administer stimulants. And the people like them, they sleep so much better afterwards, perhaps. But it is difficult to always drag a clog.

Some may perceive or think they do, the cause of listlessness in the prayer meeting to be want of vigor in leading and directing it. There is probably some reality in the perception. Nevertheless, the languor which is so great as to be noted in all the churches and in all the states, is deeper seated than this cause would imply. The leader of the meeting must rouse himself and the sleepers. But must he hold their eyes open with his fingers while he talks? Ought they not to shake themselves a little, and pray the prayer of "Stir-up Sunday," "Stir up, O Lord, our hearts?" Ought he to talk much?

Mr. Moody said once, "The church is killed with talk," or words to that effect. He has tried to get the church to pray, recognizing as he does, that praying is her life. But the prayer meeting has gone on declining steadily, though the church reads Moody's sermons by the fireside at home, and admires their spirit and their pointedness.

One pastor, to my knowledge, ceased reading the notice of the prayer meeting from the desk, for the reason that the church held none; and gave notice of a week-day service instead, which it really was. Another pastor read the notice of the prayer meeting with an explanation that it was a misnomer, and ought to be called a week-day meeting.

Will the church meet once a week for prayer?"

—A word fitly spoken, how good is it.—*Solomon.*

## PULPIT POPULARITY.

The Rev. Dr. F. Cook in an address before a Clerical Convention in England, said:

" 'Popularity,' like many other words has more meanings than one, e.g., a manual of geography may be called popular, because it is written in an easy style. There may be a popular move, called so because it attaches the multitude and commands sympathy. There may be an epidemic which extends to a large population, and hence receives the title 'popular.' I am desirous of popularity; but in what sense? I desire to convey my mind to a large number of people. Speech is a tool for accomplishing a glorious work; small, indeed, may be the instrument, e.g. the tools used by a sculptor, are to the ordinary eye the most unlikely wherewith to produce such wonderful work as we see adorning our public buildings and prominent localities. Let us all try to excel in this simplicity of speech, and so be 'popular.' Look at the greatest example, even at him, who 'spake as never man spake,' in all simplicity, and chose for his subject and illustration the matter which was around him; thus, we hear, the common people heard him gladly.

"Popularity of the true sort is often marred by persons trying to be unnatural. Good and true is the old saying, 'Be natural.' The desire that the masses, the people—the young too—should have their way; what they wish is to be carried into effect; this is too much the case in the present day. The voice of the country must be obeyed; this is seen, whether in Parliament, in the church or in society. To those who seek popularity, I would say, 'Does God's Word, does history give us authority to think that the majority will be on the right side?'

"Moses was a very unpopular man. The cry of the people was,



'Up, make us gods that may go before us; for as for this Moses that brought us up out of the land of Egypt, we know not what is become of him.' Ought he to do so, merely because nearly all the people would have it? Joshua was an unpopular man, when he told the people to go forward, in spite of the report of some of the spies. Go forward to take possession. Lot was an unpopular man in Sodom, when he warned the people of their sins. The supreme example, 'Jesus increased in wisdom, in stature, and in favor with God and man;' and so he continued, as he wrought miracles, and spake to the troubled and distressed. 'The common people heard him gladly;' This continued and increased, for at one time the people sought to make him King; but in the time of his trial, where were the majority? The Chief Priest, the Scribes, the Pharisees moved the people, and the public moved for the death of Jesus! Therefore, the death of Jesus may be attributed to the popular voice; and the same voice cries aloud for Barabbas. Barabbas was a popular man. But there was one in Scripture narrative who did not quite see this. When the King of Israel wanted advice, his prophets prophesied before him; but one man Micaiah, was afterwards called before the King, to whom it was said by the messengers, 'Behold, now, the words of the prophets declare good unto the King with one mouth. Let thy word be like the word of one of them, and speak that which is good;' he could not see with them, he would not follow the people to do evil, nor yet listen to *vox populi*, in preference to *vox Dei*." The lecturer illustrated the same point with great force by the cases of Saul, King of Israel, who, by listening to the voice of the people lost his crown and at last his life; Absalom and Pilate also who were willing to content the people. The way to true popularity is the Scripture ex-

hortation, "Let every one please his neighbor, for his use to edification." Use frankness and simplicity.

