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**HOLINESS BEFORE THE
LORD.**

BY THE EDITOR.

Everything valuable has its counterfeit. Mock marriages, spurious medicines, base coins, have always deceived many, and yielded a harvest of sorrow in place of looked for joy.

Holiness is an attribute of God. It is an essential attribute. It is the want of holiness which makes Satan the devil.

Holiness is the great want of man. Without it he cannot go to a Heaven which sin never defiles, and whose every inhabitant is holy. No degree of talent, no amount of learning, no abundance of riches can compensate for the want of holiness.

It is not then wonderful that Satan, transformed into an angel of light, should bend all his energies to produce a close imitation of holiness. He succeeds so admirably that he would deceive, if possible, the very elect.

The Scriptures give us plain warning. If we take any counterfeit, however spurious, for genuine holiness, ours is the fault, and the resulting loss. At the very open-

ing of the Gospel we are put upon our guard. Zacharias, filled with the Spirit, blessed God for the coming of Christ to perform the mercy promised to our fathers; "The oath which he swore to our father Abraham, that he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life."—Luke i, 73, 75. The phrase "Before God" is a superlative expression, and denotes that whatever it is applied to is really and truly what it appears to be. God sees through all disguises. He is never deceived. So when the sacred writers wish to express that which is true and real they use the phrase, "before God." Thus it is said, "The earth also was corrupt before God."—Gen. ii, 11. That is, it was thoroughly and generally corrupt. Of Zacharias and Elizabeth it is said, "They were both righteous before God."—Luke i, 6. They were really and consistently righteous. So the phrase "holiness and righteousness before the Lord" implies that there is a holiness that will not bear the inspection of God's all-searching eye. The same idea is conveyed by Paul.

"Put on the new man which, after God is created in righteousness and true holiness."—Eph. iv, 24. Why this qualifying word "true?" The inspired writers do not use such terms at random. "True holiness" implies that there is a false. This is evident. The Scriptures then put us on our guard. We must, therefore, examine carefully, the holiness teachings which seek our approval. Are they in harmony with the teachings of the Bible? They may be in some respects and yet be radically wrong. The doctrines we receive are the invisible chains that bind us to a life of faith and obedience. But a chain is no stronger than its weakest link. So, much that passes for holiness will be found defective in the day when its strength is tested.

This defective holiness is rapidly on the increase. It is becoming popular. It excites little opposition, provokes little persecution.

1. Bible holiness implies a settled hatred of sin. A holy person puts away all sin. He gives it no countenance, either in himself or others. And he calls that sin which God calls sin. No one says, "I will go and commit some sin against God." But he does something which God says he must not do. Or he neglects to do something which God says he must do. Talk about consecrating some favorite idol to the Lord! God says put it away. You may consecrate as much as you please, but God will have nothing to do with it. The goodly Babylonish garment and the wedge of gold he will not accept even if consecrated.

God says, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel."—1 Pet. iii, 3. Many holiness teachers not only do not enforce this command, but they set the example of its open violation. We have seen gentlemen holiness teachers with ornaments of gold plainly in view; and lady teachers waving ostrich plumes upon their bonnets. Yet they make a very strong profession [of being saved from sin. But the trouble is they do not call it sin to break a plain command of the Bible which it is popular to break. Their rule of conduct is, not the word of God, but the usages of what is called good society. According to their method of teaching, the Bible must be construed, no matter what violence is done to its language, so as not to offend the popular sentiment. This quality that aims to please, and never to give offence, that suppresses in religious gatherings all plain testimony against worldly conformity in dress or needless worldly associations, by joining secret societies, may appear amiable and attractive; but it is not Bible holiness. To call it so is misleading. Its proper name is *politeness*, and not holiness. Well-bred people of the world act in the same way when it does not conflict with their interests. Understand us. We do not say that this easy complacency is all wrong. In a worldly sense it may do good. It smoothes much of the asperity of daily life. It is as oil to lessen the friction which results from the intercourse of persons

of opposite views and conflicting interests. But it is not Bible holiness. It is wanting in the fundamental element—that love for God which leads one to obey all his commands. It fatally mistakes a love of popularity for the love of God. This is not the holiness of John Wesley and George Fox and Charles G. Finney. These men of God bore clear, ringing testimonies against popular sins. Theirs was not that complaisant, man-pleasing spirit that fears to offend the world. They gave no quarters to popular sin.

2. Bible holiness implies that the heart is filled with love—genuine love to God and man. It reprove, but it does it in the spirit of meekness. It bears an out-and-out testimony against popular sins, but it does it in kindness and not in anger; for conscience sake and not to gratify a spirit of resentment.

The great skill of the deceiver is shown in pushing earnest souls in to the one extreme or the other. Some of the zealous advocates of holiness not only reprove sin but they undertake to anathematize all who dare to disagree with them. To oppose their course they call fighting against God. Let one do it ever so mildly and he is assailed by the most opprobrious epithets they can use. This furious zeal they call holiness. And the strangest part of it is they get some honest souls to accept their leadership and indorse all they do and say. These fierce propagandists, with tongues and pens like a sharp two-edged sword, manifest a spirit that we would look for rather among the devotees of Islam than

among the followers of Christ.

A holy person does not indulge in fierce vituperation and denunciation. He is uncompromising—but at the same time gentle and kind.

Let us then see to it that we walk blameless in holiness “before the Lord.” Deception can be of no avail. At the best it is short-lived. We shall soon enter upon a world of stern realities. We shall, whatever estimate we put upon ourselves, be weighed in the undeviating balances of God’s sanctuary. Let us see to it that we be not found wanting.

LIFE IN TRUST.

About this time (1704) the Indians were very barbarous in the destruction of the English inhabitants, scalping some, and knocking out the brains of others—men, women and children—by which the country was very greatly alarmed both night and day; but the great Lord of all was pleased wonderfully to preserve our friends, especially those who kept faithful to their peaceable principle, according to the doctrine of Christ in the Holy Scriptures, as recorded in his excellent sermon which he preached on the mount in the sixth, seventh and eighth chapters of Mathew, which is quite opposite to killing, revenge and destruction, even of our enemies. And because our Friends could not join those of fighting principles and practices, some of them were put into prison; divers people railing and speaking very bitterly against their peaceable neighbors, and wishing the Quakers might be cut off.

Some of the New England priests and professors were so bitter against the Friends, that instead of being humbled under the mighty hand of God upon them, in suffering the Indians to destroy them, they expressed their enmity against the poor

Quakers, on a day appointed for humiliation and a fast, and particularly in a sermon preached by one of their priests, which he divided into three heads, viz. :

First. That the judgments of God were upon them in letting loose the savage Indians to destroy them.

Second. In that he withheld the fruits of the earth from them—for there was great scarcity.

Third. That the Quakers prevailed and were suffered to increase so much among them ; which he said was worse than the Indians destroying of them, and gave this absurd reason for it : "The Indians destroy our bodies, but the Quakers destroy the soul."

This is an abominable falsehood, for it is sin that destroys the soul ; and such as those who declare to the people that there is no freedom from it in this world, contradict Christ's doctrine. "Be ye perfect," etc., and that of the Apostles, "He that is born of God cannot sin."

Among the many hundreds that were slain, I heard but of three of our Friends, being killed, whose destruction was very remarkable, as I have been informed. The one was a woman, the other two were men. The men used to go to their labor without any weapons, and trusted to the Almighty and depended upon his providence to protect them, (it being their principle not to use weapons of war, to offend others or defend themselves), but a spirit of distrust taking place in their minds, they took some weapons of war to defend themselves, and the Indians, who had seen them several times without them and let them alone, saying : "They were peaceable men and hurt nobody, therefore they would not hurt them," now seeing them have guns, and supposing they designed to kill the Indians, shot the men dead.

The woman had remained in her habitation and could not be free to go to a fortified place for preserva-

tion, neither she, her son, nor daughter, nor to take thither the little ones, but the poor woman after some time began to let in a slavish fear, and did advise her children to go with her to a fort not far from their dwelling. Her daughter being one that trusted in the name of the Lord, the mighty tower, to which the righteous flee and find safety, could not consent to go with her, and having left a particular account in a letter to her children of her and their preservation, I think it worthy to be inserted here in her own words :

"When the cruel Indians were suffered to kill and destroy, it was shewed me that I must stand in a testimony for truth and trust in the name of the Lord, that was a strong tower and we should wait upon him. And I often desired my mother and husband to sit down, and wait upon the Lord and he would show us what we should do, but I could not prevail upon him ; he would say it was too late now, and was in great haste to be gone. But I could not go with him because I was afraid of offending the Lord ; but still he would say I was deluded by the devil, so that my mother would often say a house divided could not stand, and she could not tell what to do. Although she had more peace in staying, yet she had thoughts of moving, and said to us : "Child, can thee certainly say it is revealed to thee that we should stay ; if it be, I would willingly stay if I was sure it was the mind of God." But I being young, was afraid to speak so high, said : "Mother, I can say that it is so with me, that when I think of staying and trusting in the name of the Lord I find great peace and comfort, more than I can utter, with a belief we shall be preserved ; but when I think of going, O, the trouble and heaviness I feel, with a fear some of us should fall by them ! And my dear mother sighed and said she could not tell what to do

But I said to them, if they would go I would be willing to stay alone ; if they found freedom I was very willing, but I was afraid of offending the Lord.

