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GOD'S MORAL GOVERNMENT.

BY REV. B. T. ROBERTS.

"Thy kingdom is an everlasting kingdom, and thy dominion throughout all generations."—Psa. cxlv, 13.

God's kingdom is universal in its extent. It embraces the universe. Have you an idea of the universe? Light flies twelve million miles a minute. It takes light ten years to come from the star sixty-one in the constellation Swan, which is one of the nearest of the fixed stars to us. It takes sixty thousand years for light to wing its way from some of the stars to our earth.

"O what a confluence of etherial fires
From urns unnumbered down the steep
of heaven
Streams to a point, and centers in my
sight!
What involution! what extent! what
swarms
Of worlds that laugh at earth! immense-
ly great!
Immensely distant from each other's
spheres!
Nor think thou seest a wild disorder here;
Through this illustrious chaos to the
sight
Arrangement neat, and chastest order
reign."

Over all these worlds the empire
of God extends. "*Thou, even thou*

*art Lord alone; thou hast made heav-
en, the heaven of heavens, with all
their host, the earth and all things
that are therein, the seas and all that
is therein, and thou preservest them
all; and the host of heaven worship-
peth thee.*"—Neh. ix, 6.

He governs all material bodies. What are called laws of nature are only God's established mode of carrying on the operations of the material world. All motion in the material world is the result of the direct agency of God. Spruce philosophers tell us that motion is the result of attraction. Thus Mr. Comstock: "Attraction is that property or quality in the particles of bodies which makes them tend toward one another. This power pervades all material things; it not only makes the particles of bodies adhere to each other, but it is the cause which keeps the planets in their orbits as they pass through the heavens." This was not the view of the immortal Newton. He did not regard gravity as an original, inherent cause in matter. He says: "It is inconceivable that inanimate brute matter should, without the mediation of something else, which is not material, operate upon and effect other matter without mutual contact, as it must if gravitation, in the sense

of Epicurus be essential and inherent in it. And this is one reason why I desired you would not ascribe innate gravity to me. That gravity should be innate, inherent and essential to matter, so that one body may act upon another, at a distance through a vacuum without the mediation of any thing else by and through which their action and force may be conveyed from one to another, is to me so great an absurdity, that I believe no man, who has in philosophical matters, a competent faculty of thinking can ever fall into. Gravity must be caused by an agent acting constantly according to certain laws."

2. It embraces the moral and intellectual as well as the material universe.

(1.) That God exercises a government over moral beings we argue from analogy. What an infinite disparity between mind and matter! Matter cannot think—is not even conscious of its own existence. It takes whatever shape is given it and acts only as it is acted upon. Yet as we have seen, it is governed by God. But how godlike is mind even under the disadvantages with which man is surrounded! He has subdued the elements and made them his servants. The rivers at his bidding turn his ponderous machinery; and the ocean bears his vessels from continent to continent, while the wind is tamed in its flight and made to waft his ships from shore to shore. Impatient of the swift-footed coursers' delay, he has made the iron horse, with his vitals of fire and his breath of smoke and harnessed him to his chariots, and sent him off to

outstrip the wind in its flight. He has trained the lightning and sent it to bear his messages with the swiftness of thought.

While God cares for the less can we suppose he is unmindful of the greater? Can he govern matter and have no authority over mind? The supposition is absurd.

(2.) The tendency of virtue to promote happiness and of vice to produce misery proves that man is under a moral government.

That this is the tendency is proved by the pains that have been taken in all ages to discountenance vice. Legal enactments are made against it. Moral teaching is encouraged.

A virtuous community has great advantages over a vicious one.

A perfectly virtuous community, could such be found, would be most prosperous and happy.

This shows that the author of nature is in favor of virtue and opposed to vice.

It is not affirmed that this moral government manifests itself here in perfection. "Wherefore do the wicked live, become old, yea are mighty in power? Their seed is established in their sight with them and their offspring before their eyes. Their houses are safe from fear, neither is the rod of God upon them. They send forth their little ones like a flock, and their children dance."—Job xxi, 7-11. This proves the necessity of a judgment to come.

3. God's reign is an eternal one. His government his dominion throughout all generations.

It began with the first created object.

It will continue while eternity rolls its unceasing round.

We are all subjects of this moral government of God.

Too many are unmindful of this fact. We hear so much about the mercy of God, that we forget he is a just governor. Professed Christians do not generally *feel* the obligation they are under to *obey God*.

The wicked justify themselves by the openness of their rebellion. They vainly imagine that their not professing to be good, lessens their obligation to obey God.

God requires voluntary obedience. He sets before us motives and then leaves us free to act. We obey or disobey according to the determination of our wills.

The motives God sets before us are as strong as they can be without assuming a compulsory character. Happiness unmixed, eternal is promised on the one hand. Misery unassuaged, unending on the other. Both are rendered more certain than are any of the objects for which worldly men live.

God's moral government takes cognizance of all our actions, words and thoughts.

Our actions must be *right*. It is not sufficient that our intentions be good. "And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the Lord; though he wish it not, yet is he guilty, and shall bear his iniquity."—Lev. v, 17. "For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord."—1 Cor. iv, 4.

Our words must be such as are

calculated to do good and not harm. Mat. xii, 36; Eph. iv, 29.

Our inward tempers and dispositions must be pure and heavenly. 1 Pet. ii, 1; Mat. v, 8.

APPLICATION.

Rebellion has always been ranked among the most heinous crimes. Take one instance that occurred in Monmouth's rebellion in the reign of James II, 1685 A. D. Lady Alice Lisle gave food, drink and lodgings to two strange travellers. They proved to have been engaged in the rebellion. For the crime of entertaining them she was sentenced to be burned alive. She was beheaded the day of her sentence.

Rebels have always had some cause of complaint. Men suffer long before they peril all by rising against the strong arm of power.

But all have rebelled against God. We have thrown off the restraints of his government. We have not only harbored his enemies, but joined in with them. We have been fighting against God.

We have done this without any cause of complaint. No hard requirements have been exacted. The duties enjoined were reasonable and easy. We never doubted but that our own happiness would be best promoted by a strict and faithful obedience. No good reason can be given for disobeying God.

Many have been active in trying to draw others away. Example, argument, ridicule and persecution have been tried. How fiendish the exultation with which some shout over the fall of the young convert.

Notwithstanding these many aggravated features of our rebellion,

our *King* has offered us pardon. He has in his infinite wisdom provided a plan by which we could be just and yet the justifier of the ungodly. This plan provided a ransom for our race. The Son of God consents to leave heaven, and to become one of us that he might redeem us from the curse of the law. Milton represents him as saying,

"Behold me then; me for him, life for life

I offer; on me let thine anger fall;
Account me man. I for his sake will leave
Thy bosom, and this glory next to thee
Freely put off, and for him lastly die.
Well pleased, on me let Death wreak all
his rage."

Every one who applies for pardon has the promise of attaining it, if he makes it in the name of Christ. Secure the attention of the Almighty to every petition for mercy offered in his name and it will be answered. God has passed by *none*. Salvation is offered to all.

Thank God some of us have ceased the opposition and thrown ourselves at the feet of sovereign mercy. We have been treated with the most wonderful condescension and love.

"O how shall I the goodness tell

Father, which thou to me hast showed?
That I, a child of wrath and hell,

I should be called a child of God,
Should know, should feel my sins forgiven,
Blest with this ante-part of heaven,"

Why should any of you continue this unnatural warfare! It is not because your king is too weak to overcome and punish you that he solicits your submission. A consciousness of the security of his throne disposes him to clemency.

He can crush you at any time he chooses.

What advantages can you expect to gain? You may hold out to the last, but is there any honor in holding out against the friend who would save you? Be assured you will finally fall. God may arm his north wind with the power to strike you with a mortal blow. He may commission his air to carry the poisonous malaria to your vitals.

We invite all to join the holy army, that you may share in its victories and triumphs. It has always conquered. It always will.

A triumph such as imperial Rome never witnessed will be celebrated. You also, may share in its honors.

The Captain of our salvation shall lead his victorious followers to the presence of the Most High, and there amid the acclamations of the heavenly host shall be given to every one that has endured to the end, a crown of glory that fadeth not away.

— "Our sweetest songs are those that tell of saddest thought."

— It is to help that Christ came. He brought the love that kindles love. He will raise us as we will be raised. We cannot sever the interests of Christ from those of the world. There is nothing that can be his without our being the better for it. He asked nothing for himself that was not for us also.

— We all can set our daily deeds to the music of a grateful heart, and seek to round our lives into a hymn the melody of which will be recognized by all who come in contact with us, and the power of which shall not be evanescent, like the voice of the singer, but perennial, like the music of the spheres.

THE NECESSITY OF REPENTANCE.

BY REV. A. SIMS.

Repentance is necessary, first, in order to exercise saving faith. Before a sinner can be in a proper state of mind to trust in the atoning blood of Christ, he must feel more or less anxiety to save his soul; for what does that person care about believing in Jesus who does not realize himself to be a helpless, guilty, lost sinner? Nothing. But only those who, by the Spirit of God are convinced of their sins, who are truly sorry for them, and endeavor to turn from them; we say only such persons as these possess that deep solicitude to make their peace with God. Impenitent characters care nothing about Christ's atonement: they feel no necessity of going to his cross for pardon, and are content to do without him. How is it, therefore, possible, with a mind so unconcerned in regard to eternal things, that such a person should even want to exercise that faith that is necessary to salvation? Though in repentance the sinner does not enjoy pardon (and were he not to believe would never obtain it), yet he has that state of mind necessary to faith — *i.e.* he longs, most ardently desires forgiveness, and his soul cries out, "Jesus, thou Son of David, have mercy upon me!" Hence we find the New Testament nowhere says, believe and repent, nor tells the unsaved character that he need not only believe; but always repent, and believe. The conditions of salvation are plainly stated to be "Repentance toward God, and faith in our Lord Jesus Christ."—Acts xx, 21. If there are passages where only faith is spoken of, we shall find they are either addressed to persons who have already repented, or to persons who manifest a desire for, and are willing to repent. Most emphatically may it be said

that there is not a single verse in the whole Bible where, in speaking of faith as a necessary condition to salvation, repentance is not implied, for "God commandeth all men every where to repent."—Acts xvii, 30.