### IMPRESSIONS.

BY J. B. NEWTON.

Impressions are received from two sources, *i.e.*, from God and from the devil; also from what might seem to be a third source—surrounding circumstances which are made use of by God or the enemy.

God impresses our minds with a sense of duty for our benefit: the devil to perplex and harass us. An object before us may lead the mind by a train of thought to what seems to be a duty. This may be a means used of God to lead us; and again the enemy may take advantage of it to burden us. But there is a grand difference between impressions from God, (which may more properly be termed leadings of the Spirit,) and those that come from the enemy. God leads, the devil drives; the one gives us freedom, the other bondage.

Many a conscientious soul has been so harassed by the enemy in this way, that some parts of their experience have been exceedingly unpleasant. No real freedom can exist while the soul is governed by impressions. Every impression that has a tendency to bring us into bondage in any way, should be rejected because we have been called unto liberty.—Gal. v, 13. Again, "Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."—Rom. viii, 15.

Some people even in their religious exercises, are so misled by impressions that they spoil a meeting for themselves and injure it for others. And if the saints do not endorse what they feel is not of God, the poor souls get tempted and feel that they are not received by the

people. Such proceedings are from the devil to bring a slur and reproach on the real manifestations of the Spirit.

The enemy sometimes powerfully impresses a soul to do things contrary even to the Word of God, as was the case of a man named Freeman who, a few years ago, was impressed to kill his little daughter, and did so in violation of the sixth commandment. The enemy urged as a reason for so doing, that God could raise her from the dead and send her with him as he went to preach the gospel, to be a living witness that God still had power to resurrect the dead. People must not be led by every impression that comes to the mind however plausible it may appear.

If we would steer clear of these difficulties, we must keep an eye single to God's glory; search the Scriptures and be governed by what we read. We are told to "believe not every spirit, but try the spirits whether they are of God."—1 John, iv, 10. The Holy Spirit, the Word, and God's providences always agree. Hence if we are led to attempt something and circumstances render it impossible for us to do it, we may rest assured it is not of God, because he is not dependent on circumstances but controls them.

The enemy delights to keep a soul harassed with a constant sense of duty. His impressions (some of them at least) have these peculiarities: you must, and you must right away do something that perhaps is contrary to common sense and good judgment, and so out of order that it causes even our brethren to lose confidence in our judgment in regard to matters of religion.

This article is not intended for those who are now careless and regardless of the Spirit's teachings, but for those who are over conscientious and kept tied down, as it were, by impressions. To such we would say, use your common sense and

better judgment, instead of being governed and led about by impressions. God will not condemn us while we are trying to do his will the best we know how; but the devil will for he is an accuser of the brethren.

May the Holy Spirit guide you into all truth, and the "God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, working in you that which is well pleasing in his sight, through Jesus Christ. To whom be glory forever and ever."

—He is a freeman whom the truth makes free.

—Love to God always makes its possessor cautious.

—Repentance is the key which unlocks the gate wherein sin keeps a man a prisoner.

—By having God to direct our paths, we may not only escape the ways and penalties of sin and transgression, but we may be endued with the "power of an endless life."

—The saved sinner still needs strength and blessing. In order to this he is invited to feed upon Christ. By daily appropriating him a new life and joy are renewed and salvation is made perfect.

—Men may sneer at the truth to-day, and trample it under foot, and imagine that it is annihilated, but when they least look for such a result, it springs up and bears fruit, a hundred, or possibly a thousand fold.

—That the lamb had been provided and slain would have availed nothing if the blood had not been applied. This is an important truth to be well remembered. In Christ we have free and full redemption. But it must be accepted, and this is done by faith. Without faith we are still unsaved.