"But still my poor husband would say, 'I took a wrong spirit for the right.' And he would say how I should know, 'For if I was right I would be willing to condescend to him.' And then I said, 'In condescension to him I would move, but I hoped the Lord would not lay it to my charge, for was it not to condescend to him I would not move for the world, and often I had given away my strength. In a little time there came men from the garrison with their guns, and told us they came for us and told us the Indians they thought, might be near ; and then away we went, and my mother went in with my brother-in-law, although I persuaded her not to do it. But she said : 'Why, my child is there, and why may I not be with her as well as thee ?' And so we went along to Hampton to my husband's brother's. But O, the fear and trouble I felt ! and told my husband it seemed as if we were going into the mouths of the Indians. And the next day was the first day of the week, and our dear friend Lydia Norton came with my dear mother, and in her testimony she said there was there that were very near to her life that were very near to death. O, then I was ready to think it would be I, because I believed we had done amiss in moving, and great trouble was I in, and I told dear Lydia of it ; but she comforted me as much as she could and said she did not think it would be I. And my dear mother went to my sisters again to the garrison, where she found herself not easy ; but as she often said to many, that she felt herself in a beclouded condition and more shut from counsel than ever she had been since she knew the truth ; and being uneasy, went to move to a Friend's house that

lived in the neighborhood ; and as she was moving, the bloody, cruel Indians lay by the way and killed her.

"O, then how did I lament moving ! and promised if the Lord would be pleased to spare my life, and husband and children, and carry us home again, I would never do so more. But O, the fear and trouble and darkness that fell upon me and many more at that time ! And three or four of us kept our meeting ; although we sat and waited as well as we could, yet we sat under a poor, beclouded condition, until we returned home again, then did the Lord please to lift up the light of his love upon our poor souls. O, then I told my husband, although he had built a little house by the garrison, I could not move again. So he was willing to stay while the winter season lasted, but told me he could not stay when summer came, for then the Indians would be about, and so told me that if I could not go to the garrison I might go to a Friends' house that was near it. And I was willing to please him if the Lord was willing ; and then applied my heart to know the mind of truth, and it was shewed me that if I moved again I should lose the sense of truth, and I should never hold up my head again.

"O, then I told my husband he must never ask me to move again, for I dare not do it.

"Still he would say it was a notion till our dear friend Thomas Story came, and told him he did not see that I would have a greater revelation than I had, and satisfied my husband so well that he never asked me more to go, but was very well contented to stay all the wars, and then things were made more easy, and we saw abundance of the wonderful works and of the mighty power of the Lord in keeping and preserving us when the Indians were at our doors and windows and other times : and how the Lord put

courage in you, my dear children, don't you forget it, and don't think that you were young and because you knew little, so you feared nothing, but often consider how you staid at home alone when we went to meeting; how the Lord preserved you and kept you so that no hurt came upon you. And I leave this charge upon you: 'Live in the fear of the Lord, and do you set him always before your eyes, lest you sin against him;' for if I had not feared the Lord and felt the comforts of his Holy Spirit, I never could have stood so great a trial, when so many judged and said I was deluded, and that all the blood of my husband and children would be required at my hands; but the Lord was near to me, and gave me strength and courage, and faith to trust in him, for I knew his name to be a strong tower, yea, and stronger than any in the world; for I have oftentimes fled there for safety.

"O, blessing and honor, and everlasting high praises be given to the Lord, and to his dear Son, our Saviour and Mediator, Christ Jesus. Amen.—*Mary Doe, Journal of Thomas Chalkley. Printed by B. Franklin in 1749, Philadelphia, Pa.*

SOUL REST.

BY J. S. HARRINGTON.

I have often noticed that in sailing from one port to another, if on nearing land, or leaving it, the wind had been blowing hard from off shore, that it was no uncommon thing to see land birds that had been blown out to sea, and were weary, hungry and tired. Often they would be so fortunate, as to alight on the vessel, sometimes on the mast and yards—sometimes on the deck. But it seemed little matter where, as long as their feet found a foothold. I always noticed, too, that after they shook their feathers a little and had

made themselves comfortable, they put their heads under their wings, and slept. They had been blown to and fro with every boisterous wind, but at last they had found rest, and felt secure. Do not the ways of these birds bring back to our minds, with vivid force, the time when we were out of the Ark of safety, blown and tossed about by every angry wind, and drenched by every sea of temptation that the evil one could bring upon us, and when, worn out, tired, helpless, discouraged and almost on the verge of despair, we were led by that all-guiding hand to Christ, the Rock of our Salvation, and felt our feet placed there, never to be removed? Who among us that has experienced this, does not remember, with a thrill of joy, the rest, the trust, the perfect security, that followed, and ought not we who enjoy this soul rest, in our journey through life, to do all we can to help and encourage our less fortunate, but still tired and worn-out land-birds, who are eagerly looking for that haven of rest?

—The strongest cannot oppose God's arm; the most subtle cannot escape his eye.

—We may feel sorry without sin; but we can never feel impatience without sin. Impatience always involves a want of submission; and he who is wanting in submission, even in the smallest degree, is not perfect before God.—*Upham.*

—It is a fatal mistake to suppose we cannot be holy except on the condition of a situation and circumstances in life such as shall suit ourselves.—It is one of the first principles of holiness to leave our time and our places, our going out and our coming in, our wasted and our goodly heritage entirely with the Lord. Here, O Lord, hast thou placed us, and we will glorify thee here.—*Upham.*

"I AM PERSUADED."

BY MRS. H. WARNER REQUA.

Yes, I know, I know, I am persuaded,
He is able to the uttermost to save;
For he gained the victory o'er sin un-
aided,
And His strong arm brought salvation
from the grave.

Yes, I know, I know, I am persuaded,
He is able to the uttermost to keep;
For he triumphed when Heaven's glory
faded
From Him, and He tread earth's mur-
derous deep.

Yes, I know, I know, I am persuaded
For His Word of power hath never
failed,
When He rose from slumber and up-
braided,
E'en the stormy winds before him
quailed.

Yes, I know, I know, I am persuaded,
For He healed the leper and the blind;
Eyes kindled up the glow of light long
faded,
For His Word was not more powerful
than kind.

Yes, I know, I know, I am persuaded,
He can pour on darkest eyes the light
of day;
He can lift the foulest, most degraded,
To the whiteness of the King's high-
way.

Yes, I know, I know, I am persuaded,
For he saith, "From all unrighteous-
ness,"

"From all your idols" that have long de-
graded,
"Will I cleanse," and crown you with
"my peace."

Yes, I know, I know, I am persuaded,
For he saith, "clean water" will I pour
"Upon them, and they shall be clean,"
and guided,
"With mine eye," through earth, and
to Heaven's evermore.

Yes, I know, I know, I am persuaded,
That ALL means not a part of filthi-
ness,
That clean means not soul-soiled and sin
degraded,
Nor inward strife the unoffended peace.

Yes, I know, I know, I am persuaded,
The myriads who declare, "He clean-
seth me,"

Are not false witnesses with cloud o'er-
shaded,

For, O, his grace is wonderful and free.

HOPING AND TRUSTING.

BY MRS. D. A. CATTON.

Divine help will be given us in
every circumstance in which we can
be placed, if we are seeking to know
and do the will of the Lord—hoping
in his mercy and trusting in his
Word.

I opened the Bible and read por-
tions of the Psalms, and was en-
couraged by seeing how much the
Psalmist hoped and trusted in him
"who is mighty to save, and strong
to deliver."

"Be of good courage; and he
shall strengthen your heart, all ye
that hope in the Lord."—Ps. xxxii,
24.

"Behold the eye of the Lord is
upon them that fear him, and upon
them that hope in his Word."—Ps.
xxxiii, 18.

"The Lord taketh pleasure in
them that fear him; in those that
hope in his mercy."—Ps. cxlvii, 11.

He is most secure who has made
the Lord his refuge.

"It is better to trust in the Lord
than to put confidence in man or in
princes."—Ps. cxviii, 8, 9.

"They that trust in the Lord shall
be as Mount Zion, which cannot be
removed, but abideth forever."—Ps.
cxxv, 1.

"Happy is he that hath the God
of Jacob for his help, whose hope
is in the Lord his God."—Ps. cxlvi, 5.

"For in thee, O Lord, do I hope:
Thou wilt hear O Lord my God."—
Ps. xxxviii, 15.

"But I will hope continually, and
will yet praise thee more and more."
—Ps. lxxi, 14.