Repentance is also necessary to pardon. This is logically, Scripturally and morally a fact. It is logically true, because, as faith is absolutely indispensable to pardon, and as that faith cannot be exercised without repentance, he, therefore, who does not repent cannot be forgiven. It is also Scripturally true. Again and again did Peter on the Day of Pentecost, exhort the people to repent, in order that they might be forgiven. "Repent ye therefore that your sins may be blotted out."—Acts iii, 9. Says John, "If we confess our sins, he is faithful and just to forgive us our sins," etc.—1 John i, 9. The same doctrine is taught in the Old Testament: "He that covereth his sin shall not prosper; but whoso confesseth and forsaketh them shall have mercy."—Prov. xxviii, 13. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, for he will have mercy upon him; and to our God, for he will abundantly pardon."—Isaiah lv, 7. At the beginning of his ministry Christ preached, "Repent; for the kingdom of heaven is at hand."—Matt. iv, 17. John the Baptist also preached the same truth. Christ taught his disciples, "That repentance and remission of sins should be preached in his name among all nations."—Luke xxiv, 47. Lastly, it is morally true, that repentance is necessary to pardon. We can well understand how it is that the preaching which just asks men to believe that they may be saved, without saying any thing in reference to their forsaking sin, should meet with so much favor. That is just what the carnal mind desires — a religion with sin: and, if it could be done, thousands would be seen

climbing up to heaven with Christ in one pocket, and the world in the other. Lovers of sin do not like the doctrine of repentance, or the preaching of it. They wish for a religion that will allow them to walk in their old ways; to jest and talk foolishly; to participate in the fun and frolics of the world; to adorn themselves with gold, pearls, feathers, frills, flowers, tucks and crimps; to be leagued with secret, oath-bound societies: and, in short, live pretty much as they like. But, however unpleasant the truth may be, it is absolutely impossible ever to gain divine favor without repentance; for how can we expect the Holy God to pardon a man who will not leave his sins? If he did, would he not thereby be countenancing sin, and prove himself unworthy the character of an infinitely holy Being? Besides the offender would be no better than any one else by God's forgiveness, if he were allowed still to indulge in his wickedness.

Reader, have you ever felt the pangs of true repentance? If not, be assured you are not on the road to heaven. "Except ye repent, ye shall all likewise perish."—Luke xiii, 3.

THE SUCCESSFUL PREACHER.—

"Not the outer sparkle, but the inner heart, kindles the sympathy of modern hearers. It is true that the day of flocking after great orators is not gone by; but the day of seeing through them is come. Any man of superior ability can call up words and images; eloquence may be the heart breaking bounds, but it may also be admirable acting; and the shrewder the age becomes, the more will it be distrusted. Therefore let our clergy begin by distrusting it; let them cultivate blamelessness of speech, but not display; let them aim at kindling, not the crackling of thorns of fine language, but the steady flame of the love of Christ, and of the souls of men.—Dean Alford.

A WONDERFUL MEETING.

On Tuesday afternoon, August 2nd, one of the most remarkable meetings that ever occurred took place in the large Tabernacle of Old Orchard Camp Ground.

A testimony meeting had been held on Monday afternoon, and many witnesses had given infallible proofs that the Lord Jesus remains to-day, as in the days of his flesh, the Healer of those who trust in him. At the close of this meeting a simple announcement was given that Dr. Cullis would on the following afternoon meet any who were suffering from bodily maladies, and desired to put themselves solely in the hands of the Great Physician. Only those who were looking for healing power through faith alone were permitted to enter the Tabernacle. At two o'clock over two hundred had assembled,—a great body of sick and impotent folk, borne down with all manner of diseases: the nervous, the blind, the crippled, the rheumatic, the dyspeptic; diseases acute and spasmodic, diseases chronic and pronounced incurable by the highest medical skill. A strange spell seemed to gather over the company, and each heart was carried back to the every-day work of the Divine Healer, when he went about the cities and villages of Judea and Galilee, preaching the Gospel of the Kingdom, and healing every sickness and every disease among the people.

The meeting opened with prayer, and then Dr. Cullis set forth before the people the privilege of healing through faith. Bodily maladies come in the train of sin, and he who opened blind eyes, unstopped deaf ears, made the lame to walk, the dumb to sing, had still all power in heaven and on earth. Medical skill was for those who had not faith, but for those who had faith in God there was a more excellent way: resort could be had "unto the Lord," not

"unto physicians." He then pressed each one to accept the promise in James v, 14-15; "Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick." This is God's method of curing his people. He then requested that all should unite in special prayer for each person with whom he prayed, "anointing him with oil in the name of the Lord." And thus the work began. The solemnity of the occasion was at times overwhelming. There was a wonderful sense of the presence and power of God. It was in truth, as Mrs. Upham said, "a faith meeting,—a faith which was indeed "the substance of things hoped for, the evidence of things not seen." The invisible seemed near. Involuntarily each one trod lightly across the floor. A Christian worker, who only came into the place for a moment, said with hushed breath to another, "This is holy ground."

As the work went on, prayers were offered, hymns were sung, and testimonies given. Simple faith in the power of God, solely and directly, was set forth as the only means; and, along with this, a single purpose and desire,—the "glory of the Lord" in the restoration of health, and the devotement of all our consecrated energies to his service. The healing power would be according to the faith exercised, for God himself said, "According to thy faith be it unto thee."

It was an hour of the manifestation of divine power. Many testified that while prayer was being offered sensation thrilled throughout their frame, and they knew that they were healed. Others received the assurance that the promise would be fulfilled, and though the blessing of perfect restoration tarried, they would wait for it. A poor woman went up walking with crutch-

es, and felt such strength in her limbs that she returned carrying the crutches under her arms. Another, whose hand had lost all power to close, and who had been told by the highest medical skill that she could never shut her hand again, was so marvellously relieved that she was enabled at once to bring fingers and thumb together. The widow of a world-known philosopher who had been suffering from great oppression of the chest, now testified to immediate relief, and to great "joy in the Lord." Indeed, all bore witness of the intense desire to yield themselves wholly to the Lord, a living sacrifice of body, soul and spirit; and that the physical blessings, however great, were as nothing compared with what the mighty Saviour had done for their souls. To those who are skeptical as to faith-healing, the acknowledgment of having received such great spiritual blessing is strong presumptive evidence that in asking the Holy One to heal bodily maladies his children are in the direct line of his commandments and ordinances and promises, or they could not be so blessed and enriched, if praying in opposition to the divine will. Many who had no outward signs or evidences yet expressed their belief that the prayer of faith was answered, although the healing was at the present incomplete. These delays and hinderings but revealed the lingering unbelief and the need of that fullness of union with Christ which brings fullness of blessing; for now, as of old, he cannot do many of his mighty works, because of our unbelief.

It is due to Dr. Cullis to say that in every word and movement he sought to direct attention not to himself, but to the living Lord, who, he believes, still commissions his servants not only to preach the Gospel, but also to heal the sick. Wearied almost to utter exhaustion in praying with over two hundred sick people, yet he continued the work

for hours, seeking ever to purge it of all trust in man, and all dependence on anything other than the Word of God.

At this convention scores and scores of instances of healing by the power of God, in answer to prayer, have been given,—in many cases where medical remedies failed altogether, and medical authorities pronounced them incurable. “Wonderful!” “Wonderful!!” we have said again and again. And yet, is it wonderful? Wonderful that he should fulfill his promises? Wonderful that our Almighty Jesus has power to heal our bodies? when “Himself took our infirmities, and bare our sicknesses.” When it is he who “forgiveth all our iniquities, healeth all our diseases: when “all things are possible with God; and “all things are possible to him that believeth.”—*Times of Refreshing.*

—God is pleased when believers intercede for sinners. He is not unmoved by their entreaties.

WALL OF FIRE. — “For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.”—Zech. xi, 5. Fire, in a literal sense, is a safe protection from wild animals. So much so that we can lay down in perfect composure encircled by fire. Even the lion with all his rage dare not venture across the flames. As fire is a protection from wild animals, so the Holy Spirit will protect us from evil spirits. It walls us in from the lion of the pit and keeps us in perfect safety, when hell and all its powers are in array against us. “Glorify God in your body and spirit which are his.” In order to be filled with the glory of God, we must surrender to him our whole soul. “No man can serve two masters: for either he will hate the one, and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.”

WHAT GOD REQUIRES.

TRUTH, AND WHERE.

It is written, “The Lord requireth truth in the inward parts.” Perhaps no term in the Bible is more comprehensive than the word truth. It has but one signification, and that is an idea of unmixed good. It stands opposed to everything insincere, false, delusive or sinful. It is the essence of every excellence, divine or human. It is the fundamental factor of the Christian religion, and the nature of Christ himself, who says, “I am the way, the truth and the life.” It is the basal principle of all worthiness and worth in character. In brief it is the one element without which there can be no sanctification, no holiness, no indwelling Christ, no abiding Comforter. Spiritual life is extinguished by falseness, just as fire is extinguished by water.

And yet how many professing Christians deviate from strict truth both in word and conduct. We say in conduct, for a falsehood can be acted as well as spoken. A smile or frown upon the face, a shake or nod of the head, a forbidding or complacent look, may carry a right or wrong conviction to the mind as effectually as a verbal affirmation confirmed by an oath. A man may wholly misrepresent himself and his purposes by an attitude. He may lead an innocent party into ruinous relations and transactions by an assumed guise, feigned lips, or a treacherous use of the eye. And when an insincere man thus transforms himself into an angel of light, it is the worst form of untruth.

The shades and grades of falsity are multifarious, and almost infinite, ranging from perjury and the blackest falsehood, full of destructive intent, to the softest tinge of dissimulation uttered with pious purpose for the glory of God. Within this wide compass we find many Chris-

tians. Some, it is to be feared, violate truth knowingly, in the less flagrant ways. Such an offence they usually repent of in part, and in part extenuate on the ground that it was trivial, not premeditated, and harmless in its effects. Others make many digressions from the straight line of exact truth, and yet persuade themselves that it is done innocently. In their estimation it is only a justifiable evasion, poetic license, or the exaggeration inseparable from positive natures.

Some Christians, it may be, overstate their facts; overdraw their pictures, in the name of enthusiasm and great faith. In this way a few ordinary events are multiplied and expanded into the vast and the marvellous. It is not the intention in such cases to deceive or mislead, but to swell. It is a method of dilating the work of God for selfish ends.

One of the meanest forms of untruth is that of innuendo and prevarication. It is a contemptible device to do all the damage that a bold falsehood could effect, and yet incur no responsibility.

To say that Christians indulge in such practices seems like stating a contradiction, and yet we have only to recall our observations, to be convinced that such is the case. Hence it is said, "The Lord requireth truth in the inward parts." That is, we must be true in the core of our being. It is not enough to be true in appearance, or true so far as men can judge of our verity; but we must be found true when analyzed and subjected to the scrutiny of God himself. It is God who makes inquisition for truth internally. He penetrates into the deep and hidden cavities of the soul and digs about the roots of intentions. He demands that we should be transparent in our affections, principles and motives. Our Lord pronounces his best blessing on the pure in heart. And well he may, for heart-purity is

the bed-rock of character, the underlying quality that gives birth to every excellence.