## GOD'S GLORY.

One of three ends in life we all choose— either self, or the good of men or the glory of God. We can narrow these to two, God or self, for the “love of the race” is apt to be as indefinite as a fog-bank. I knew a man in early life, an associate of mine at school, who became deluded with the idea of general philanthropy, “universal democracy,” as he termed it, not realizing that, after all, self was the center. Which, then, of these two is your end? One who makes self the end and aim will drive a sharp bargain in business, will seek his own comfort in the family or elsewhere, and will always endeavor to “make something for himself,” at the expense of others. Such people after a while, become isolated. Men are suspicious of them; for they cloak their plans as the meek and pious cardinal did, before he was raised to the chair of the Pontiff, and who then threw off the guise, showing the iron hand without the silken glove.

We may also deceive ourselves. In the accumulation of property we say that we only wish “a competence.” That is well, but watch the growth of the greed of gain. Write on all your accumulations, “Holiness to the Lord.” It is he who gives, and he who takes away. “Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God.” Why not, to-night, kneel if you never have before, and dedicate your life and possessions, your plans and acquisitions to his service? Delay not till the last moment, thinking that, after having spent your whole life in pleasing self and gratifying appetite, God will then accept you at last. How cowardly! Begin, rather, this life of devotion to God’s glory now. Strong in his might, you will come off more than conqueror, and the promise shall be fulfilled in your experience: “He that believ-

eth in him shall not be confounded.”  
—*E. G. Robinson, D. D.*

## EARNESTNESS.

BY MRS. D. A. CATTON.

Persons deeply in earnest generally succeed. Perseverance overcomes obstacles that at times seem to be insurmountable. If at the outset of the Christian race, we should see all we have to contend with before we reach the end, we might fear that we should be overcome somewhere in the way; but we are permitted to see only so far as it is best for us to see.

A soul that is in real earnest to flee from the “City of Destruction” and reach the “Celestial City,” will not easily be hindered. He will, like Bunyan’s Pilgrim, put his fingers in his ears, look neither to the right nor to the left, but run, crying, “Life, life, eternal life!”

An earnest desire to flee from the wrath to come, will crowd out of the heart every other desire. Such an one will not be easily diverted from his purpose to run the whole length of the race that is set before him; but will put from him everything that God hates, and seek with all the powers of his being to do all that God requires.

Losses, crosses, persecutions and suffering are only portions of his heritage. He will expect them if he follows the Master fully and will not be disappointed when they come. Leaving near and dear friends who will not be persuaded to go with him, to do as they will, he will come off victorious in every conflict; be more than a match for everything that opposes, and at last gain the skies and join in the chorus, “Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever.”—*Rev. v, 13.*

—“Serve the Lord with gladness.”



### CONVERSION OF REV. THOS. HARRISON.

Rev. Thomas Harrison gave, on the evening of the 28th ult., the following account of his conversion. We copy from the report in the *Indianapolis Journal*:

The Bible speaks of some Christians whose experience is like a morning without a cloud. My early life was like that. I had a happy home and everything I wanted. I said to myself, "Death is far away and I have nothing to fear from it. I am young and happy; I have loving parents and pleasant associations, and I will wait." The only thing that brought the least degree of shadow on my life was a longing in my soul for something. Then I knew not what, but it was the grace of God.

One summer I thought I would have a better time than usual, and I went down to Nova Scotia for a ten week's stay. I had been there but a few weeks when God opened a new light in me. And there came a tempest, and I heard the thunders of God's wrath come over me. I received a telegram of only three words, "Freddie is dead." Freddie was my brother, and I fell down and wept in the depths of my bitterness. That was one line that God took to awaken me, and the other was my mother's constant prayers. She prayed every day: "O God, will you only convert my boy!" and I will rejoice in eternity that I was awakened in the good, old-fashioned way—by God's mercy and a mother's prayers.