God remembers his promises to
those who are looking for and ex-
pecting their fulfillment.

"Remember the Word unto thy servant, upon which thou hast caused me to hope."—Ps. cxix, 49.

"Let Israel hope in the Lord : for with the Lord there is mercy, and with him is plenteous redemption."—Ps. cxxx, 3.

He that is of the world places confidence in the things that perish with the using ; but he that trusteth in the Lord, *never*.

"Some trust in chariots, some in horses ; but we will remember the name of the Lord our God."—Ps. xx, 7.

"O my God, I trust in thee : let me not be ashamed, let not mine enemies triumph over me."—Ps. xxv, 2.

"For I will not trust in my bow, neither shall my sword save me," but "In God we boast all the day long, and praise thy name forever."—Ps. xlv, 7-8.

Wealth and social influence cannot bring peace and comfort to the soul ; but with the righteous it shall be well.

"The righteous shall be glad in the Lord, and shall trust in him ; and all the upright in heart shall glory."—Ps. lxiv, 10.

"He shall cover thee with his feathers, and under his wings shalt thou trust."—Ps. lxi, 4.

"Say ye to the righteous, that it shall be well with him : for they shall eat the fruit of their doing."—Isaiah iii, 10.

—We ought always to deal justly, not only with those who are just to us, but likewise with those who endeavor to injure us ; and this, too, for fear lest, by rendering them evil for evil, we should fall into the same vice.

FRETTER.—I have lately come across a short rule for fretters which they shall have. Here it is : Never fret about what you can't help, because it won't do you any good. Never fret about what you can help, because if you can help it, do so.

THIRTEEN WAYS OF BEING HAPPY.

Happy is the man whom God correcteth ; for he maketh sore, and bindeth up.

Happy is he that hath the God of Jacob for his help.

Happy is the man that findeth wisdom, and the man that getteth understanding.

Happy is the man that feareth always.

Happy is he that condemneth not himself in that thing which he alloweth.

Happy is he that hath mercy on the poor.

Whoso trusteth in the Lord, happy is he.

He that keepeth the law, happy is he.

If ye suffer for righteousness' sake, happy are ye.

If ye be reproached for the name of Christ, happy are ye.

Behold we count them happy which endure.

If ye know these things, happy are ye if ye do them.

A TEST.

A young man told me not long ago that he tried this principle of forming his judgment as to the character of religion, from observation with respect to his own brother. That brother of his had come under the power of the gospel in a mission I myself had held some time before. This man told me that when the tidings of this change came to his ears he said to himself, "Now I will just observe him, and see if he is really a happier, and in every way better man than he was before." "Twelve months had passed away," said my informant, "and I had plenty of opportunities during that time of seeing his life and forming my judgment about it. At the end of that time I came to the definite conclusion, that he was

in every respect a finer man than ever before; he was kinder, more generous, more manly, and above all obviously a 'happier man.' And now," he added, "I am persuaded that the only true secret of happiness is to be found in the service of Christ, and so I desire to take my brother's God for my own," and I may say he was as good as his word.

Such a case is only one out of many that I could cite, but if you use your powers of observation, you will not, I am sure, need to have cases cited at all. The evidences of your own senses will assure you that they get more happiness out of life who live nearest to God.—*A. H. Aitken.*

FAITH.

While in a sense, God giveth all things richly to enjoy, he has so arranged that his best gifts are to be had in connection with the most earnest effort on our part. Paul desired to see the Thessalonians that he might perfect what was lacking in their faith; and surely if anything be of inestimable value it is a perfect faith. The blessings promised to faith in God's word seem absolutely unlimited.

"If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you," Jno. 15: 7. What things soever ye desire when ye pray believe that ye receive them and ye shall have them.—Mark xi, 24.

If we read the records we find God keeping his word. In answer to the prayer of faith the sun stands still, or goes ten degrees backward; the sea divides, and the waters of Jordan are stopped; immense "armies of aliens" are destroyed. Abraham believes God and becomes "the heir of the world."—Rom. iv, 13. Take this one case, think out what you can of its meaning by what is seen on earth, then multiply the seed possessions

sown in time, by eternity and who can begin to fathom the result?

George Muller resolved to live a life of faith in the living God, and that God in a few years, instead of letting him starve because he would not have a salary raised by pew-renting etc., makes him steward of four million dollars, lets him invest it in the bank of heaven and sets it all to his account. Father Carpenter, an illiterate laymen, commences to live by faith, and after his death, it is estimated that ten thousand souls have been converted through his instrumentality.

Dorothea Trudel begins to believe that the prayer of faith shall still save the sick, and lo! the town of Mannedorf sees several large hospital buildings arise where hundreds of patients are cared for, but no materia medica employed in their behalf, but simple faith sends them to their homes cured.

In Ireland, about the year 1800, Adam Keith was in a very low state of grace, like thousands who are pining away with spiritual disease. He began to believe God's promises, got strengthened, then obtained holiness. Not long after that he felt great need of the fullness of love. He was conscious that no temper contrary to love had room in his heart, but 1 Cor. xiii, presented a depth of love up to which he was utterly unable to measure. He cried unto God in faith and received the desired fullness. He could now look the law of love squarely in the face. After this baptism he was always conscious of a distinct experience, clearly differing from mere purity of heart.

Looking over thousands of facts like these can we set limits to the efficiency of faith? "Lord give us such a faith as this," is the Spirit-begotten desire of multitudes, as they see the faithfulness of God in keeping his word with those who believe it.

Let us then consider some points

in regard to the conditions of faith growth.

Much depends upon choice. We may be able to see but a short distance before us, may know little what it may cost to believe all God has said. But if we prize this faith enough to count all things but loss for the excellency of this knowledge, our kind teacher will lead us into these rich mines of wealth.

This choice implies the taking decided grounds against self. If we read with holy admiration of the faith of Wm. Bramwell, let us note his rising at four in the morning, and his ceaseless wrestling in prayer with God. Let us not say that we desire his faith, so that God can hear us say it, if we choose to spend hours in needless sleep, rather than in communion with heaven; for he can easily see that we love the indulgence more than the faith.

We see Mr. Wesley on a ship which is trying to make her way from a German port across to England. But the wind is contrary—they make no headway. In a few words of simple prayer the man of God speaks to his Father about the difficulty, and the matter is attended to at once, and the vessel bears on her way.

As Wesley quietly resumes his book and makes no remark but regards it as a matter of course, we feel like exclaiming, "What manner of man is this that even the wind and the sea obey him." He might reply, "The Father hath not left me alone; for I do always those things that please him." We may covet the privilege to use the same experience; but can we receive Wesley's doctrine concerning the use of money for instance!

Can we say we make, save and give, all we can? May we not think it fanatical in him to say, "I waste absolutely nothing; not so much as a sheet of paper or a cup of water!"

The great fact is that prodigies of faith are not the result of

chance. Our kind Father has care as to whom he will trust with the keys of heaven's storehouse.

"The secret of the Lord is with them that fear him."

"If any man will do his will (is willing to do) he shall know of the doctrine."

How can ye believe which receive honor one of another, and seek not that honor which cometh from "God only."—*F. M. Horton in Pacific Herald of Holiness.*

FINGER MARKS.

A gentleman employed a mason to do some work for him, and among others things to "thin-whiten" the walls of one of his rooms. This thin-whiting is almost colorless until dried. The gentleman was much surprised on the morning after the chamber was finished, to find on the drawer of his desk standing in the room, white finger-marks. Opening the drawer, he found the same on articles in it, and also on the pocket-book. An examination revealed the same marks on the contents of a bag. This proved clearly that the mason with his wet hand had opened the drawer, and searched the bag, which contained no money, and had then closed the drawer without once thinking that any one would ever know it. The "thin-whiting," which happened to be on his hands, did not show at first, and he probably had no idea that twelve hours would reveal his wickedness. As the work was all done on the afternoon the drawer was opened, the man did not come again; and to this day does not know that his acts are known to his employer. Beware of evil thoughts and deeds! They all leave their finger-marks which will one day be revealed. Sin defiles the soul. It betrays those who engage in it by the marks it leaves on them. These may be almost, if not quite, invisible at first.—

REVIVAL IN SCOTLAND.

When we knew that a lay evangelist was to meet us at the beginning of the year (1882), *we made careful preparation for securing the success of the work.* A meeting was held to enlist Christian sympathy in the movement, and a small committee was appointed to make and carry out arrangements for conducting the mission. Handbills, tastefully got up, were provided announcing the services. The town was mapped out into fifteen districts, and one person secured beforehand to take charge of each district and leave a bill at every house and invite the people to the services. The day before the mission began the town crier, in his own way, called attention to the invitations. A singing band was organized, which for forty minutes every night sang through the streets, stopping at intervals to announce the meetings and give invitations to all to attend, never taking the same route two nights together.