But purity of heart is not a finality. It is only good seed planted in subsoil. It remains yet to flower up into a cluster of active graces. The relation is thus given, "First pure, then peaceable, easy to be entreated, full of mercy and good fruits, and without hypocrisy and partiality." In this category the root principle is purity. But the maturity is utter freedom from hypocrisy and partiality or the complete elimination of all falseness. Now there can be no greater excellence than truth. It is the being of Christ, the substance of his gospel, the substratum of all genuine religion, and the underlying principle of all personal goodness. It is the primary rock which supports all that is precious and divine in life. It is the perennial spring that perpetually sends forth every chaste thought and pure affection.

If all men were true, society would be love; business would be justice; home would be heaven; and this whole world would blush in the beauty and glory of angels and of God. No bars and bolts, no prisons nor penalties would be needed. The rights of all would be sacred. Every man would be a guardian angel of his brother man. A common sympathy and interest would pour back and forth from heart to heart, like the responsive love of the Redeemer and the redeemed, forever.—*Divine Life*.

—Nothing overcomes passion more than silence.

—Augustine utters a solemn thought when he says, "The last day of the world will find every man just what he was on the last day of his life. Every one will be judged on that day according to his state at death." What then, O reader, will be thy state in the judgment day, if this should prove as it may, to be the day of thy death?

THE CHRISTIAN'S FOUR-FOLD DUTY.

BY CHRISTIANA.

All men are under law to God and to one another, but when a man becomes a Christian he assumes more and varied duties and a peculiar attitude towards God and his fellow-men.

While in an unrenewed state he was under a law which inspired fear, and the command was, "repent;" now the law is that of love and the requirement is love; he was to do no harm to his neighbor, now he is to do him all possible good. The Bible teaches that a Christian has separate duties towards God, himself, other Christians and unconverted people.

1. Towards God. "Have faith in God."—Mark xi, 22. The justified man believes there is a God; he believes his Word. It told him he was a sinner and he has trusted Jesus to make peace between him and God. But there is much more to believe; the love, care, constant presence, Almighty power to keep, help and direct—all this the Christian is required to believe of his God. We are required to love God with all the powers of our being, Mark xii, 30; to worship him in "spirit and in truth." We must offer sacrifices: (1.) Jesus, our constant atonement and mediator, Heb. x, 19-22; (2.) Ourselves, Rom. xii, 1; (3.) Praise, Heb. xiii, 15; (4.) Good works and words, Heb. xiii, 16. We must render service to the Lord which is proof of our love to him, John xiv, 15, and the extent of which is limited only by our opportunities and ability.

2. With regard to ourselves: The primary duty is to keep right with God. It should be our care to know from day to day

"That all we do is right;
According to his will and word,
Well pleasing in his sight."

The command is, "Study to show thyself approved unto God."—2 Tim. ii, 15. In order to "keep ourselves in the love of God," we must have a clean heart, and "this is the will of God even your sanctification"—1 Thess. iv, 3; the heart cleansed from all sin and the roots of evil extirpated by the blood of Jesus, and filled with perfect love to God; this will enable us to stand the tide of temptations and oppositions which will come while we continue to live godly in Christ Jesus. We shall be tempted to compromise in some way with sin, but the command rings out, "Be not conformed to this world." Then we must be watchful. "Let him that thinketh he standeth take heed lest he fall." Gratitude to God is another duty, "Giving thanks always for all things."—Eph. v, 20. Still another is the study of the Bible daily, deeply and with prayer that the Holy Spirit may unseal the truth to our minds. "Meditate upon all things;" "search the Scriptures."

3. Toward our fellow Christians. Holy affection is our first duty toward others who believe in Jesus. It is one proof to ourselves that we know God and conclusive proof to the world of the same fact. John xiii, 35. Simultaneous with love is unity—oneness of desire and design in the service of our common Lord. He prayed, "That they all may be one." Paul's desire and prayer for Christians was, "That their hearts might be comforted, being knit together in love."—Col. ii, 2. Where love and unity exist, there will be found sympathy for our brethren in trouble. Thus we will be keeping the command, "Bear ye one another's burdens," and this leads us to prayer for one another. There is a duty, which, outside the pulpit and in the social meetings, seems to be a good deal neglected. We are commanded to "exhort" one another, and to use that conversation that shall edify our brethren and sisters.

Ministers and other officials in the church have duties which are summed up in 1 Pet. v, 2-3. "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being examples to the flock."

4. Our duty to the unsaved. "If any man be overtaken in a fault, ye which are spiritual restore such an one." In all our intercourse with unbelievers, we must use wisdom. Walk in wisdom toward them that are without. "Let your speech be always with grace, seasoned with salt." Col. iv, 5-6. Then we must be gentle and follow things that make peace. "The servant of the Lord must not strive." To put the climax on our influence there must be the pure life. "Having your conversation honest among the Gentiles: that whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation." 1 Pet. ii, 12. By this brief look at the Christian's duties, we see much is required of him, but there is strength and grace and wisdom in our Lord Jesus Christ and present and future blessedness for all who endure unto the end.

—There is an endless merit in a man's knowing when to have done. The stupidest man, if he will be brief in proportion, may fairly claim some hearing from us; he, too, the stupidest man, has seen something, heard something which is his own, distinctly peculiar, never seen or heard by any man in this world before; let him tell us that,—he, brief in proportion, shall be welcome! —*Carlyle.*

—"Promise is God's passport, which he gives us for our journey. He who throws away the promise, robs himself of all aid."

THE DIVINE REMEDY FOR SIN.

Not long since, an engineer named James Osmond was running a passenger express train through from Philadelphia to Jersey City. It was one of the swiftest trains and heaviest, such as are intrusted only to the most experienced engineers. As the train was going, a heavy connecting rod of the driving wheel on the right of the engine broke, and one end of it, swinging upwards, struck the cab beneath the engineer and shattered it to a thousand pieces. The man fell senseless on the engine. He was both burned and scalded. The pain quickly restored consciousness. The engine with its train was rushing forward with a fearful velocity to certain destruction. Inside the long train of cars men were reading, sleeping, talking, laughing. Inside the long train of cars women were playing with their babies. The fireman jumped from the tender and managed to escape. The engineer might have escaped as well, but he crept along the side of the engine and with his burned hands got hold of the lever, reversed the engine and applied the air-brakes. Now do you not see that the engineer was the real saviour of that train? that he took upon himself all the terrible death which menaced that whole train, and, daring it himself, thrust its greedy, awful shadow back from those men and mothers and little children?

Or take this other more historic story, how, one night, after a great battle, when his men were utterly exhausted, the great Napoleon was pacing about the camp and came upon a tired sentinel asleep. Then the emperor took upon himself the obedience of the soldier, and paced his beat for him until he awoke, and then gave him back his musket. Can you not see how Napoleon took the place of that sentinel, doing his duty and suffering the pain of sleep-

lessness in his stead, and so kept back from him the penalty for sleeping at his post.

Of course, such instances as these are but the dimmest possible figures of the immense truths wrapped up in the atonement, but they are at least dim figures. I cannot find the doctrine of substitutionary atonement out of relation and awry with the facts of life. I do not find it difficult to belief. To me it seems to mate itself with every noble deed of self-sacrifice, with everything most worthy and most praiseful in the best human moods, with every parental pain and service for the child's sake, and tying itself into *beautiful analogy* with all these, to be itself the utmost and consummate flower of them all.

Listen to these words from Prof. Henry, late of the Smithsonian Institution. They are among the last he ever wrote. He was no dreaming sentimentalist, he was no loose thinker, he was a keen-eyed man of science, he was an adept in searching facts and estimating them. He would not have been at the head of the Smithsonian Institution at Washington, had he not been. This was what he considers the facts of the human life and conscience :

"In my own mind I find ideas of right and wrong, of good and evil. These ideas then exist in the universe, and therefore form a basis of our ideas of the moral universe. Furthermore, the conceptions of good which are found among our ideas associated with evil can be attributed only to a being of infinite perfection like that which we denominate God. On the other hand, we are conscious of having such evil thoughts and tendencies that we cannot associate ourselves with a divine Being who is the director and governor of all, or even call upon him for mercy, without the intercession of one who may affiliate himself with us."

These, then, are the ideas which

Professor Henry declares to be scientific. God holy : man sinful ; chasm between the holy God and the sinful man ; that chasm to be bridged only by an intercessor affiliating God with us. Where can you see such intercessor bringing God and man together, standing for man and yet satisfying God ? Only at the cross can you see him — man himself, and taking upon himself man's death and dying it, and so honoring the law and expiating sin ; and yet also God himself—bringing God and man together. Here, then, may I see the divine remedy for sin in the blood of the Divine Victim who was human, and, therefore, in him humanity met the doom of guilt ; who was divine, and who, therefore, could sustain and exhaust the doom.

Captain Hedley Vickers, smitten under a sense of sin, came to his table one morning broken-hearted and crying out, "Oh ! wretched man that I am !" As he said the words, he chanced to glance at his Bible, which lay open before him. Suddenly his eyes rested on that Scripture : "The blood of Jesus Christ, his Son, cleanseth us from all sin." "Then," said he, "it can cleanse me from mine ;" and, instantly believing, he was filled with joy and peace. From that hour to the time he fell in the trenches before Sebastopol he was in peace. Ah, Hedley Vickers, you could get peace nowhere else because you could see remedy for sin nowhere else save in the blood of the cross.—*Dr. Wayland Hoyt.*

—He that can tell men what God hath done for his soul, is the likeliest to bring their souls to God.

—It ought to be the great care of every one of us to follow the Lord fully. We must follow him universally, without dividing ; uprightly, without dissembling ; cheerfully, without disputing ; constantly, without declining ; and this is following him fully.

A TRAGIC HEART HISTORY.

One day last summer a temperance lecturer was being driven from one town to another, where he was to hold a meeting in the evening. His friend, in whose carriage he was riding, and who was most zealous in everything associated with temperance, was asked, "How is it that you, who have never felt the tooth of the serpent, should always be so ready to make sacrifices for the good cause?"

He gave a quick, searching, telegraphic glance at the speaker. A tear gleamed in his eyes as he said, "One reason why I wanted to ride with you was to tell you the story of a most important crisis in my life.

"I was born in the year 1823. My father was a very intemperate man. The most of his time was spent in the tavern in my native town, or at a village tavern about three miles distant. We often suffered for the necessities of life while my father poured all his earnings into the tills of those two tavern-keepers. My mother was quite expert with her needle, and thus kept the wolf at bay by her industry and close economy. Our little home had been left to us by my grandfather in such a way that my father could not spend it or deprive us of a shelter. We kept a cow, which furnished a large share of our living. The family consisted of myself and three sisters.