One day my mother prayed for me more fervently than ever and that day I thought I should die. I tried to study, but my book was a blank. I fell on my knees in my room and asked God to show me the way. I said: "O God, I cannot stand this any longer; my heart will break." My mother had gone to meeting to spend the night in

prayer, and I left the house and went out into the street. And right here let me say that I do thank God that I was converted through and through. I was converted and knew it. I did not get up from the altar and say: "O Lord, I thank thee I have got religion." I knew I was relieved from pain and was saved through and through.

When I left my home that night I went out in the blinding snow-storm and asked God's mercy. I leaned against the lamp-post opposite the church, and as I heard my mother and others singing those good old hymns, a voice came to me, saying, "Son, give me thy heart," and I said, "O Lord, just excuse me; I will freeze out here in the cold—wait until I go home." And then I heard a voice, louder than the winds, "Now or never." I believe if I had not heard that voice, then God would never again have called me. I had been a trifle too long. As I stood in the snow I heard the old bell striking twelve o'clock—the last night of the year, and that voice came to me, saying, "Before that bell quits striking you must be saved—now or never." As I stood there as the bell was striking the eleventh stroke, I cried out, "Now," and I felt redeemed and saved. I came up to the requirements and God blessed me.

—He who would be a great soul in the future must be a great soul now.

—It is the will of God that we should in everything make our requests known to him by prayer and supplication; not to inform or move him, but to qualify ourselves for the mercy. The waterman in the boat, that with the hook takes hold of the shore, doth not thereby pull the shore to the boat, but the boat to the shore; so in prayer, we do not draw the mercy to ourselves, but ourselves to the mercy.

## EDITORIAL.

## JUSTIFIED AND SANCTIFIED.

To be justified by God is to be in a high state of grace. It is to have all one's sins forgiven. It is to have the heart renewed—to be born again. A justified person is so far sanctified that he has victory over sin. He does not commit sin. If he dies in a justified state he will most certainly be saved.

But a person may be truly justified and yet not sanctified wholly. This is so plainly taught in the Scriptures that but few have held to the contrary. Wesley says that the doctrine that every person when regenerated is sanctified wholly was never heard of till Count Zinzendorf taught it. The Count is credited with saying :

"The man who has received Christ Jesus by faith, has had all his evil propensities destroyed, so that he is not only justified freely from all sin, but is wholly sanctified to God."

As the claim is made that this is the doctrine of early Methodism, we will let John Wesley answer it. In his sermon on *Sin in Believers*, he says, "We allow that the state of a justified person is inexpressibly great and glorious. He is born again, 'not of blood, nor of the flesh, nor of the will of man, but of God.' He is a child of God, a member of Christ, an heir of the Kingdom of Heaven. 'The peace of God, which passeth all understanding, keepeth his heart and mind in Christ Jesus. His very body is a 'temple of the Holy Ghost, and a habitation of God through the Spirit.' He is 'created anew in Christ Jesus;' he is *washed*, he is *sanctified*. His heart is purified by faith; he is cleansed 'from the corruption that is in the world;' 'the love of God is shed abroad in his heart by the Holy Ghost which is given unto him.' And so long as he walketh in love (which he may always do), he worships God in spirit and in truth. He keepeth the commandments of God, and doeth those things that are pleasing in his sight; so exercising him-

self as to have a conscience void of offence towards God and towards man;' and he has power both over outward and inward sin, even from the moment he is justified.

"But was he then freed from all sin, so that there is no sin in his heart? I cannot say this; I cannot believe it, because St. Paul says the contrary. He is speaking to believers, and describing the state of believers in general, when he says, 'The flesh lusteth against the Spirit, and the Spirit against the flesh; these are contrary the one to the other.'—Gal. v. 17. Nothing can be more express. The apostle here directly affirms that the flesh, evil nature, opposes the Spirit even in believers; that even in the regenerate, these are two principles 'contrary the one to the other.'"