The mission itself was preceded by *a week of special intercession*, consisting of daily mid-day and evening meetings. From the first these were well attended, and pervaded by a spirit of earnest faith and prayer which gave unmistakable promise of coming blessing.

The mission began with the watchnight service on the last night of 1881, and ended on Friday, January 20th, of the present year. For a few days the congregations were good and the services very impressive, and several conversions took place, but nothing very remarkable transpired until the second Sabbath, when a consecration meeting was held after the morning service. The power of the Lord filled the sanctuary in a way that had not been experienced for many years; nineteen members of the Church were constrained by the Spirit of the Lord to leave their seats and take their

place as seekers—in an appointed place—for the blessing of holiness as promised in the Scriptures.

A man who led the singing was especially prostrated by the power of God. When a hymn was given out, after the address in the second meeting, he made two or three attempts to raise the tune, but failed. The third time he got the first word out and then sank down into the bottom of the pew. After he had been there sometime the evangelist called him by name, and said that if the Spirit of God was laying him low he was to try to come out into the front. Then, without fairly rising to his feet, he moved from the singing pew to the front of the communion, and there threw himself down again and remained in that state for a long time. Near to the end of the meeting, after some had prayed and others had given testimony, he arose and with solemn feeling said, "Oh, the blood! the blood! The precious blood of Jesus cleanses me!" All who went forward were quickened into a "closer walk with God;" and some rejoiced in a full salvation. A lay preacher gave testimony that he had received clear evidence of the cleansing virtue of Jesus' blood as applied by the sanctifying power of the Spirit, and said, "O friends! I shall preach differently now."

The gracious visitation was not confined to the town in which it commenced, but immediately extended to two fishing villages situated within two miles from the town. At both these places afternoon meetings were held when the weather prevented the boats from going out to sea. At one of these especially there were remarkable results. Several persons from this village had been previously saved at the services in the town, and one or two at a meeting held in the village a few days before.

On the second Tuesday of the mission, at an afternoon meeting,

there was a general yielding of souls to deep convictions of sin. The preaching-room was filled, and the power of God was very manifest from the time when the first hymn was sung and the first prayer was offered, and throughout the whole service. Many wept. Notwithstanding this, in the after-meeting no one in the first instance, responded to the invitation to declare themselves openly as inquirers.

* * * * *

When most of the people had retired a scene took place that is rarely witnessed. Several anxious persons, both male and female, literally rushed forward and threw themselves on their knees in the space around the pulpit and mingled their tears and supplications for mercy in a manner that was deeply affecting. Such were their strong cries and pleadings, and so inconsolable was their distress, that words of counsel could not be addressed to them for about a quarter of an hour. One especially, a powerful young man, who had thought he was right, but who now felt that his supposed conversion was not a reality, came forward and threw himself at full length in front of the pulpit and groaned and wept in such agony of soul that his godly mother, who was by his side, was greatly alarmed, and said to the minister, "O my bairn! my poor bairn! can't you do something to help my poor bairn?" In that prostrate condition he remained for some time.—After the cries of many had subsided, and some who had obtained mercy were standing up and praising God for pardon, he sprang to his feet and shouted—"I do believe!" and he also joined in the song of thanksgiving with all his might. From that moment his soul was free. At that meeting ten distressed souls were gladdened by the Comforter.

While these were taking the kingdom of heaven by holy violence the people who had left the meeting

crowded around the windows outside and eagerly gazed at the scene within.—Two or three little lads who had continued in the room were greatly troubled, and as the meeting went on, other lads came in, until there were twelve of them. They were greatly concerned, and said they wanted the Saviour to bless them also. We stayed with them and talked with them, and had no doubt that some of their young hearts learned of Him who gives rest to the soul.

Such a meeting had never been known in the village before.

A similar power came down the same night upon the service in the town, and fourteen souls witnessed a good confession.

On the third Sabbath another consecration meeting was held after the morning service, when about twenty-members of the Church promptly evinced their desire to obtain the blessing of a clean heart.

It was, at first, intended to continue the mission for a fortnight only, but such was the state of the people towards the close of that time that we arranged for another week.

Altogether fifty-eight persons above fourteen years of age have professed to taste the powers of the world to come. Of these more than half are males, and several are far advanced in life.—Besides these there are twenty young people under fourteen. About fifty members of the Church have earnestly sought full salvation, several of whom have been lifted up to walk in "the King's highway."

* * * * *

From the very first the ministers of the Church and the lay evangelist began to visit from house to house. They first called upon all the members of the Church and congregation. Then they devoted themselves chiefly to special cases and anxious souls who had been smitten in the meetings. They went to some at their daily employment, to others when

they got home in the evening; and spared no pains in devising ways and means for getting them to the services and leading them to Christ. In fact, they literally lived together, and spent nearly all their time for three weeks in visiting and holding meetings.

The striking results are attributed, under God, to the following:—(1.) Quickened life and preparation in the Church before the mission commenced; (2.) Forming and carrying out careful arrangements for securing success; (3.) The hearty co-operation of the members of the Church while the work was going on; and (4.) The special blessing of the great Head of the Church upon the labors of the mission preacher. "Not unto us, O Lord, not unto us, but unto Thy name" be all the glory!—*Experience, London.*

ALL THINGS IN CHRIST.

BY E. S. R.

What is it we need? More faith, more patience, more strength? It is for us and in Christ. He has all things and if we really take him into our hearts, if he dwells in us and we in him, then every needful thing is ours. Many are complaining that they have not this and that, and more than half the professed Christian world are saying continually that they are weak and yet what a provision is made for us; people do not really empty their hearts of everything and have an indwelling Saviour. They believe him and occasionally get his help. But there is more than this for us. We are to abandon ourselves and our own ways and desires. We are to cast out everything and let Jesus reign in our hearts as our complete Master; as our King. Then in *Him* we have all things. We will not then be failing or be weak. Christ is our strength and will be our everlasting portion. It matters not what our

circumstances may be, nor how great our needs, we can find all in Christ. Jesus will be our help, not only in great afflictions and through terrible storms, but every day in the little vexations and trials of life. If we keep our eye on him, we may have grace for every trying moment. We want to take him for all things. Carry every trial to him and he will always help.

There is abounding grace, there is strength for every soul, but it is found only in Christ. He has in himself all things. Let us take him fully into our hearts and then shall we find in him all things.

"BE THOU FAITHFUL."

BY SARAH A. COOKE.

One night at the Pacific Garden Mission in Chicago as the inquiry meeting had begun, and we were looking for those whose hearts might have been touched by the Holy Spirit, I noticed a lady sitting alone. Her countenance spoke plainly of deep sorrow. Taking my seat by her side, and inquiring if she was a follower of the Lord Jesus Christ, she said: "I once was a happy, earnest Christian, but some six years ago I married a man who was unsaved. It soon became irksome to him to see me reading my Bible or talking of him whom my soul loved. Then he would object to my going to Church, and would be angry or unpleasant when I returned home. And so to please him she covered her light, and it went out and her soul was left in total darkness. O," she said, with bitter sorrow, "if I had but been faithful unto God! I have not known one happy hour from that day to this. All was yielded to please that husband. And now," she said, "five weeks ago I left my home to visit friends in this city, and I have received a letter from my husband saying he has no affection for me,

and hopes I shall not come back again." And again she said: "O, if I had only been faithful unto God, I should have been happy myself, and I believe before now he would have been converted too. As best I could, I tried to comfort her, telling her of his love who has promised to heal our backslidings, to receive us graciously, and love us freely.

How few Christians are really happy in God! And is not this the secret of unfaithfulness to him? "O, he said by the lips of the inspired Isaiah, "O, that thou hadst hearkened unto my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Truly, as in the days of our Lord, we must forsake all and follow him, denying ourselves, taking up our cross daily. The glory comes in no other way. And now I want to testify of God's great love. When my soul is all alive to him, one desire prominent above every other is to glorify him in body and in soul, which are his. How he blessed me on my way to the Christian Army work on Wednesday on the street car! My soul, like Jordan in the time of harvest, overflowed all its banks. "Glory to God in the highest."

"I would his love proclaim,
With every fleeting breath."

I can best express my feelings to-day in the words of the seraphic Fletcher:

"O thou precious merits of my Saviour, and thou free grace of my God! I for one shall want you as long as the sun or the moon endureth. Nay, when those luminaries shall cease to shine, I shall wrap myself in you; my transported soul shall grasp you; my insatiate spirit shall plunge into your unfathomable depths, and while I run the never-ending circle of my blessed existence, my overflowing bliss shall spring from you, my grateful heart shall leap through your impulse, my

tongue shall shout your praise, and I shall strike my golden harp to your eternal honor."

—♦♦♦— "REMEMBER LOT'S WIFE."