"One day, when I was about seven years old, my father went to the tavern, and while taking his accustomed drink discovered that some one had spoken of him as a common drunkard. He furiously demanded of the landlord the name of the person who had said this, and the fellow replied, 'Your wife knows all about it.' He came home infuriated with drink, and began abusing my mother in language which it makes me shudder to remember, she protesting that she did not know any

thing about it. Finally, his face purpled with passion, he dealt my mother a terrible blow, which prostrated her bleeding and insensible to the floor."

Here the relator broke down completely, bursting into tears. After a moment he said, "I hope you will pardon my emotion; but now after a period of nearly fifty years I cannot refer to this picture without the sad, suffering face of my mother rising before me. My sister shrieked, 'Oh, father, you have killed my mother!' Affrighted, I sprang from my bed, and ran to the barn and hid myself.

"When daylight came all was still in the house, and I crept back to find that my grandmother had gone to seek a doctor, who, finding my mother in a critical condition, told my father, who had just risen from his drunken slumber, that he would certainly be punished for his violence. He gathered together what few clothes he had, and absconded, leaving us to get along the best way we could. When my father had left the house, my mother tenderly drew me to her breast, and, with the tears streaming over her cheeks, made me promise never to drink a drop of liquor while I lived, and sealed that promise with a passionate kiss, which left an indelible impress upon my heart. For nearly fifty years I have kept that pledge.

"That summer we got along comfortably. With the help of our neighbors we cultivated the little patch of ground, and with our cow we did not suffer for food. My mother raised a flock of turkeys also, with the sale of which she hoped to obtain the means to purchase our shoes and other necessary clothing for the winter. There was to be a militia muster near the village. The landlord of the little tavern I have spoken of came to purchase our turkeys for that occasion, offering a good price, which my mother gladly accepted. He put them in his cart,

and handed my mother a bill which my father had contracted at his bar, and jumping into his cart, drove away as fast as his horse could go.

"My poor mother stood there dumbfounded, and bursting into tears, walked into the house. Early and late all that autumn she worked, sometimes till past midnight, to get our winter clothing, and I went bare-foot until the snow covered the ground before she could purchase our shoes. Oh! when I think of my broken-hearted mother, and my sorrow-laden childhood, do you wonder that I am a radical temperance man? It seems as if God's retribution followed that tavern-keeper. He died a poor, loathsome drunkard, forsaken of God and man."—*Selected.*

—To be on God's side is to be ready for any service he may assign to us, however painful it may be. Nevertheless it is to be on the right side. It is also to be everlastingly safe and blest.

HOW TO DO GOOD. — Dr. Johnson wisely said, "He who waits to do a great deal of good at once, will never do anything." — Life is made up of little things. It is but once in an age that occasion is offered for doing a great deed. True greatness consists in being great in little things. How are railroads built? By one shovel of dirt after another; one shovel at a time. Thus, drops make the ocean. Hence we should be willing to do a little good at a time, and never "wait to do a great deal of good at once." If we would do much good in the world, we must be willing to do good in little things, little acts one after another; speaking a word here, giving a tract there; and setting a good example all the time; we must do the first thing we can, and the next and the next, and to keep on doing good. This is the way to accomplish any thing. Thus only shall we do all the good in our power.

THE WATCHERS.

BY W. W. DICKSON.

The night of sin most fearful
Is wildly sweeping by,
And pilgrim watchers cheerful,
Look forth with hopeful eye;
With lamps all trimmed and burning
And garments strangely white,
Waiting their Lord's returning
With majesty and might.

And yet not idly waiting,
For much there is to do;
The storm shows no abating,
And wrecks are not a few,
Great ships of state are stranding
And smaller ones as well;
And who will gain the landing
In safety none can tell.

O pilgrim! heed the warning,
There's danger on the main;
Wouldst thou survive the morning
A faithful watch maintain;
Lest Jesus find thee sleeping
In that important hour,
For which he has been keeping
The fullness of his power.

Life's ocean teems with shipping
From every port and clime;
Some with their sails all dripping
With infamy and crime.
For lawlessness unceasing
Makes wreck of human life,
And pirate deeds increasing
Add carnage to the strife.

The "life-boat" on the ocean
Is needed more and more;
For perils' wild commotion
Extends from shore to shore.
O pilgrim! falter never,
But breast each coming wave,
And shout with each endeavor
His mighty power to save.

Events obscure yet certain
Unfolded soon will shine;
For night will lift its curtain
Strangely at "evening time."
The earth no more enshrouded
Shall break the bands of sin,
And righteousness unclouded
Shall never more grow dim.

—God is able to make all grace abound toward us, that we, having all-sufficiency in all things, may abound to every good work.

DUTY OF PARENTS TO THEIR CHILDREN.

A sad sight we see all over the land ; a sight more sad perhaps than the saloon. It is the general neglect in the duty of bringing up children. How few we see trained for God betimes. How few really know the love of God. Many fathers and mothers we know, have been converted after their family have grown up. The question will be asked by some, what are they to do? They must use double diligence, "redeeming the time," showing forth by their daily life and walk that there is a God in Israel, and that there is a reality in the gospel. God will help all such ; and their children will learn to honor the God of their fathers.

The wrong bringing up of children that I wish to speak of now, relates to children of Christian parents, who are seemingly left alone to themselves to do whatever their hearts desire. It is a sad sight indeed. What is more sad than to see the father and mother go to church, while their children are roaming they know not where ; and seemingly, they do not care. Read this truth with prayer and do not lay it aside for some one else.

Reader, if you are a parent, are you doing all you can to bring your children to Christ? How many mothers have I heard say they have given them up to the Lord. That, indeed, is right, but have you not promised God, in your consecration, to be more diligent in the things of God than ever before ; to be more wise in winning souls?

When a farmer consecrates himself to God, he gives his corn to God, just as you gave your children to God. But suppose he should just let his corn be, after he has planted it. Do you suppose he would have any crops? Not at all ; but he would have plenty of weeds. In order to get a crop as he wishes,

he cultivates it, and plows, and does everything in his power to help his crops : and he then leaves the results with God. And the Lord will bless the labors of such a man. Parents who have given their family to God, like the farmer, must cultivate the characters of their children. They must keep the weeds down so that what is good may grow in them.

I have heard, for instance, fathers and mothers say, they do not believe in forcing their children to go to Sabbath School, or even to come to family prayers. Well, suppose they should adopt that plan about their children going to the week day school. Which is most important, the salvation of your children, in the Sunday School, or the education of your children in the day school? May the Lord help every father and mother to see what duty is.

There is a doctrine very common among Christian people, namely : that if their children are bad, they will grow out of it ; that is, they will grow out of their wickedness ; or they will be old enough to know better by and by. But the by and by may never come to them. They have no lease on their life. How many broken hearts all over the land, hearts that are made dark by neglected opportunities. How it must sting the heart of that mother that has been professing to be a follower of Jesus, and now her son, the once bright-eyed boy whom she loved more than any earthly object, is within the walls of the penitentiary.

Parents, you may say my boys are different. But that mother might have said the same, while her boy was stealing away on the street, and there mingling with those that were wicked. Father, mother, do you know where your boy is to-day, or to-night? While perhaps, you are sitting in a church, listening to the Word of God, or at home in your comfortable room, they are associa-

ting with wicked companions.

The Word of God says that whatsoever a man soweth, that shall he also reap. If you sow good seed in the hearts of your children, you will reap good fruits. If you sow evil in their hearts, you will reap evil. At the judgment seat, there will be no time for excuse. It will then be, "Come, ye blessed," or "Depart, ye cursed." Lord, open our eyes to see things in thy light.

Children of the rich are most often led into sin, and think less of God than others. Those whose parents are rich, and have plenty of this world's goods, feel independent thinking that father has plenty of money, and they shall never want; nor need they ever work. They go away from home, and the parents very seldom try to stop them.

Read these passages, and see what God has to say: Prov. xxii, 6; Eph. vi, 1; Prov. xiii, 24, xix, 18, xxiii, 13-14, xxix, 15-17. Read also 1 Sam. ii, 23, and you will see that it is not enough to talk. Parents must restrain their children. Fathers, mothers, begin now to train your children for God. He will help you.—*Banner of Holiness.*

—With piety begins all good on earth.

—Faith touches all things with the hues of heaven.

—A Christian man's life is laid in the loom of time to a pattern which he does not see, but God does; and his heart is a shuttle. On one side of the loom is sorrow, and on the other is joy; and the shuttle struck alternately by each, flies back and forth, carrying the thread, which is white or black, as the pattern needs; and in the end, when God shall lift up the finished garment, and all its changing hues shall glance out, it will then appear that the deep and dark colors were as needful to beauty as the bright and high colors.

WHAT IT COSTS.

A gentleman was walking in Regent's Park in London, and he met a man whose only home was in the poorhouse. He had come out to take the air, and excited the gentleman's interested attention.

"Well, my friend," said the gentleman, getting into conversation, "it is a pity that a man like you should be situated where you are. Now may I ask how old you are?"

The man said he was eighty years of age.

"Had you any trade before you became penniless?"

"Yes, I was a carpenter."

"Did you use intoxicating drink?"

"No, oh, no, I only took my beer."

"How much did your beer come to a day?"

"Oh, a sixpence a day, I suppose."

"For how long a time?"

"Well, I suppose for sixty years."

The gentleman had taken out his note-book, and he continued figuring with his pencil while he went on talking with the man.

"Now, let me tell you," said he, as he finished his calculations, "how much that beer cost you, my man. You can go over the figures yourself." And the gentleman demonstrated that the money, a sixpence a day for sixty years, expended in beer, would, if it had been saved and placed at interest, have yielded him nearly eight hundred dollars a year, or an income of fifteen dollars a week for self-support.

"Let me tell you how much a gallon of whiskey cost," said a judge, after trying a case. "One gallon of whiskey made two men murderers; it made two wives widows; and made eight children orphans." Oh! it's a costly thing.—*Dr. Richard Newton.*

—Blessed is he that considereth the poor. The Lord will deliver him in time of trouble.

REPRESSION IS NOT SANCTIFICATION.

It is my purpose to clearly set forth several insuperable objections to that definition of entire sanctification which makes it consist in the power of the Holy Spirit repressing inbred sin, choking down the old man, instead of crucifying him until he is stone dead.

1. Our first objection is, that it does not harmonize with the consciousness of entirely sanctified persons. These testify with Arvid Gradin to the "highest tranquility, serenity, and peace of mind, with a deliverance from every fleshly desire, and cessation of all, even inward, sins."

We admit that if we are entirely passive in sanctification, we might not be conscious of this repressive force, holding in check our sinful proclivities. But it is a principle of the great scheme of gospel salvation to employ the agency of the subject. He is to be a co-worker with God. Hence he would be conscious of his share of the work of repression, even if he were not conscious of the work performed by the Spirit.