Again: when he writes to the believers at Corinth, to those who were sanctified in Christ Jesus, he says, "I, brethren, could not speak unto you, as unto spiritual, but as unto carnal, as unto babes in Christ. Ye are yet carnal, for whereas there is among you envying and strife, are ye not carnal?"—1 Cor. iii. 1-3. Now here the apostle speaks unto those who were unquestionably believers,—whom in the same breath he styles his brethren in Christ—as being still, in a measure, carnal. He affirms, there was envying, (an evil temper) occasioning strife among them, and yet does not give the least intimation that they had lost their faith. Nay! he manifestly declares they had not; for then they would not have been babes in Christ. And (what is most remarkable of all) he speaks of being carnal, and babes in Christ, as one and the same thing, plainly showing that every believer is, in a degree, carnal."

3. "Indeed this grand point, that there are two contrary principles in believers, nature and grace, the flesh and the Spirit, runs through all the epistles of St. Paul, yea, through all the Holy Scriptures; almost all the directions and exhortations therein are founded on this supposition—

pointing at wrong tempers or practices in those who are, notwithstanding, acknowledged by the inspired writers to be believers. And they are continually exhorted to fight with and conquer these, by the power of the faith which was in them."

Wesley quotes other passages of Scripture to the same effect, answers objections, states that the experience of Christians proves that they are not generally sanctified wholly when converted and adds:

1. The sum of all is this: There are in every person, even after he is justified, two contrary principles, nature and grace, termed by St. Paul, the *flesh* and the *Spirit*. Hence, although even babes in Christ are *sanctified*, yet it is only in part. In a degree, according to the measure of their faith, they are spiritual; yet in a degree they are carnal. Accordingly believers are continually exhorted to watch against the flesh, as well as the world and the devil. And to this agrees the constant experience of the children of God.

While they feel this witness in themselves, they feel a will not wholly resigned to the will of God. They know they are in him, and yet find a heart ready to depart from him, a proneness to evil in many instances and a backwardness to that which is good. The contrary doctrine is wholly new; never heard of in the church of Christ, from the time of his coming into the world, till the time of Count Zinzendorf; and it is attended with the most fatal consequences. It cuts off all watching against our evil nature, against the Delilah which we are told is gone, though she is still lying in our bosom. It tears away the shield of weak believers, deprives them of their faith, and so leaves them exposed to all the assaults of the world, the flesh, and the devil.

Let us, therefore, hold fast the sound doctrine once delivered to the saints and delivered down by them, with the written word, to all succeeding generations; that

although we are renewed, cleansed, purified, sanctified the moment we truly believe in Christ, yet we are not then renewed, cleansed, purified altogether; but the flesh, the evil nature still *remains*, (though subdued) and wars against the Spirit. So much the more let us use all diligence in "fighting the good fight of faith." So much the more earnestly let us watch and pray against the enemy within. The more carefully let us take to ourselves, and "put on the whole armor of God;" that although "we wrestle" both with the flesh and the blood, and with principalities, and powers, and wicked spirits in high places, we "may be able to withstand in the evil day and having done all to stand."

This ought to settle the question as to what was the teaching of early Methodism.

#### CRIME.

The great increase of crime may well excite serious apprehension in the mind of every lover of his country. Gambling is rapidly becoming a national vice. Colleges have their boat clubs, towns and cities their base ball clubs for gambling purposes. Millions of dollars of railroad, mining and other stocks, are sold by men who do not own what they sell, to men who do not expect to own what they buy. Even grain, that feeds the people, is bought and sold in the same way. A. buys of B. a million of bushels of wheat to be delivered at the end of thirty days at a certain price. If when the time is up wheat is higher than it was when the sale was made, B. pays the difference on the quantity sold. If it is lower A. pays the difference. It simply amounts to a bet between the parties that wheat will be at a certain price on a certain day. It is gambling and nothing else. This is carried on, to an extent little dreamed of, by men living in all parts of the land. This leads to false reports in the papers in regard to every thing that has a tendency to influence the market.