Lot's wife had many privileges, but she perished. Lot's wife had a righteous husband, but she perished. Lot's wife had been often prayed for, but she perished. Lot's wife had a good example set her, but she perished. Lot's wife had been warned by God, but she perished. Lot's wife saw her danger, but she perished. Lot's wife was led by the angels out of Sodom, but she perished. Lot's wife was nearly saved, but she perished. Lot's wife only looked round, but she was damned for that look. She lingered when she should have made haste, and God left her. Mercy drew her, but she grieved Mercy, and Mercy forsook her. Where Mercy left her, Justice found her, and Destruction seized her. She loved Sodom, and would love Sodom, and God gave her her bad love to the full. The Lord took her out of Sodom, but she took Sodom out of Sodom, with her. 'Let me get a last look at my idol,' she said; and she got a last look, with a vengeance. 'She is joined to her idols,' said the jealous God; 'let her alone;' and she was let terribly alone; she became a pillar of salt. Sodom was more to her than her daughters, her husband, her soul, or God. In judgment she was wedded to her evil choice. She entered eternity in fellowship with those that 'suffer the vengeance of eternal fire.'—*Duncan Mathieson.*

—♦♦♦—
—A well-grounded reputation for thorough, conscientious work is capital in any man's pocket.

—♦♦♦—
—Selfish living is dying, while unselfish dying in noble self-sacrifice is living in the highest sense.

HEALING BY FAITH.

The Lord has brought me through the rivers, and, praise His holy name, they did not overflow me. Last Saturday night my little boy did not feel well, and I had very suddenly to arise and attend to him, without stopping to dress. I received a very severe chill. Sunday morning I felt as usual, but at noon I had a severe headache, then my back, stomach and limbs began to ache, and I realized that I had a very sore throat, and commenced vomiting. At evening I was more sick than ever before in my life. When my parents came from the Holiness Meeting they told me some of the facts that had been stated in regard to faith, when the Spirit gave me the last part of the thirty-first verse of the 40th chapter of Isaiah, "They shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint." I could not touch medicine, so I retired; but the night passed in a broken, restless sleep. In the morning I went down stairs, but could not sit up; I was obliged to lie on the lounge. My tonsils were swollen and covered with a white deposit, and my tongue was white coated. I had a severe attack of diphtheria. A piece of soaked cracker I could only swallow with great difficulty; still, I could not touch medicine. I knew that the God in whom I trusted was able to deliver. So in compliance with His command I sent for the Elders, and Bro. A. H. Phelps and my parents united in prayer, and as they prayed Brother Phelps claimed the promise, "they shall lay hands on the sick and they shall recover," Mark 16: 18. When we arose from our knees my two years' old boy, impelled no doubt by the Spirit, took my pillows from the lounge and carried them away. It was plain I was not to lie down. The fever left me, and those looking on said they could see the flush leaving my face. The head

though the seemings were against us, and to every throbbing of the throat I would say: I am healed; this pain and white deposit are thrusts of the enemy, and they and the back ache went away also, but the throat was still very sore and I very weak. Sisters Rosa and Orpha, of the Faith Home in Springfield, called, and laid hands on my throat. We accepted the cure as completed, in the name of the Lord I am healed!"

O Praise Him, praise Him! my throat gradually cleared, the soreness left it, and I am well. There is no second agent of doctor or medicine to praise. But to Him who rules the universe, who calls the stars by name and numbers them, who counts the hairs of our head, to him belongs the glory. My heart leaps forth in the song of Miss Havergal:

Tell it out among the nations,
That the Lord is King!
Tell it out—tell it out!
Tell it out among the nations:
Bid them shout and sing:
Tell it out—tell it out.

Tell it out with adoration,
That He shall increase,
That the mighty King of glory,
Is the King of Peace;
Tell it out with jubilation,
Let the song ne'er cease;
Tell it out—tell it out!

—*Words of Faith.*

—No possible Sunday-school can ever do the mother's work.

—Unless we are religious in body as well as in soul, we are not wise Christians.

—A loving trust in the Author of the Bible is the best preparation to a wise study of the Bible.

—It is curious how flippantly men will talk about dispensing with creeds, who in their political conduct insist upon the utmost definiteness of party platforms and the closest drawing of party lines.

CONVERSION OF COUNT GASPARIN

Adolph Monod, one of the most gifted and faithful evangelical ministers of the present century, preached Christ crucified and His free grace, to his church in Lyons, France. One Lord's day, preaching from the text, "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life," he spoke of the person of Christ as the true God-man. He announced, at the same time, that the next Sabbath he would show how men could be saved by faith in this God-man. But the authorities of this church were full of Catholic and other errors, and opposed to a doctrine so purely evangelical. Hence they informed Monod that, if he did not omit the sermon he had announced, they would have him arrested and brought before the prefect, and dismissed from his office. Monod, notwithstanding, preached his sermon, and the authorities made their complaint. The prefect demanded the two sermons of the accused, and Monod sent them to him. The prefect was a Catholic count—Count de Gasparin. He came home at evening to his wife and found the sermons. He never liked sermons, especially evangelical sermons. But he was a man who discharged faithfully the duties of his office. It was necessary the sermons should be read. He came to his wife with the manuscripts in his hand, complaining that he would have to give up the whole evening to this irksome and protracted labor. She offered, as her husband's worthy helpmeet, to read the sermons with him, so that the task might seem to him less tedious. They began. They read the first. With every page they grew more interested. They forgot that it was evening and night. That which was at first an official duty became a service of the

heart. They finished the first and eagerly grasped the second. And what was the result? As a magistrate, as a prefect, Gasparin was forced to deprive Monod of his place, because all the authorities demanded it. But he and his wife became evangelical Christians—yes, living, joyful and happy believers in Christ. They found that night "the pearl of great price," and it has remained in the family. Their son, Count Agenor de Gasparin, has long been the head and pillar of the evangelical party in France. —*Moravian.*

GOD'S WORD ON SICKNESS.

God spake all these words. Ex. xx: 1.

And this is the word which by the Gospel is preached unto you.—1 Pet., i: 25.

I will take sickness from the midst of thee. Ex. xxiii: 25.

For I am the Lord that healeth thee. Ex. xv: 27.

Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live. Deut. v: 33.

The Lord hearkened to Hezekiah and healed the people. 2d. Chron. xxx: 20.

Have mercy upon me, O Lord: for I am weak; O Lord, heal me; for my bones are vexed. Psalms, xxvii: 1.

O Lord my God, I cried unto thee, and thou hast healed me. Psalms, xxx: 2.

Commit thy way unto the Lord: trust also in Him: and He shall bring it to pass. Psalms, xxxvii: 5.

And Asa * * * was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the Lord, but to the physicians. And Asa slept with his fathers, and died. 2d Chron. xvi: 12, 13.

Bless the Lord, O my soul, and forget not all his benefits. Who forgiveth all thine iniquities; who heal-

eth all thy diseases. Psalms, ciii; 1-3.

I shall not die, but live, and declare the works of the Lord. Ps. cxviii: 17.

And Jesus went about all Galilee, * * * healing all manner of sickness; and all manner of disease among the people. Mat. iv: 23.

And they brought unto him all sick people that were taken with divers disease and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy: and He healed them. Matt. iv: 24.

Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. Mark xi: 21.

And these signs shall follow them that believe: in my name shall they cast out devils. * * * They shall lay hands on the sick, and they shall recover. And they went forth * * * confirming the word with signs following. Mark xvi: 17, 18, 20.

EACH IN HIS OWN WAY.

All great works are done by serving God with what we have on hand. Moses was keeping sheep in Midian. God set him to save Israel, but he shrank from the undertaking. We sympathize with Jethro's herdsman, alone and a stranger, owning not a lamb that he watched. He had nothing but his shepherd's rod, cut out of a thicket, the mere crabstick with which he guided his sheep. Any day he might throw it away and cut a better one. And God said:—

"What is that in thine hand? With this rod, with this stick, thou shalt save Israel." And so it proved.

"What is that thou hast in thine hand, stranger?"

"An ox-goad with which I urge my lazy beasts."

Used for God, and Shamgar's ox-goad defeats the Philistines.

"What is that in thine hand, David?"

"My sling with which I keep the wolves from the sheep."

Yet with that sling he slew Goliath, whom an army dared not meet.

"What is in thine hand disciples?"

"Nothing but five barley loaves and two little fishes."

"Bring them to me; give them to God." And the multitude was fed.

"What is that in thine hand, poor widow?"

"Only two mites."

Give them to God, and behold, the fame of your riches fills the world.

"What hast thou, weeping woman?"

"An alabaster-box of ointment."

Give it to God. Break it; pour it upon the Saviour's head, and its sweet perfume is a fragrance in the church until now.

"What hast thou, Dorcas?"

"My needle."

Use it for God, and those coats and garments keep multiplying, and are clothing the naked still.—*Happy Pilgrim.*

—Use temporal things, but desire eternal.

—Pride goeth before destruction, and a haughty spirit before a fall.

—Our remembering an injury often does us more hurt than receiving it.

—Gather instruction from thy youth up, so shalt thou find wisdom till thine old age.