The uniform testimony is to a delightful sense of inward purity, the absence of all risings of malice, envy and self-seeking. Now, if all these still exist within, but only neutralized by a superior force crushing them down, consciousness must attest to a falsehood when she bears witness to entire inward purity.

2. Lack of Scriptural basis. It is a wonderful fact that while the Greek language richly abounds in words signifying repression, a half a score of which appear in the New Testament, and are translated by to bind, bruise, cast down, conquer, bring into bondage, let, repress, hold fast, hinder, restrain, subdue, put down, and take by the throat, yet not one of these is used of inbred sin; but such verbs as signify to cleanse, to purify, to mortify or kill,

to crucify and to destroy. When St. Paul says that he keeps under his body, and brings it into subjection, he makes no allusion to the flesh, the carnal mind, but to his innocent bodily appetites. In Pauline usage, body is different from flesh. We have diligently sought in both the Old Testament and New for exhortations to seek the repression of sin. The uniform command is to put away sin, to purify the heart, to purge the old leaven, and to seek to be sanctified throughout the soul, body and spirit. Repressive power is nowhere ascribed to the blood of Christ, but rather purgative efficacy. Now, if these verbs, which signify to cleanse, wash, crucify, mortify or make dead and to destroy, are all used in a typical or metaphorical sense, it is very evident that the literal truth signified is something far stronger than repression. It is eradication, extinction of being, destruction.

3. The repressive theory of holiness is out of harmony with the divine purity. Holiness in man must mean precisely the same as holiness in God, who announces himself as holy, and then founds human obligation to holiness upon this revealed attribute: "Be ye holy for I am holy." Who dares to say God's holiness is different from man's holiness save that the one is original, and the other is inwrought by the Holy Ghost?

Well does one say, "How can a man even know what is meant by justice in the Deity, if there is absolutely nothing of the same species in his own rational constitution, which, if realized in his own character as it is in that of God, would make him just as God is just? If there is no part of man's complex being, upon which he may fall back with the certainty of not being mistaken in his judgment of ethics and religion, then are both anchor and anchorage gone, and he is afloat upon the boundless, starless ocean

of ignorance and of skepticism."

Who can confidently adore, and sincerely love a being who may, in the inmost essence of his being, be pure malignity in the outward guise of benevolence? Now, if holiness in man is the same kind as holiness in God—and it is perilous to deny it—what becomes of the repressive theory?

Are there explosive elements in the divine nature, and is there some outside power holding down sinful tendencies in his heart? Or is he himself holding them down? Let St. John answer: "In him is no darkness"—moral evil—"at all." His nature is unmingled purity. This must be the pattern of our holiness. "He that hath this hope in him purifieth himself, even as he is pure."

4. Our next objection to this theory is, that it confounds the distinction between holiness and virtue. We never call God virtuous, nor angels, nor Jesus Christ, nor the spirits of the just made perfect, whether in the body or out of the body. We do not magnify but rather belittle the Son of God to ascribe to him only virtue. He is holy, harmless, undefiled, separate from sinners. What is the specific difference between virtue and holiness? Repression. Virtue is the triumph of right against inward tendencies toward the opposite. Mary Magdalene by divine grace, triumphed over inward tendencies toward vice, and was virtuous. The repressive theory of holiness, involving, as it must, the co-working of the human soul with the divine Represser, *confounds the broad distinction between holiness and virtue, and banishes holiness from the earth, substituting virtue instead.* Indeed, we do not see any possibility, on this theory, for a fallen man ever to become holy, in the sense of the entire sanctification of inbred sin. If this is only repressed here, it may only be repressed forever

hereafter. If the Holy Spirit can not eradicate original sin now, through faith in the blood of Jesus, what assurance have we that he can ever entirely sanctify our souls? But if by repression is meant the right posing of the innocent passions of sanctified human nature after the extinction of ingratitude, unbelief, malice, self-will, and every other characteristic of depraved human nature which is sinful of itself, we accept it as Scriptural.—*Daniel Steele D. D. in Banner of Holiness.*

—Peace of mind can only be obtained by holy living.—*M. H. L.*

—"Labor, works and suffering belong to the divine arrangement, or to the way upon which we enter into rest. But it is the way of faith alone that enables us to so lay hold on Christ as to find eternal rest."

—We need use no disguises with God. He knows the secret heart. How sweet to pour out our whole soul in prayer, telling him all without fear of being misunderstood or having our friendship betrayed.

—We should as Christians fear nothing so much as an interruption of sweet communion with God. What are earthly riches, commendation or applause compared with that inward calm and conscious approval of God's smile in the soul.—*M. H. L.*

—It is said of God's people that they are like stars that shine brightest in the dark; like gold that is purer for the furnace; like incense that becomes more fragrant from burning; like the camomile that grows faster for being trampled on.

—The Scriptures are a depth that few can wade far into, and none can wade through; but yet all may come to the brook and refresh themselves with drinking of the stream of its living waters, and go in a little way, according to their strength and stature.

EMPTY.

Some people have yet one thing to learn: the more of Christ we have in us, the more simple and empty we seem, only when he would speak and work out through us.

In giving ourselves to "walk in the Spirit," we are led to live out his life (that which is behind in his sufferings), and we soon become as "a root out of dry ground;" and when they look on us there is no beauty that they should desire us. It was so with him. It is enough for the servant to be as his Master.

People often have the idea that we are something, as they hear that the Lord, at times, markedly works through us; and when they come to see or hear us, they are disappointed. They do not realize how we have prayed: "O, to be nothing, nothing."

"I would rather be nothing, nothing,

That to him be their voices raised,
Who alone is the Fountain of Blessing,
Who alone is meet to be praised."

Here again we tread in Jesus' footsteps "From that time many went back, and walked no more with him."

Again we are brought into great straits, and not able to get deliverance for ourselves, yet at the same time used for others. And some shake the head, and say, "Where is the power?" Here again we come into deeper fellowship with Jesus: "He saved others, himself he cannot save." Glory be to God for taking us into this lowly walk with Jesus.

From the moment that we leave ourselves in God, for Christ to possess us, and to live out our lives, from that moment he comes to us in all that transpires, and makes all a good; and he would have us, "In everything give thanks, for this is the will of God in Christ, concerning you." And "Blessed is he whosoever shall not be offended in me."

—*Triumphs of Faith.*

UNLAWFUL SOCIETIES.

President Wallace, in his "Letters to young Christians," published in the *United Presbyterian*, remarks as follows upon an important theme:

I have already written you concerning your duties in society, and explained pretty fully the law of Christ defining them. But there are many organized societies in existence which you may be invited to join. Very soon you may be called on to determine what societies are lawful and what unlawful; of what associations you may become members and of what not. What does the law of Christ teach us on this subject? I shall try to answer this question, and thus help you to determine what are unlawful societies.

The following general principles, I think, may be regarded as axioms. I do not think any man can be found who will dispute one of them:

1. No society is lawful which contemplates unlawful ends.

2. No society is lawful which prescribes unlawful means or methods of securing its ends, even though lawful.

3. No society is lawful which imposes unlawful conditions of membership.

4. No man should become a member of an unlawful society. If he finds himself connected with such an association, no matter for what purpose organized, and no matter how many excellent features may belong to it, he should at once withdraw from it.

5. Membership in an unlawful society is a matter of such serious nature that every Christian should carefully guard against it, lest he offend his Master, suffer hurt in his own spiritual interests, and do damage to the cause of Christ.

So much in general. There are, however, certain more specific principles, the consideration of which will help you to determine in what societies you may lawfully become

members. They are as follows :

No man can lawfully promise, and much less swear, to do any one of the following things :

1. To keep secret anything whatever before he knows what that thing is. It may be such that it would be his imperative duty to reveal it. If, therefore, you are invited to become a member of a society, and find that at the outset you are required to guard sacredly secrets not yet made known to you, stop at once. You cannot make such a promise without sin. You need ask no additional questions concerning its principles, aims or methods. The door is shut against you. You cannot enter.

2. To obey an order before he knows what the order will be, or indeed to do anything of which he may be ignorant when the order is made. If, therefore, you find a clause in the pledge or oath required of you in order to membership, binding you to do something as yet unknown to you, you need go no farther. You cannot make such a promise or take such an oath without sin. The door is shut against you.

3. To obey a code of laws before he knows what the laws require or forbid. They may be such that they cannot be obeyed without sin. If, therefore, you find that you will be required to take such an obligation in order to enter any society, you need inquire no farther. Such an oath or promise is unlawful. The door is shut against you.

You may be assured that such an obligation will bind you to nothing wrong ; but this is not sufficient. Men differ as to what is right. A society may decide that there is no wrong in keeping a secret or obeying an order or law in which you may see a heinous crime. You have no right to transfer the keeping of your conscience to another. You yourself must judge of the moral character of your own acts. Thus

to judge and decide is your inalienable right and imperative duty. For any society to assume this right is the height of presumption ; for you to tamely surrender it is to betray a solemn, God-given trust. You cannot give up to any man or set of men the right of private judgment. In addition to all this the law of the oath requires you to swear in truth, in judgment and in righteousness, and you cannot swear thus without knowing the secret you are expected to keep, or the law you are expected to swear to obey beforehand, so that you may have an opportunity to examine and determine its moral quality. The same principle applies to a promise.

Now, if these things be true, then no society can lawfully require such a promise or oath as a condition of membership. Making such a requisition renders it an unlawful society. No man or woman can lawfully enter such a society. Whenever any man or woman finds himself or herself in such a society, it is his or her immediate duty to withdraw from it.

In addition to all this, I think I may safely affirm that such an oath or promise is unnecessary as a condition of membership in any society organized for right ends and seeking them by right means. I think no man can show that such a society cannot exist or do its work successfully without such obligations. If unnecessary, this is an additional reason why you should not enter a society which requires such an oath or promise. It is certainly wise for you to scrupulously avoid binding your conscience with any such obligations.

"It hath been said by them of old time, thou shalt not forswear thyself, but shall perform unto the Lord thine oaths ; but I say unto you, Swear not at all . . . but let your communication be, Yea, Yea ; Nay, Nay ; for whatsoever is more than these cometh of evil."—Matt. v, 33-37.

WEAK GRACES.

The Lord Jesus gives a strange warning: "Strengthen the things which remain, that are ready to die."—Rev. iii, 2. Life is conceded, but it is life in danger—life at the point of death. The inner man may be alive and healthy and perfect in its parts, and yet be feeble. There may be no seated disease or organic defect, and yet from neglect or want of replenishment it may be nerveless and wasting. While the integrity of our spiritual system remains unimpaired, the currents of life may run down to the verge of death. Thousands of Christians are living close to and on this dead line. Life is still there, but it flickers on the edge of extinction.