To cover up losses, recourse is had to embezzlements, thefts and forgeries. The conscience is silenced by the plea that the money so taken will be returned as soon as possible. The government is robbed, business houses are robbed, widows and orphans are robbed — sometimes openly and sometimes under the cover of judicial proceedings.

Murders for the most trivial cause are becoming common. The New York *Graphic* says, "In the shooting line the wild west pales before the east. For in shooting, New York now rivals Leadville."

The Fenians, for the purpose of crippling England, openly threaten to blow up English steamships even though engaged in the American trade and loaded with American passengers.

What is the cause of this general demoralization?

For years back we have been accustomed to attribute it to the war. There is no doubt but that war is an enemy to morality and religion. But we have had peace for a sufficient length of time for the nation to recover its moral tone. But there are no indications of a growth of virtue among the people.

We think the causes of the prevalence of crimes are mainly these:

1. The growing prevalence of infidel sentiments. Experience has demonstrated that human laws, whatever their penalties, are weak unless they are supported by the sanctions of religion. The experiment of governing a state on atheistic principles was tried a half-century ago in France. Under the teaching of the assumed philosophers of the day, the Sabbath was formally repealed, the Bible discarded and Christianity abolished. The worship of reason was inaugurated. Those in authority beheaded, under the forms of law, thousands of their co-patriots because their political sentiments differed a little from their own. The streets of Paris flowed with blood.

Our government is a government by

the people. Yet within a few years two of our best and most popular Presidents have been stricken down by the assassin's hand. Our government cannot stand upon an infidel foundation. Atheistic sentiments are sapping the very foundations of society.

The New York *Evening Post* says:

"A careful survey of the murders, suicides and other great felonies committed in the chief cities of the United States during the last ten years, shows that a heavy fraction of the *perpetrators were atheists and free thinkers*. These unhappy persons, persuaded that life is the be-all and end-all here, imagine that they can jump the life to come. A collection of letters and other papers often left by criminals, when anticipating death, shows a fearful number of instances, some of which many readers will recall, of absolute disbelief in the existence of a God or in penalties for sins committed in this life to be exacted in the future one."

The Hon. George R. Wendling in his lecture on Robert Ingersoll, says:

"The most notorious outlaw known in the criminal annals of the West, Frank Rande, stood a few months ago, at the bar of his cell in St. Louis, the very impersonation of every crime, and with the air of a braggart, said to preachers, priests and policemen, to throngs of men and women, 'I am a Bob Ingersoll man' — and every man and woman in the land believed him."

2. Another cause of the tendency to crime is the making of salvation so easy by the popular churches and revivalists of the day. Repentance, restitution, confession, turning from popular sins is not insisted on. Multitudes join the church without any Christian experience. They profess to be saved without meeting the conditions of salvation. Many who are starting upon a career of crime are encouraged to go on, with the hope that before they die they can "come to Jesus," without humbling themselves and making wrongs right and be saved.

The popular, unscriptural theology is doing immense harm. We need revivals; but most of all, a revival of righteousness.

#### CAMP MEETINGS.

AT LIGONIER, Pa., the meeting began July 28th, and closed Aug. 8th, holding over two Sabbaths. The attendance was good, the order excellent. Quite a number were converted; the work of holiness went on among believers, and conviction appeared to be general in the congregations. There were numerous calls for meetings to be held in adjacent neighborhoods.

The liberality manifested in meeting the expenses of the preachers and workers and caring for them, and the hospitality shown not only to them but to all who came on the ground unprovided for, was on a generous scale that we never saw equaled before. May-Messrs. Mellon and families, Brother Corey and family be abundantly compensated in spiritual blessings for the trouble and expense they were at in getting up the meeting and in contributing so largely to its success.