—It has been rightly observed, that in one point the atheist is the most credulous man in the world, who believes the universe to be the production of chance.

—If you are angry with him that reproves your sin, you secretly confess your anger to be unjust; he that is angry with the just re-prover, kindles the fire of the just Avenger.

PRIDE.

BY REV. E. P. MARVIN.

It is quite old-fashioned to speak against pride now. Dr. Watts' infant hymn,

"How proud we are, how fond to show,"

etc., is out of date like an old calendar. Men and women confess themselves proud, and justify it as a virtue. Pride in modern society is a fine art, sanctified even by the forms of religion itself. And yet, in God's word, God's sight, and in the light of impending judgment, pride continues to be one of the most deep-dyed and damnable sins in the whole catalogue.

It is an evil affection deeply seated in the heart.—Prov. xvi, 5; Mark vii, 22. It may spring from unsanctified knowledge and gifts, self-ignorance, self-righteousness and inexperience.—1 Cor. viii, 1; Luke xviii, 11-22; 1 Tim. iii, 6.

Wealth, power, place, beauty, learning, accomplishments, dress, equipage—almost anything may be made a source or an occasion of pride. This sin is most abominable in the sight of God.

Of the seven things that are abomination in his sight, pride stands first.—Prov. vi, 16, 17. Study also Prov. xvi, 5, James iv, 6 and 1 John ii, 16.

This evil affection keeps men from seeking God and confessing Christ. Jer. xliii, 2; John xii, 43.

It lies at the foundation of fashion, with all its ungodly, indecent, and ruinous abominations. Style is founded on pride and not on art. Pride is an insidious sin, affecting the whole nature, often found when and where least expected, even in holy duties.

It manifests itself in many ways, by looks, conversation, walk, dress, bearing, etc. — Ps. xl, 6-9. Luke xviii, 1. It is one of the signs of the last times.—11 Tim. iii, 2.

Paul exhorts us against it.—Rom. xii, 3 and 16. Persons destitute of all the ordinary occasions of pride may still cherish it. It breeds contention in families, society, Church and State.—Prov. xiii, 10, 18 and 25. Caste is blighting and blasting the Church of Christ, especially in our cities. It is an appalling fact, but manifest to all intelligent observers, that the great mass of God's professed people to-day, absolutely refuse to practice the humble and self-denying duties of the Christian religion. They are too proud to come out from the gay world and manifest the peculiarities of nonconformity. Indeed, pride leads them to repudiate this fundamental principle of Christianity. They say plainly: "We cannot be peculiar."

But still God's hatred of this sin and his determination to punish it remains unchanged. Read and ponder the curse of God upon female vanity and extravagance in dress, recorded by the Holy Ghost in Isa. 3d chapter. Study Prov. xvi, 18; Ps. 73d and Mal. 4th chapter. Consider God's dealings with the proud in spirit—Nebuchadnezzar, Haman, Belshazzar, Herod, and the Church of Laodicea. Yea, we have only to look around us to see the ruinous effects of pride on every hand, both in spiritual and temporal things. The proud, old world, departing from God in its vanity, haughtiness and self-confidence, is fast ripening for judgment.

It would seem as if good sense and reflection ought to abate this inordinate and wicked self-esteem. Our ignorance, sin and misery, the transitoriness of life, our dependent state, our comparative insignificance in the vast universe, the humiliating history of sin and misery which our race has made, and the awful doom impending—all these things should subdue pride and promote humility.

We may all say to corruption, thou art my father, and to the worm,

thou art my sister and my mother.

Our entrance upon the stage of life and our exit therefrom, will scarcely be more significant in the world's history than the fly that lit on the horn of the ox, and departed without ever being perceived by the animal.

"The gay will laugh when thou art gone;
The solemn brood of care, plod on;
And each one as before shall chase
His favorite phantom."

But our chief dependence for the abatement of this evil and ruinous spirit of pride, must be in the principles of Christianity.

Certainly no inconsistency and probably no guilt can exceed that of pride in a professed follower of the Lord Jesus Christ.

Shall I be proud of my birth? He was a carpenter's son. Of wealth? He had not where to lay his head, died penniless and was buried in a borrowed tomb. Of respectability? He made himself of no reputation, a worm and no man. Of personal appearance? He had no form nor comeliness. Of learning? He was an unlettered man. Of ability? Of himself he could do nothing. Of self-will? He sought not his own will. Of sanctity? He received sinners, ate with them, and was called the friend of sinners. Of position? He became a servant of servants, and taught that the servant of all was the greatest of all. Of superiority? He humbled himself more than any other human being, even to the cross. Of success? His life in the light of this world was a failure.

"When I survey the wondrous cross,
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

—A wise son heareth his father's instruction, but a scorner heareth not rebuke.

—Children, obey your parents; honor thy father and mother, is the first commandment with promise.

SIN IN ITS CONSEQUENCES.

A soldier records a striking fact in regard to his experience in battle. In the wild exhilaration of the fight he was utterly insensible to the fact that his shots were carrying death to men. This was not thought of once in the mad intoxication of the storm of shot and shell. But when the surge of battle brought him to the place where the wounded enemy lay dying, then the awful reality came over him. "I had loaded and fired for hours," he said, "without compunction. But when I saw a dying soldier whom my shot had pierced, and when I beheld his life-blood ebbing out, I was utterly overcome, and fell at his feet and wept like a child." He saw his act, not in the bullet speeding from his rifle, but in that bullet lodged in his bleeding victim. So sin can never be seen so clearly in its commission, as in its consequences. Look to the wounds of Christ, O transgressor! if you would realize your sins. You may have little sense of their guilt while you are in the midst of the intoxication and delight of guilty self-indulgence; but in the calm facing of their consequences, as seen in the sufferings and death of Christ, as he bears "our sins in his own body on the tree," you will see them most vividly.

—To live is a gift; to die is a debt. This life is only a prelude to eternity.

—"I can hardly think that man to be in his right mind," said Cicero, "who is destitute of religion."

—Cicero hath observed that no kind of men are more afraid of God than such as pretend not to believe in his being.

—Let no one be weary of rendering good offices; for by obliging others, we are really kind to ourselves.

STRANGE PROVIDENCES.

BY HANNAH PELTON.

By the term "Providences" we refer to the care and superintendence which God exercises over his creatures, and by the word "Strange" we express the fact that often these Providences surprise us as unnatural. Every child of grace realizes these "Strange Providences," sometimes as a barrier from evil, and then again as an open door into the marvelous workings of God's goodness, mercy and truth. The history of Joseph is not only one of intense interest as a wonderful narrative of facts, but it is also instructive in its priceless lessons. God has always had a people on the earth that he could honor as "My People." In all ages, the present not excepted, the people of God have been a "separate people." They have stood out peculiar in their strict loyalty to God. Joseph was instructed in all the revealed will of God; and how refreshing it is to observe his strict loyalty to the principles of a Divine religion. In all the strange vicissitudes of his life, we are told "that the Lord was with him." But how dark was the cloud that settled down over the home of Jacob! Could it be that Joseph retained the favor of God and passed through such severe ordeals? How strange, that what were divine intimations to Joseph, should be the means of causing his heart to be embittered with anguish.

We first know Joseph in his happy home, the favorite child of a fond and affectionate father. He has a dream. There are mysterious intimations in it, and in his childish simplicity he relates it to all the members of the household. But what jealousy and envy rankle in the hearts of those who should have been interested in his welfare! The father, although chiding him, "observed the matter." A fearful scene

was enacted around that "pit" when those brethren were contriving how to rid themselves of "that dreamer." Hear their confession in after years: "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear."

Joseph was carried by strangers into a strange country, far away from his kindred. But at a time when prosperity seemed to smile, how suddenly came upon him the blighting of false accusation, and he becomes the inmate of a dungeon. He submits to his fate with meekness, and the life he is now compelled to lead is glorified by a marked presence of the Lord.—There came a day when a ray of hope seemed to lighten the heart of Joseph, and in his ardent desire for liberty he thus speaks to an associate soon to be liberated: "But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house. For indeed I was stolen away out of the land of the Hebrews; and here also have I done nothing that they should put me into the dungeon." With what an exquisite touch of delicacy is this sad history of Joseph's life alluded to! No intimation that any "brethren" were implicated in the matter; no reproach; no murmurings, no censure; but a magnanimous spirit of charity—just such a spirit as every child of God, imbued with his love, will exhibit. But Joseph was doomed to wait still longer in his prison home; but when the time came for God to further his great design concerning Joseph, he was liberated, and made ruler over all the land of Egypt. Behold the fulfillment of the dream as his brethren stand around, "and bowed themselves to him to the earth." But how true it is that the children of God only know in part. Joseph explains to his troubled

brethren thus : "Be not grieved, nor angry with yourselves, that ye sold me hither ; for God did send me before you to preserve life." We do not know that Joseph ever knew anything farther than this of the purpose of God concerning him. But, O ! what a wonderful unfolding of mysterious providences follow ! The obedient, consecrated convert, often is surprised at the unexpected leadings of the Spirit. They say : "How little I knew what was before me when I first gave myself to God." It is a marvelous work of grace to be converted, but it is a still greater thing to be true through all the tests that God may permit us to be tried with. With Joseph we may experience the perfidy of envious, jealous brethren. We may be lowered into the pit of debasement and humiliation ; we may experience the bitterness of false accusations ; we may be surrounded by the prison walls that separate us from all worldly influence, being not of the world, because we will be loyal and true to principles pertaining to Godliness.