You may believe in God and his Word without any questioning, and yet your belief may be only a sort of negative assent—a faith of habit and education that saves only from open infidelity, but not from that infidelity which is so generally implied in the life and spirit of negligent and inconsistent Christians.

You may credit God and yet not relish him in his word—nor see him in his works, nor enjoy him in his divine character and spiritual presence. And until this defect is supplied, your faith in God is at the dying-point.

You may trust in Christ and his promises exclusively and without hesitation, and yet it may be a trust in the sense of risk, or last resort. It may have in it the taint of doubt as to the final result. The faith of some people seems to express itself on this wise: "I will commit myself to Christ as the best I can do, but what the issue will be I cannot tell." It lacks the elements of assurance and self-witnessing power. Some Christians appear to have nothing more than a sort of mortgage on life and heaven—nothing really in possession, but something in dubious prospect. But true faith fore-

closes the mortgage, takes immediate and full possession—has the title made out, signed, sealed and admitted to record. Where this is not done, a Christian is a girdled tree, sapless and soon dead.

So of hope. You may hope to obtain heaven only through the merits of Christ, and yet that hope may be delusive, because founded on no experience. It is true in its object, true in its proposed medium of approach to God, and yet baseless in its lack of present spiritual realization. The Apostle says, "We are saved by hope." A true and well-founded expectation of life is "Christ in us the hope of glory." Now, until our hope is strengthened by a thorough experience, it is weak and cannot prove an anchor to the soul, sure and steadfast, nor reach to that within the veil.

Experimental hope sings:

"The promised land from Pisgah's top
I now exult to see,
My hope is full (oh, glorious hope!)
Of immortality."

So of all weak graces. Unless fed, made strong, and kept at the point of maturity and perfection, they inevitably droop and die. A tree that does not put forth new growths every year, is smitten with decay.

It is not enough to counteract debility in the inner man; we must add positive strength. Paul prays that "He would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man."

Note the kind of strength to be infused—the "might of the Spirit." Observe the measure of its bestowment—"the riches of his glory." that is, according to the wealth and resources of the Godhead. And then consider the subject—the inner man, our spiritual being—all those moral powers that underlie character and make up the sum of our experiences.

Such is a well-developed Chris-

tian. He is a strong man, a spiritual athlete, bursting with life and enthusiasm, mighty through God to the pulling down of strongholds; an aggressor, irrepressible and uncompromising towards all wrong, a soldier for Jesus, ready and able at all times to strike for the right, and turn the world upside down.—*Divine Life*.

SANCTIFIED, TEMPTED.

BY REV. F. H. HORTON.

The question is often asked, "How can one be tempted who is wholly sanctified?" The idea seems to be that there must be some impurity in the heart or there would be nothing for the temptation to take hold upon. For instance: present intoxicating drink to one who has no appetite for it and it has no power to tempt.

Pure angels and pure men were tempted and fell. Jesus was tempted and yielded not. The power of Satan to tempt the pure in heart seems to lie in his ability to so present a falsehood to the mind that it appears to be true. He seems to be able to so veil truth from the mind that it appears dim; and to so press error upon us that the will must be held firmly against it or it will find a lodgment in our assent.

How far the Saviour was ever deprived of the full consciousness of his own nature, power and glory we know not. But that there was such a privation to some extent is very evident.

The temptation in the wilderness would have been without force upon the Mount of Transfiguration. The "if it be possible" of the Garden, and the "Why hast thou forsaken me" of the cross, could never have been extorted from his lips under other circumstances. A shadow hid, in a measure, the grand and glorious truths of his character and mission; while the fearful cost of

his work pressed with almost overwhelming weight upon his consciousness. When faint with hunger in the wilderness, Satan told him to make bread of the stones. How did this so appeal to his nature as to make it a temptation? He had a natural appetite for food. This was not depravity. It would have been a sin for him to do anything not according to God's will. It was not God's will that he should then and thus supply his wants. Satan doubtless had the power to hide the force of the reasons why he should not do it, and also to intensify the demand of nature for food. All this would create, as it were, a vacuum on the side of the mind turned toward right, and an intense pressure upon the other.

So with the proposition of the enemy that the world should be surrendered if he would only fall down and worship him. Probably the Redeemer's mind was presented with a heart-sickening picture of the anguish of soul it would cost to redeem the world. Then the pleasing sight of the whole world surrendering without a pang endured or an effort made. Then, too, the whole was to be surrendered! Every sinner saved! And all done just now! What a contrast with the rugged realities of the other course.

But one says that Satan was lying and how could it be any temptation if he knew it had no foundation in fact? It is true he did; but it did not seem so to his sensibilities. Herein was the temptation, and the resistance was the firm decision of the will in favor of the truth.

It is true that James says that "every man is tempted when he is drawn away of his own lust and enticed;" and such is the case with a man who is pressed with the love of drink or any other carnal desire. But James does not say that everyone who is tempted at all is tempted thus. Mark his explicit language.

A little candid reflection upon

these points will convince the candid soul that a pure soul can be tempted, and a little discrimination will make a clear division between temptations which are the result of depravity and those coming wholly from the great deceiver of men.

How often is the wholly sanctified soul conscious that a vigorous attempt is made to induce them to believe to be true what they know is false. Instance such cases as these: "You were never converted." "You never were sanctified wholly." "You have done something wrong." "It was not in answer to prayer, it would have happened so anyway." "No use to pray, feeling as you do." "No use trying to preach, visit or talk with souls about salvation, feeling as you do, for God is not with you." "You cannot trust in God quite as fully to-day as you did yesterday, for there is a cloud over your mind." "There is no God."

President Finney says that one result of being filled with the Spirit is, we will have powerful temptations, even to thoughts of atheism.

A man said to James Caughey, "Why is it that I have ten times as many temptations as before I was sanctified?" "Because," said he, "it takes ten devils to watch you now where it took but one before." James says, "Blessed is the man who endureth temptation." Peter says, "The trying of your faith is more precious than gold that perisheth," Paul declares that, with the shield of faith, we can quench all the fiery darts of the wicked one.

Some persons frequently tell how they were so terribly tempted over some person or event, when in reality they have sinned and got sour in their soul. The sanctified soul is sweetly and consciously kept all the time. When the Prince of this world cometh, he findeth nothing in such.

—The bravest man is he who is most afraid of sin.

CONSECRATION OF PRIESTS.

BY REV. J. W. WELLS.

For Service.

CEREMONIAL AND TYPICAL ;

Exodus xxviii, 41,

" xxix, 35,

" xxx, 30,

" xxxii, 28-29.

PROPHESIED OF :

Exodus xix, 5-6,

Isa. lii, 1-3,

" lxi, 1-3, 10,

Mal. iii, 1-3.

FULFILLED :

Acts i, 4-5, 8 ; ii, 4,

i John ii, 27,

i Pet. ii, 9,

Rev. i, 5-6,

" v, 9-10.

WHAT FOR :

To show :

i Pet. i, 2-9 ; Heb. xiii, 15,

Zealous of Good Works :

Titus ii, 14,

Heb. xiii, 16.

As Witnesses and Lights :

Matt. v, 13-16,

Acts xxvi, 16, 22.

As Embassadors in Christ's stead :

John xvii, 18-23,

2 Cor. v, 20.

The children of Israel came out of Egypt, and the Levites came out of Israel, and the priests came out of Levi or from Levi. The greatest care of reformers and those who have stood or contended for the faith once delivered to the saints, have failed to bring the masses into this consecrated state, and the church has always been composed more or less of the same elements. For after people come out from the world and join the church, (it may be with the best motives at the time) they see as did the children of Israel, a short way across to the land of Canaan. "God led them not through the way of the land of the Philistines, although that was near ; for God said, Lest peradventure the people repent when they

see war, and they return to Egypt."—Exodus xiii, 17.

But there were always the Calebbs and the Joshuas, though there be the murmuring multitude who say, "Can you furnish us a table in the wilderness," and service worshippers that "serve the tabernacle?"—"The remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men."—Micah v, 7-8.

PRACTICAL HOLINESS.

Perhaps the definition that is so generally given to holiness, is the best that could be given, Conformity to the Law of God.

But there is a world of meaning in this conforming to the law of God. It does not require much of our effort to define holiness. But there is a great difference between holiness defined, and holiness practiced. If it is important that we have a correct definition of it, how very important it is that we are in possession of it. It would be of no benefit to the thirsty man, to have the ability to define water, and to say, I desire to have it, and I expect to reach the well just before I die, and then make no effort to take the cup of water when handed to him by his friend. But some may say, and in fact, some ministers preach, that all the importance there is to the term holiness is, being set apart to a sacred purpose. Well we will admit that it involves, as one of its elements, this signification. But there are other elements connected with this word holiness.

There is an original import in the term holiness, that is very significant, which is Whole-ness, and this completeness is referred to in the Bible, from the practical side as an experience in the present tense, "And ye are complete in him."—Colos. ii, 10. "That ye may stand perfect

and complete in all the will of God."

—Colos. iv, 12. Then it would not be saying too much, when we refer to a holy person, to say that here is one who is complete in Christ. If holiness is an experience in this life, as we believe the Bible teaches, then every one who enjoys and practices it, every part of their life is filled up with the life of God. The man who is thus holy, has freely surrendered himself to God, and he is ready and willing to receive everything the Holy Ghost has for him in this life. God is our great bank of truth and salvation, and when he sends out a bill, you may be sure it is genuine. The devil makes all the counterfeits we have. But if the laws of faith have appropriated to our own hearts, the life, heat and light of the Son of Righteousness in all their fullness, these counterfeits are very easily detected, and if the life of Christ in all its fullness, is resident and working in the soul of the believer, they will be harmonizing with the will of God in everything. Holiness then, in its experimental and practical life, is the perfect restoration of the divine life in the soul of the believer. But this residence of the life of Christ in the heart to the entire sanctification of our nature, is by consent. The life of God in the soul is far different from life anywhere else. In a certain sense God is the life of everything. There is life in the earth and waters without their consent, and we have physical life without our consent. But the Holy Ghost will not come in any sense to give life to the soul, without its consent. Then if we have practical holiness, we have perfect rest, not the rest that believers have in the mixed state, this is a rest commenced, the other is rest completed. It is the experience and practice of the believer who has given himself without reserve to God. He loves him with the whole heart. It is a perfect rest from disquieting fears. The declaration comes to us from God's

Word, (and from our own consciousness as well), that fear hath torment. — "There is no fear in love, but perfect love casteth out fear because fear hath torment. He that feareth is not made perfect in love."—1 John iv. 18. Fear interferes with our trust, and the believer who is made whole-hearted has perfect trust in God and his Word.