AT MERCER, Pa., the tide of salvation ran deep and strong. Our work in that direction is new, but the labors of Bros. Hawkins, Barnhart and their co-adjutors have been greatly blessed. There were some strong pilgrims from the region around. The congregations were large, the interest deep and many were made the subject of God's awakening, justifying and sanctifying grace. One night about a dozen lost their bodily strength under the mighty outpouring of the Spirit. Deep conviction was upon the people.

DEDICATION.—Many who seem to be humble and consecrated to God, contrive to backslide, enough at least to become proud and worldly as they are prospered in business. Naturally they fall in with the popular religion of the day. But thank God, it is not so with all. Brother W. B. Bertels of Wilkes Barre keeps his

consecration good. He does not take back what belongs to the Lord. Hence when a Free Church was needed, he bought a lot for two thousand dollars, paid for it and deeded it to the society as an offering to the Lord. A neat church has been erected upon it capable of seating about three hundred and fifty persons. It is every way convenient. There is a good basement above ground. It is all neatly and plainly finished and furnished. The friends contributed liberally according to their ability, and Bro. Bertels assumes the balance. The dedication services were interesting, and God was manifestly present among his people.

#### QUESTIONS.

An esteemed brother asks,

1. "What does justification do for the sinner; or in other words, does it change his carnal nature or his moral nature only?"

We reply: When a sinner is pardoned or "justified," which is the same, his sins are all forgiven him and his nature is so changed that he has victory over sin. His carnal nature—his sinful disposition—is brought under subjection to grace,—his moral nature, his conscience is purified and quickened. Rom. viii, 11.

2. "Is not justification a work done for us?"

Yes. But at the same time there is a gracious work done *in* us. When Jesus says to a soul, "Thy sins are forgiven thee," he at the same time says in power, "Go and sin no more."—John viii, 11.

3. "Is not sanctification a work done in us, or in other words, does it not take this blessing to change our old carnal nature?"

Yes. But every soul that is justified is so far sanctified or made holy that sin does not have dominion over him. Rom. vi, 14, 18. We must not confound sanctification with *entire* sanctification.

4. "Can a person grow from a state of justification into a holy life or into sanctification?"

A person cannot remain in a state of justification and live an unholy life. There is but little apparent difference in the daily life of one who is truly justified and one who is sanctified wholly. 1 Thes. i, compare with chapter fifth.

5. "If a sanctified soul loses the blessing of holiness, can he still retain justification?"

If he loses it by committing sin he falls under condemnation. But he may lose the witness, by failing to testify and still retain justifying grace.

6. "Is not man when he commits sin a sinner? If this be the case when he loses holiness, does he not then have to seek pardon as he did the first time?"

Yes, if he loses holiness by committing sin.

We urge all our readers who are confused on this subject to read carefully our first editorial article in this number. Study the texts which Wesley quotes and his comments on them.

#### LICENSED MURDERERS.

It is time for professed Christians to awake to the horrible atrocities of the rum-traffic. So to license counterfeiters and thieves would be to sanction depredations upon property. But he who gets money for strong drink, leaves his victims worse off than a thief does those from whom he steals. The drunkard has not only lost his property but has lost his capacity to acquire more. He has lost the respect of community, his self respect and all hope of heaven. He has been robbed of all that makes life worth living for.

Strange that men can be found to do this horrid work. Strange still that professed Christians will help give the sanction of the law to this horrible traffic!

It is a hopeful symptom that leading secular papers are beginning to speak out on this subject, The *New York Herald* says:

"Four fifths of the five thousand bodies that reach the morgue in this city every year are sent there by drunkenness.

The jolly fellows who make fun of the anti-liquor agitation as they stand at bars and drink good old whiskey—for of course no other kind is sold—know only the beginnings of what rum can do; but the rough pine boxes, filled with what was once clear-headed, bright-eyed humanity, are just as directly the work of drink as bar-room fun is. There may be cities in the world where men can drink spirits without injury to body or brain, but New York is not one of them. In a city where everybody, from the millionaire to the day-laborer, is being continually compelled to begin more work than he can finish, whatever increases physical or mental excitement is a positive curse. The morgue's occupants do not all come from the lower classes who drink bad rum; scions of honorable stock have been found there too often, for alcohol is as merciless a leveler as death itself."