Yes ! there you will be, and considered so foolish to throw away talent and bright worldly prospects, just for being led by erroneous and foolish influences. So judge they who are wise in their own eyes and prudent in their own sight. But what a love God has for such a tried people, who will be true ! And we have the assurance that all things shall work for good to them who love God.

—Greatness may procure a man a tomb, but goodness alone can deserve an epitaph.

—If you forget God when you are young, God may forget you when you are old.

—Never forget the kindness which others do for you ; never upbraid others with the courtesies which you do for them.

MINISTERING THE SPIRIT.

BY S. P. JACOBS.

Since the apostolic age the doctrine of the ministration of the Spirit has had its exemplifications. The Vicar of Madely, the Rev. John Fletcher, so flamed with the glory of Christ's countenance that people of a foreign tongue would attend to see him preach, although they could not understand his vernacular.

While president of the college at Trevecca he would often break forth in rapturous prayer, praise and exhortation in the recitation room ; when languages, arts, sciences, and even theology itself were all forgotten in the flood of heavenly light bursting from his soul and melting every one into tears. He would then say : "As many of you as are athirst for the fullness of the Spirit follow me into my room. * * *

And there they continued praying hours together," with Mr. Fletcher in their midst, "so filled with the love of God, that more than once he cried, 'O, my God, withhold thy hand, or the vessel will burst.'" (Wesley's Life of Fletcher.)

Rev. Joseph Benson, speaking of Mr. Fletcher's attendance at the Conference of 1777, says : "His appearance, his exhortations and his prayers broke most of our hearts and filled us with shame and self-abasement for our little improvement."

Rev. Joseph Benson, the Commentator, according to Dr. Stevens, was so powerful in word that his immense congregations were moved not only to tears, but to loud wailing. Ten thousand gathered to hear him in the open air at Gwenap, and hundreds and even thousands wept for joy, or cried out in a manner that would have pierced a heart of stone. On one occasion "conviction of sin ran like fire through the multitude, and the co

science stricken sinners fell by hundreds as if slain by his words." The eminent Baptist preacher, Rev. Robert Hall, said of Mr. Benson: "He is irresistible, perfectly irresistible." (Stevens' Hist. Meth., Vol. III., pp. 106, 107.)

The Rev. William Bramwell testifies of this "light of the knowledge of the glory of God in the face of Jesus Christ" as follows: "Justification is great, to be cleansed is great, but what is justification or the being cleansed, when compared with this being taken into Himself?" "The world, the noise of self—all is gone; and the mind bears the full stamp of God's image; here you talk and walk and live,—doing all in Him and to Him. Continual prayer, and turning all into Christ at every house, in every company—all things by Him, from Him, and to Him!"

"To be cleansed from sin is great indeed; but to receive the inward glory in its full influence,—this is the salvation."

"When you receive this cup of salvation, the effect will be the clamor of self is over; the slavish fear of being nothing is over; the soul keeps its place in God and is ready for all that comes upon it. It bears; it forbears; it thinks no evil; it cannot dwell or live here. O this heaven of God's presence! this opening into glory!" (Life of Bramwell, pp. 207, 210, 216.)

Such an experience is not above temptation, but abounds in the midst of fiery trials. Mr. Bramwell writes to a friend: "My warfare is continual. I am surrounded with the powers of darkness."

Dr. Abel Stevens says of him, that "Wherever he went on his circuit he was a flame of fire; the wicked trembled, the devout wept for joy, and the contrite were comforted." (Hist. Meth., Vol. 3, p. 216.)

Rev. Benjamin Abbot, the most powerful evangelist of his time, was a remarkable example of the "min-

istration of the Spirit." The historian of Methodism styles him, "An Evangelical Hercules," "a problem to the students of our history." So powerfully did the Spirit work in him that the wicked "fell back, or sank prostrate before him, 'seeing his face as it had been the face of an angel.'"

Saints and sinners, the cultured and the uneducated, often fell prostrate under the power of his preaching Christ. At a Conference love-feast in the city of New York he was the third to testify. He says: When I came to the account of my sanctification, down dropped one of the preachers, and did not rise until the Lord sanctified his soul. I then claimed the promises, and in a moment the house was filled with cries and screeches and wonderful shouts. Some were fully sanctified and others were justified under this mighty movement of the Holy Spirit. —*Christian Standard*.

THE FRUITLESS MEETING.

The work which Christians do in this world in behalf of their Master, is of necessity largely done in faith. They walk by faith, not by sight; they work by faith and not by sight; and we are not allowed to know what will be the fruit or result of any given effort. We are not to be elated by any apparent success, for the seed sown on stony ground is the first to spring up; nor are we to be disheartened when few believe our report, for we cannot know how great a blessing God may bestow even then. Many persons are discouraged, when they see the carelessness, indifference and lightness of those who hear the gospel; but they little know men's hearts, and beneath all that gay exterior God may be working for the salvation of the perishing.

Some evangelists once visited a certain town and held a series of meetings there in a tent. Numbers

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attended, and they endeavored to preach the word of life faithfully, and the Spirit of the Lord aided in the gospel work; but not one soul openly confessed Christ as his Lord and Master. Sorrowfully they turned away to other fields, leaving the matter to the Lord, who alone can give the increase. A few months passed and a sweeping revival occurred in that place, some two hundred souls being led to make open profession of faith in the Lord Jesus, and scores of them, with that confession, acknowledged that they were convinced of sin and led to think of their eternal destiny in the meetings held under the tent. Thus does God justify and reward the patience and the faith of his servants, bidding us to be of good cheer and labor on. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they shall both be alike good."—Eccl. xi, 6.—*The Christian*.

FACE TO THE LIGHT.

It had been one of those days on which everything goes contrary, and I had come home tired and discouraged. As I sank into a chair I groaned, "Everything looks dark, dark, dark!" "Why don't you turn your face to the light, auntie dear?" said my little niece who was standing unperceived beside me.

"Turn your face to the light!" The words set me thinking. That was just what I had not been doing. I had persistently kept my face in the opposite direction, refusing to see the faintest glimmer of brightness. Artless little comforter! She did not know what healing she had brought. Years have gone by since then, but the simple words have never been forgotten.

Why is it that we so steadily turn from the light? Do you ever watch the plants growing in your

window? How joyfully they lift their heads to the bright sun that pours his warm beams upon them. Now ~~try~~ to bend them in an opposite direction. You may succeed for a while, but look at them in a day or two, and you will find that every leaf and blossom has been patiently working and working until again cheering rays of the sun shine upon their happy faces. Shall not the flowers teach us a lesson?

The bane of our life is discontent with our present surroundings. Day after day we tug at the chain of our daily cares and duties, extracting no enjoyment, only eager to see them performed.

The mother, with her little ones about her, tired with the never-ending demands upon her love and patience, looks joyfully forward to the time when they will no longer need her ceaseless watchfulness; and the overworked merchant snatches a moment when, having slipped from his shoulders the heavy load of care he may gather a little enjoyment out of life.

So the years come and go, bringing at last to the tired mother the coveted days of leisure; but, alas! they leave behind dreary, empty rooms, and only the memory of childish voices. They remove the burden from the weary man of the world, but with it go all the strength and glory that make life desirable.

Now is not this discontent wrong, nay wicked? Life is too precious to be spent in vain longing for some unknown good. Here, now, is the very best time that can come to us.

The poet tells us that Sir Launfal wandered over all the earth in search of the Holy Grail; and when at last, after long years had flown, he returned aged and bent to his own home, lo! there under his own castle walls did he find the object of his search.

So we, who spend our lives in search of that rare pearl, happiness, learn when it is too late, that it is

found only in doing with all our might the duties that lie nearest.—*Christian Index.*

CONSISTENCY.

Many, if asked whether they believe God or not, would reply with some degree of amazement at the absurdity of the question, "Oh, yes; certainly we believe God." If the interrogator adds, "Then of course you believe that he who committeth sin is of the devil, as the Lord declares?" "Oh," they exclaim, "we do not believe that." The Bible is dotted all over with truths which people do not believe who yet claim to believe God.