If we have practical holiness we are saved from the fear of want; many who profess attachment to Christ, fear they will come to want. If our faith and love are perfect, our bread will never fail. It was the God of the Bible who multiplied the widow's oil, and sent the ravens to feed the prophet. "I have been young and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread."—Psa. xxxvii. 25. Again the man who has practical holiness is saved from the fear of sickness and death. If afflictions and death come, as they are sure to, he understands the meaning of that declaration in God's Word, "All things work together for good to those who love God," and he is free from anxiety, in the rifted Rock he sweetly rests, and safely sheltered by faith he abides, and then he is free from the fear of evil surmises and falsehoods that the artifices of Satan may bring in his attack. If we have practical holiness we will leave our cause with the Lord, we will wait in silence and rejoice in spirit, and our faith will wait to hear the voice of our most blessed Defender.

Again if we have practical holiness, we have rest from the feeling of envy, we are in the light of God, and walk in the light, we do not believe that the situation of others is better than our own. If he has burdens they are light, because Christ bears them. And oh! how quiet the man is who has practical holiness. He is a victor in all things, a mighty man with God, for Isaiah says, "In quietness shall be strength. Bless

the Lord for full salvation.—*Highway of Holiness.*

VICTORY THROUGH SUFFERING.

Some of us think that we have a great deal to bear; that our peculiar trials are a little harder than anybody else's. But now and then we have a glimpse of another's suffering which shows how little we have ever known of real endurance in trial. Here is a note of thanks from Chloe Lankton, which ought to move some of us to feelings of tenderness toward her in her need, and of gratitude toward God for our lot. Twenty-two years ago, when *The Sunday School Times* was first started, the case of Chloe Lankton, as a patient Christian sufferer, who had lain on a bed of pain for then a quarter of a century, was attracting attention through her memoir published by the American Sunday-School Union. Mention of her case in these columns brought contributions for her comfort, which were duly acknowledged and forwarded. And in all the many changes of these changeful years, she has remained a patient sufferer on that bed of languishing, and the contributions for her relief have been coming hither and going hence to her. Her latest note of thanks is as follows:

New Hartford, Conn.

My dear friend: Your note with the check for fifteen dollars is received. Again I thank you and all the dear friends for this kind gift. My heart overflows with gratitude to them for all the kindness that I have received from them in years past. They have added much to my comfort, God bless them! I still live and suffer the same as usual, sometimes much worse than others. God still sustains me under all my heavy trials. It is forty-eight years this month since I have been entirely confined to this bed of

pain and weakness. Jesus only knows what I have endured. I feel resigned to the will of God, I will trust him to the end. Many, very many thanks to you all, Your grateful, loving friend,

CHLOE LANKTON.

Nearly half a century of torturing pain, of helpless weakness, of slow decaying life, and thanking God at that!—*S. S. Times.*

EVIL SPEAKING.

BY REV. T. F. DOLAN.

God commands us to "speak evil of no man," which command is just as binding as "Thou shalt not kill."

Evil speaking is a horrible sin. Its form is multitudinous. It grieves the Holy Spirit of God as much as drunkenness. It breaks a plain command of God, being contrary to the spirit of, "Thou shalt love thy neighbor as thyself." Paul tells us that "love worketh no ill to his neighbor; therefore love is the fulfilling of the law," because it keeps the commandments of God.

Love says, "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."—Matt. vii, 12. Wouldst thou wish others to speak evil of thee? Remember the golden rule!

If one does not get drunk, yet if he speak evil of his neighbor; he "offends in one point" and is guilty of all." He breaks one of God's commandments and is under condemnation.

As evil speaking is so heinous a crime, it is very important that we understand the meaning thereof. Wesley says: "It is not as some suppose, the same with lying or slandering. All a man says may be as true as the Bible; and yet the saying of it is evil speaking. For evil speaking is nothing more nor less than speaking evil of an absent person; relating something evil, which

was really done or said by one that is not present when it is related. Suppose having seen a man drunk, or heard him curse or swear, I tell this when he is absent; it is evil speaking.

"In our language, this is also, by an extremely proper name, termed backbiting. Nor is there any material difference between this and what we usually style tale-bearing. If the tale be delivered in a soft and quiet manner, (perhaps with expressions of good-will to the person, and hope that things may not be quite so bad,) then we call it whispering. But in whatever manner it be done, the thing is the same; the same in substance, if not in circumstance. Still it is evil speaking; still this command, 'Speak evil of no man,' is trampled under foot, if we relate to another the fault of a third person, when he is not present to answer for himself."

We believe Wesley had the spirit of Christ. Let us take heed to his words.

Evil speaking is such a subtle sin, that some commit it almost while one is in the act of warning them against it. "He sent prophets to them, to bring them again unto the Lord; and they testified against them: but they would not give ear."—2 Chron. xxiv, 19.

"The story is told of a woman who freely used her tongue to the scandal of others, and made a confession to the priest of what she had done. He gave her a ripe thistle top, and told her to go out in various directions and scatter the seeds one by one. Wondering at the penance, she obeyed, and then returned and told her confessor. To her amazement, he bade her go back and gather the scattered seeds; and when she objected, that it would be impossible, he replied that it would be still more difficult to gather up and destroy all the evil reports which she had circulated about others. Any thoughtless, careless child, can

scatter a handful of thistle seed before the wind in a moment, but the strongest and wisest man cannot gather them again."

NIPPING SERMONS.

In "a most faithful sermon preached before King Edward the VI. and his most honorable counsel, in his Court at Westminster, by the Reverend Father, Master Hugh Latimer, An, 1550;" we find the following characterization of the sermon of Jonah at Ninevah, Jonah iii, 4; *Yet forty daies, and Ninevah shall be destroyed.*

"This is no great, curious sermon, but this was a nipping sermon, a pinching sermon, a biting sermon; it had a full bite, it was a nipping sermon, a rough sermon, and a sharpe, biting sermon."

It was rather "nipping," it must be confessed, for the prophet Jonah to make his way into Ninevah and denounce its absolute destruction within a limited time. The Ninevites felt it. It pinched them. It bit them. It fully bit them. It nipped them roughly. It bit them sharply. They believed it. They made immediate inquiry what should be done about it. And their inner sense of what was becoming led them to fast and humble themselves, even in their apparel, "from the greatest of them even to the least of them." The very king got down from his throne and squatted in sackcloth and ashes.

All this was in view of their sins. Their wickedness had been very great before God, and they inwardly knew it. And then they cried mightily unto God. They stopped their wickedness. And then they cried still more piteously, saying to themselves, who knows but God will change his mind, and cease his anger, and leave us alive?

In view of this subject we see that a nipping, pinching, biting sermon—more especially one that bites

sharply and has a full bite, has the following characteristics, viz;

1. It is usually short. Jonah's was less than a line and a half long.

2. It is apt to be not a great sermon—in the ordinary modern, pulpit sense of that adjective; neither touching upon Huxley, Matthew Arnold, Mr. Robert Ingersoll, woman's rights, prohibition, the spiritual lessons of hot weather, nor the spirit of the age, and perhaps even only incidentally mentioning the new revision.

3. It is not "a great, curious sermon," filled like Peter's four-cornered sheet full of "four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air," and the like useful knowledge.

4. It is not a Universalist discourse. It threatens swift and sure remediless destruction for sin, except, on penitence and reformation, divine mercy shall interpose and save.

5. Its great and crowning peculiarity is, that it preaches the preaching that God bids it. The minister sometimes hates to preach it. He may even try to run away from the presence of the Lord, if so be he may avoid preaching it. But that cannot permanently be done. And when the minister yields, and with all his heart does exactly as he is divinely commanded to do, then the sermon bites and pinches and nips. It may seem a little rough to some. But the upshot of it is that such preaching gets believed and followed, and the penitent and forgiven people live.—*Congregationalist.*

—Shun the society of all even should they be your own relatives, if they are a means of sin to you. Pray for them and tell them candidly that your soul's eternal welfare is of first importance. "For what doth it profit a man if he gain the whole world and lose his own soul."—*M. H. L.*

THE SPIRIT.

The strength of the church is the Spirit's power. "Not by might nor by power, but by my Spirit, saith the Lord of hosts."

Since, then, the Spirit's power is the strength of the church, the want of the Spirit is the weakness of the church. But the Holy Ghost is given—God hath given us his Son, and he hath also given us of his Spirit. If, then, the church sits in weakness, it is because we do not put on this divine Spirit, and put forth this proffered strength. If the church is not an effective, aggressive power in the world, it is because it puts off or puts away the strength of the Spirit. This is done when we subordinate the divine Spirit to human agency—when we substitute man's work for the Spirit's work; when by organization or by human eloquence, or by methods and appliances, or by running the church on business principles, we seem to effect that which it is the special office of the Spirit to accomplish. "God is a jealous God, and he will not give his glory to another." "Cursed be the man that maketh flesh his arm." If we put away the strength of the Holy Ghost in favor of the devices of human wisdom, we must expect that God will leave us to our own weakness until we find that the pride of our own strength brings a snare, and that the sparks of our own kindling go out in darkness.

• Again, it is greatly to be feared that we put away the strength of the Spirit when the church—the whole church, the ministry and the people, fail to realize our profound and absolute dependence upon the power of the Spirit for success in all work. The Spirit of God is not straitened, nor is the Spirit given by measure. It is God's plan to convert and gather the nations by pouring out his Spirit upon all flesh. He started his church out from Jerusa-

lem by the great revival of Pentecost.

He restored his church from the night of the dark ages by the revival of the Reformation. As he causes the earth to bring forth and bud by showers from heaven, so he causes his church to abound in the truths of righteousness by times of refreshing from on high. All history shows that God works by a revived church. If, therefore, we are content to put away God's strength and sit in weakness, we may expect that God will set us aside, and raise up better men to do his work. "When the enemy comes in like a flood," a revival is the standard which the Spirit of the Lord lifts up against him.

A revival is a day of the Spirit's power, when the enemy is repulsed; when sinners are made willing; when doubt and unbelief are dissipated.

If such a day of power were granted to us now, you would see rationalism, skepticism and infidelity driven like smoke before the wind.

It is in the day of the Spirit's power that Christ girds his sword upon his thigh, and rides forth prosperously.—*From The Preacher, by W. M. Paxton.*

—Sin causes all our misery.

—Satan assails us at every point; failing in one way he finds another. But do not be discouraged, he can never take the fort so long as Christ commands the outposts.—*M. H. L.*

—It is no evidence that God has forsaken you because trouble has overtaken you. Christ has said, "In the world ye shall have tribulation." Therefore do not give way to despondency, because it seems as if some strange thing hath befallen you. Better accept the sorrow patiently and wait God's will. He knows just what is best for your soul.—*M. H. L.*

"LET HIM TRY."