#### CORRESPONDENCE.

DESIRES FOR PRAYER.—A poor man desires Christians to pray to God for his eyes—for good health. I will be very thankful to have any person pray for me.

F. A. B.

#### OBITUARY.

JOSIAH JOHNSON died June 19th, 1881, in his seventy-fifth year, at his home near Black River, New York. The immediate cause of his death was paralysis. His health had been failing for some time, but having always been very active, it was difficult for him to remain quiet, and previous to the last two days of his life he was around the house, and until a short time before he died, was engaged to some extent in his ordinary duties on the farm.

For fifty-seven years he was a follower of Christ, and for forty-seven years of that time he has lived with his companion who now survives him. She stated that during that time he has never let the family altar go down. At one time



when his leg was broken so that he could not kneel down to pray, he had Sister Johnson read, and he prayed, lying on his bed. For many years he was a member of the M. E. Church, but seeing how she had departed from the old land-marks, and recognizing in the Free Methodists a people nearer his ideas of Scriptural holiness, and more as the Methodists used to be, he joined them, when the class was organized here about ten years ago, and from then to the time of his death was one of the foremost of the society in every good word and work, tending toward the establishment of the class, and the triumph of the principles of truth and holiness. When a church was needed here for the society to worship in, he was ready with five hundred dollars towards its erection, which was a large part of the cost of it. From the first the ministers have found in him a firm friend and a liberal supporter. Since I became pastor here, he has anticipated my wants, and been forward to supply them. He did not forget the worthy poor around him, but manifested his sympathy for them by giving them substantial aid. In his deal he was perfectly honest. A just weight was always his rule. The testimony of those who knew him best was, "His word was as good as his note." Said an unconverted man on the day of his burial, "Mr. Johnson was ready to go." He was kind, affectionate, and true in his family. He had been in the habit of having a family prayer meeting Sabbath evenings at his house, since he could not go out to meetings. The writer of this conversed, prayed, quoted portions of the Word of God, and sung with him Saturday evening, and he died the next day between one and two o'clock. He responded, "Amen," to some of the Scripture quoted, and when asked how it looked beyond, he said it was all bright. About three o'clock the next morning he became unconscious, and soon rested from his labors. His funeral was largely attended, and the writer improved the

occasion by speaking from Psalm cxvi, 15. His loss will be deeply felt in his family, in the church and in the community. May his family be abundantly sustained by him in whom her husband trusted, and may the son follow in the footsteps of the father. B. WINGET.

#### GONE BEFORE.

Died at her residence near Sparta, Ind., July 14th, 1881, Hannah Green Hawkswell, wife of the writer, aged sixty-two years. For many years she had very imperfect health, and for the last six years was almost helpless and suffered a great deal of pain. She believed her bodily sufferings were caused chiefly by previous drug medication. She deplored the use of poisonous drugs, including tobacco; also violations of physical as well as moral laws. She believed it to be the duty of all who profess to love the Lord Jesus, to eat, drink, dress and do all things in accordance with Scripture and reason. In her life for many years she exemplified:

"To me, let living faith be given,  
That works on earth and soars to heaven."

JOHN HAWKESWELL.

#### LOVE FEAST.

S. CHILDS.—I am on the Lord's side of the battle, walking in the clear light. Jehovah is my strength.

ADELBERT SHELDON.—I am justified by faith, I am sanctified by faith, I am saved by faith. Glory to God! I am going through for Jesus.

*East Randolph, N. Y.*

WILLIE BOARDMAN.—I am determined to walk in all the light that shines on me. I have been tried and tested and I stood the test. Praise the Lord! I will obey God. *Coldspring, N. Y.*

ALICE BOARDMAN.—I praise God for praying parents. I am clean through the Word, and I give God all the glory.