"Some years ago, it is said, an insane man, in a New England town, once rose from his seat in the midst of a large assembly, and seizing with a great deal of energy one of the pillars that sustained the galleries of the church, declared aloud that he was going to pull it down. Had another 'Samson Agonistes' suddenly appeared, and declared himself just ready to bow between the pillars of another Dagon's temples, there could hardly have been a greater consternation. If the people had but stopped to consider, their good sense, as well as their confidence in the architect of the edifice, would have assured them of the man's utter impotence to execute his threat. But amid outcries, and faintings, and general confusion, they yielded to the most foolish fears. Nor did they recover their self-possession, and quietly resume their seats, until another man, significantly pointing to the large and strong pillar which had been threatened, calmly said, 'Let him try; let him try.'

"This proposition restored order and confidence at once; the house did not fall and the services went on. 'And so, to compare great things with small,' when men insanely threaten to pull down the pillars that the skill of the Divine Architect has reared and holds up, we are too easily moved with alarm, and too slow to consider the strength of the structure. When God pleases, he can indeed make 'the pillars of heaven to tremble, and to be astonished at his reproof.' But so long as it is a feeble mortal who undertakes to shake them, our confidence in the Omnipotent Ruler would do well quietly to 'let him try.' This seems to be the very object of that assurance of God to the trembling inhabitants of the earth in a time of great fear: 'The earth and all the inhabitants thereof are dissolved;'

that is, melted with fear, trembling with dark forebodings; but 'I bear up the pillars of it.'

The skeptic, the scoffer, the blasphemer, or the persecutor boasts of his power, and threatens to overturn Christianity, explode religion, confute the Bible and introduce a new order of things. We have heard of such threats before. Let him try. Let everything that can be shaken, shake, and everything that can be overthrown, tumble; something has hitherto survived such assaults, and there may be some of God's work left after the devil has done his worst. If a man thinks to bombard Gibraltar with boiled potatoes, "let him try!" One who knew man in his weakness and his strength, has said, "Heaven and earth shall pass away, but my word shall not pass away."—*The Christian*.

—“The Christian is not ruined by living in the world, which he must needs do while he remains in it, but by the world living in him.”

—A miserable Christian is an anomaly. Peace in the soul will shine out on the face. Goodness, pure and genuine, never makes any one wretched. The cheerful Christian is the best exponent of Christianity,—*M. H. L.*

—“The glory of Christianity is the pure and lofty action it communicates to the human mind. It does not breathe a timid and abject spirit. It gives power, energy, courage, constancy to the will; love disinterested, enlarged affection to the heart; soundness, clearness, vigor, to the understanding. It rescues him who receives it from sin, from the survey of the passions; gives him the full and free use of his best powers; brings out and brightens the divine image in which he was created; and in this way not only bestows the promise but the beginning of heaven.”—*Channing*.

EDITORIAL.

TRUTH.

The grace of God always gives its possessor a love for truth. He clings to it under all circumstances. It may be unpopular, but that only makes his devotion to it burn the brighter. It may be opposed, but he stands bravely for its defence.

He is self-deceived who imagines that he is a Christian while he knowingly gives his countenance and support to specious, popular falsehoods, which in his soul he loathes, and turns away from prescribed truths, to the adherence of which he secretly wishes he had the courage to avow.

Christ is not only "the way" and "the life," but he is also "*the truth*." He who knowingly rejects the truths which Christ teaches does, to that extent, reject Christ himself. "In vain," he says, "do ye worship me, teaching for doctrines the commandments of men." The mode of worship may be gorgeous and costly, but, as worship, it is utterly vain. It may bring crowds to the church and money to its treasury, but it does not bring souls nearer to heaven. It may add to the worldly refinement of a community, but it does not add to its stock of moral principles or Christian devotion. It promotes a disguised selfishness, a refined sensuality.

Men whose lives are consecrated to the obtaining of sordid gains, naturally seek a religion that harmonizes with their worldly spirit and pursuits. The demand creates the supply. Hence churches founded on the principles of Mammon worship abound. They may be found with all sorts of creeds and every variety of ritual. But they are all alike in giving to none but those who pay for it, *the right* to worship at their altars. The seats are sold either permanently or from year to year.

Preachers are hired who will not insist upon the conditions of the gospel. They

couch their glittering falsehoods as nearly as possible in the language of Scripture. Christ is crucified afresh in the house of his professed friends. The venal preachers begin with deceiving and end with being deceived. The light that was once in them has become darkness, and how great is that darkness!

It has become a not uncommon thing for men to officiate on the Sabbath in the worship of Christ, and during the week participate in the demon-worship of the lodge. Many who know that all this is wrong, still give their money to support these hireling preachers. This is the highest treason. It is a betrayal of Christ into the hands of his enemies.

Those who love the truth should refuse to give any aid or comfort to those who advocate error. They should stand by their convictions even though they stand alone. Nothing can be more inconsistent than for a holiness man to give his money to a preacher who uses his position and his talents to put down Scriptural holiness. "Buy the truth and sell it not." No matter how much popularity is offered as the price of truth, do not sell it for position or for salary, or for any worldly gain.

DRESS.

Mrs. H— is a wealthy woman, a professed Christian. God has given her a love for the truth, but she belongs to a popular M. E. church. One day in class-meeting, a stranger gave a clear testimony, in the Holy Ghost, to full salvation. It reached her heart. At the close of the meeting she went to him and said that that was what her soul had long been yearning for. He encouraged her to seek and she would surely find. He tried in general terms to point out the way of the cross. After some time he said to her:

"Sister, I may as well be plain with you. Do you think you can obtain the blessing of holiness and hold on to your jewelry, and your gay, fashionable attire?"

She replied: "I have been long convicted, but our minister says there is no harm in it. That I can enjoy just as much religion and dress as others with my means do, as I would and dress plain. But I do not feel satisfied. If a dozen members of our church would come out and dress plain, I would be glad to be one of them.

"When Bro. J. was dying so gloriously; he said to me: 'Sister H——, if you would lay aside your gold and costly dresses, do you not think you would have more money to do good with, and would not the Lord be better pleased with you?' I thought I should sink to the floor. It seemed as if the Lord was speaking to me."

Yet that woman, influenced by the preacher, goes on conforming to the world, acting against her own convictions, disobeying God and still professing to be a Christian.

CONFERENCES.

THE KANSAS CONFERENCE was held in connection with a camp meeting near Emporia on the same ground on which it was held four years ago. A blessed spirit prevailed. The reports showed progress. New fields are opening up. Five preachers were admitted on trial, making about thirty-two in all appointed to circuits.

A little extravagance in this conference in the past, is producing the usual result of making them afraid lest any extraordinary manifestation of the Spirit shall end in fanaticism. There are but few who can so oppose irregularities as not to grieve the Spirit. The transition is easy from fanaticism to formalism. Everywhere we are in much greater danger of the latter than of the former. It is respectable. It receives the favor of the world. It goes into good society. It is generally sanctioned. Whereas fanaticism to be shunned, needs but to be known. Stripped of its guise, it is repulsive to all.

Our brethren in Kansas are laying deep and strong the foundation for future prosperity. They need only to be true to their principles; to keep their consecration entire, and the fire burning in hearts full of love, faith and zeal, and they will see a great in-gathering of souls.

The people in Kansas are evidently improving in their temporal condition. They need but to enforce the prohibitory law which they have so wisely enacted, to make their fair state one of the most desirable in which to bring up a family of any of the great and growing states of the west. But many who voted prohibition are afraid to enforce it. The rum power is unscrupulous. It cares nothing for laws which refuse to give it their sanction. It is not moved by the tears and groans and untold agonies of wives and mothers whose hopes have been crushed and whose homes have been made so many living hells by its malign influence.

In Leavenworth some of the citizens sent for a fearless champion of temperance to come and aid them in suppressing the saloons which still kept open in violation of the law. Complaints were duly made. As the complainant was walking along the streets, a burly saloon keeper, aided by his followers, knocked him down and nearly killed him. The assailant, in mockery of all justice, was fined five dollars and allowed to go and carry on his murderous practices.

These saloon keepers are generally foreigners, and many of them ex-convicts from the prisons of Europe. While enjoying the protection which our country gives them, they should not be allowed to trample upon our law with impunity.

In every town in Kansas an association should be formed of all well disposed citizens to aid their noble Governor, ST. JOHN, in enforcing the law against those who would, by inaugurating a reign of terror, override its wise and just provisions.

THE IOWA CONFERENCE* has just

held a harmonious and interesting session at Birmingham, Iowa. Preachers and people seem to be all ablaze with divine love. At any time during the session, let a hymn be started or a prayer be offered, and the spirit of devotion broke out at once, so deep and fervent as to make the place seem like the very suburbs of heaven. This consecrated band of workers with Jesus are united, devoted, intelligent, self-denying, hard-working and aggressive.

Three preachers were received on trial. Some of the circuits had a large increase of members during the year.

Steps were taken to establish a salvation school in this conference. As the brethren who have taken hold of it are evidently moved by God in the matter, and are thoroughly in earnest, there is but little doubt of their success. It is a great undertaking for a young conference only about six years old, in a new country, but difficulties must give way to persevering faith.

"Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it."—Zech iv, 7.

We know of no way in which money can be used for God with greater advantage than in establishing and maintaining salvation schools. Those who have in their possession property which they wish to use for God need inquire no farther. Here is a good opening.

OBITUARY.

BRO. MARK JOHNSON of Perry, Wyoming Co., N. Y., died at the residence of Mr. William Keeton, in the triumphs of living faith, July 21st, 1881, in the seventy-fifth year of his age.

He was born in Yorkshire, England, and was converted while a young man learning his trade in Selby, about the time the Primitive or Ranter movement took place; and from them he took a type of

piety that was manifest in him as long as he lived.

After he came to this country, he united with the M. E. Church and remained a member until he, with sixteen others, was read out of the church of his choice, on account of his opposition to secret societies, and refusing to support Masonic preachers.

He was one of the number that united with the Free Methodist Church at its organization in this place.

He experienced the blessing of holiness at the Bergen Camp Meeting the year previous to his being read out of the church, and was a living example of the power of Jesus to save unto the uttermost, from that time until his death; and on all suitable occasions, testified definitely of the great work that had been wrought in his soul.

So far as the writer knows, he had the entire confidence of the community in which he lived, and was looked upon as a man of sterling integrity and uprightness. He was liberal, giving of his means as the Lord had prospered him, for the support of the Gospel and for benevolent objects.

His failing health prevented him, the last few years of his life, from attending the general meetings as he had formerly done; still though deprived of them he lost none of his enjoyment, but walked as closely with God as ever. His last year may be said to be the best of his whole life.

Thus has passed away another of the pilgrim band from the militant church, and left a vacant place. At his request Brother Coleman preached his funeral sermon from the text, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only but unto all them also that love his appearing."—2 Tim. iv, 7-8.

T. B. CATTON.