These inconsistencies, when followed up, reveal most absurd positions. We will take a case for an illustration of our meaning. The Lord said to Adam, "The day thou eatest thereof thou shalt surely die." The devil declared the words of God to be a lie, and said, "The day thou eatest thereof thou shalt not die, but shalt be as the gods, knowing good and evil. Adam's safety depended on his believing God, which he says that he does in general, but in this particular case he believes the devil, eats of the forbidden fruit, and claims that he can not die because he believes in God generally.

So men believe in Christ generally, but not specifically. They follow Christ by doing in detail the thing which he forbids. They walk in the way that leads to death, and confidently believe that it will conduct them to everlasting life on the ground that they profess to believe Christ in a general way. Their faith in God consists in their believing that what he says is false in some particulars. It may be in twenty, or in fifty, or possibly in a hundred instances. In each of these cases doubt takes the form of a flat denial. As, for instance, where the Lord declares that he who is born

of God does not commit sin, doubt is emphatic, and says, "He who is born of God does commit sin every moment, in thought, word and deed."

Christ says in the plainest manner, "If a man will not keep my words, he does not love me." Doubt is equally precise, and says, "A person may love Christ and not keep his words. Many do it. I do it. Any one can do it who will." When the Holy Ghost declares in the strongest manner that he is a liar, and speaks not the truth, who says that he knows God and yet does not keep his commandments, doubt is equally positive, and declares, it is impossible to keep the commandments of God. No one can keep even the first commandment, and all the Lord's injunctions pertaining to sanctification and holiness, men do not and will not obey, yet they know God, and love him. They are his people, he has adopted them, and they shall dwell with him forever. They are not holy as God commands, and do not wish to be, yet they know God and are his children. In this way doubt flatly contradicts God, yet claims to believe in him and to follow him.

In a hundred instances of which the above are illustrations, those who profess to believe God earnestly contradict him when his words are taken in detail, yet they seem not to have a shadow of doubt that they are true believers. The devil does not contradict God more emphatically than they do. Indeed their sin is committed at the solicitation of the devil. It is done in obedience to the devil, and is in harmony with all the plans and purposes of the enemy of God. The thought is of the devil. Its expression is of the devil. The whole proceeding from its incipient conception to its termination in words and acts, is under the inspiration of Satan, who also believes God in general, and has good reason for it.

May we not well ask how it is possible that in an intelligent community in this 19th century of the Christian dispensation, among a cultivated people, such a preposterous and absurd delusion, could find one adherent?

Heathen do foolish things, but nothing so foolish as this. We laugh at their absurd notions, and pity them; but we defy any one to produce an instance of pagan belief or worship more absurd than that which we have named.

Listen to a heathen reasoning with a Christian:

Hea.—You believe in the veracity of your God and of your devil.

Chr.—Oh, no! we believe God, and we believe that the devil is a liar, and therefore we do not, and cannot believe him.

Hea.—But how is this? Your God tells you that if you are his child you cannot sin. The devil tells you that you can sin, and must sin every moment. Which of them do you believe?

Chr.—Oh, we believe God, certainly; but you construe his words literally, which we do not. The true meaning of them is this: "He that is born of God does commit sin every day, in thought, word and deed."

Hea.—You believe, do you, that that construction expresses the truth?

Hea.—But that is what your devil asserts; so you believe in the veracity of your devil.

Chr.—Oh, no; you have become a little confused. You fail to see that when the Lord speaks in this case he means exactly what the devil says he means, so that the devil tells the truth; but we believe the truth because God says it. In the passage you have quoted the word "cannot" means "can," "must;" "cannot commit sin" means he cannot help but do it all the time. So also when the Lord says that he who committeth sin is of the devil, that is true; but

the words also mean that he may or may not be a child of God. It does not necessarily follow that he is of the devil only.

Hea.—I cannot understand your religion. You say a thing is so because it is not so. You say it cannot be so because it is so. When your devil flatly contradicts your God, you say you believe your God, because no matter what he says, his words are construed to mean just what your devil believes, you call me heathen; I would rather be one than be a Christian and eat my own words as you do. According to your religion the word "yes" means "no;" "to be" means "not to be." Your devil contradicts your God, and you take the part of your God by siding with the devil. My religion never teaches me such absurdities as these. You would show better sense by believing as I do than I would show by putting my name to such a medley of contradictions as you present.

It has been reserved for the boasted intelligence of this age of schools and colleges, and of newspapers and printing presses, to reach this grand climax of reason, that true faith in Christ is to disbelieve what he says; that to disbelieve the devil is to believe what he affirms when he contradicts the plainest words of God. We have followers of Christ who do not follow Christ, who do not pretend to follow him, who do not wish to follow him; who profess to follow him only on the ground that if they tell a deliberate falsehood, knowingly and intentionally, that this false profession will avail to change the declarations of the God of truth into a lie, so that those who he assures us will not be saved, will be saved; that those will be saved who do not believe Christ, and do not follow Christ, who do not wish to believe him, and do not intend to follow him.

In this way men have turned the

truth of God into a lie, and expect to be saved by virtue of their adroitness and temerity. Christians laugh at silly heathens, and pity them. They admire their own ingenuity. They seem to think that they can pull a veil over the eyes of their God, and can cheat him. They can lie to him solemnly and with so many devout ceremonies, and with such beautiful music, and with so many artistic displays of fine taste, that he is thoroughly captivated, and eats his own words and becomes false like his professed admirers, and joins in a general service and worship of the devil.

This horrid and abominable iniquity is practiced every Sabbath day, when men stand before God, and before the people and profess to believe Christ when they do not believe him, and do not wish to believe him. When they declare that they will follow Christ while they scout the very idea of intending to do anything of the kind. When they declare most solemnly that they will "obediently keep all God's holy will and commandments, and walk in the same all the days of their life," yet do not do it, do not wish to do it, do not seek to do it, and do not aim to do it, but who on the contrary, despise the will of God and reject it, and hate it, and treat it with supreme contempt. They pity the heathen, and contribute money to make the heathen like they themselves, equally acute, equally adroit, equally sharp, equally deceitful and false.

There is not a truth of God that Satan does not flatly deny, in some form, but it is very seldom he gives God the lie so direct as to alarm people. If the Lord says, "Thou shalt love the Lord thy God with all thy heart," he suggests the idea that "it is absurd, it is impossible, a man must needs go out of the world to keep such a command." The bait is good. Men are caught by it. Songs of praise burst forth from

many lips, which sing Glory to God in the Highest, while the heart responds in an undertone, "but we do not, and cannot, and will not keep the first commandment. When the promise is so solemnly made to keep all his commandments, it is made with mental reservations, that they will keep them as other people do—no more and no less.

It requires but a glance to see that this entire service, is based on equivocation and falsehood. In a court of justice, or in the halls of commerce, or on the board of brokers, the course pursued by these people would be severely condemned as prevarication and lying. Because the guilty parties are ministers and religious worshippers, courtesy demands that milder expressions shall cover sins which, if they were practiced in mercantile circles, would destroy the business of the country, and give us the reputation of being a nation of deceivers.

To lie to God is horrible. To lie away the words of God is a sin of the deepest die. It cannot be excused on any ground. What a man does not believe he ought not to say that he does believe. What he does not intend to do, he ought not to say that he will do. And if he has already engaged to "keep all the will and commandments of God," and has since changed his mind, he ought in the most public manner to withdraw from the covenant he has made, and not, by an endless falsehood, encourage others to commit the same crime. Nothing can be gained by persistency in wrongdoing. In their present condition such prevarications will certainly be lost, and they cannot be more than lost if they begin now to act honestly and squarely.

That the sin which we have depicted is fearfully common no one can deny. Religious vows are made with the utmost carelessness and recklessness. Many beyond question are not fully aware of the hein-

ousness of the crime which they commit. A general undefined impression prevails that all which is necessary, is to promise as others promise, and afterwards do as others do, and give the matter no thought.

We believe that the ignorance of the people is due to the fact that they are not properly instructed. There are persons whose especial duty it is to instruct them. The points on which all ought to be instructed are few and simple. 1. Not to enter into a covenant without having a pretty good idea of what is embraced under it. 2. Not to lie, on any consideration.

The point we wish to make is this: The evils which we have referred to, with all their fearful consequences, seem to be due to the fact that the watchmen are silent, or blow the trumpet with an uncertain sound. The commands of God, upon many points, are never alluded to. Take, for instance, those having reference to holiness, of which they are as ignorant as if they were not in the Bible at all. Special pains are taken to hide them from the people, and to prejudice the minds of as many as possible against them. They are publicly ridiculed and caricatured in many pulpits. They are not sought out and brought to the light. They are not laid before God in earnest believing prayer for divine help and for divine blessing upon proper efforts to observe them. Men are carefully taught, and are encouraged to solemnly engage to observe them all, and at the same moment to cast them aside, and trample upon them with the utmost contempt.

For these enormities the Lord is bringing men into judgment. He has properly turned away his ears from the prayers and entreaties of the church. We believe that he has commissioned us to appeal to the watchmen touching this matter. We do it in kindness. We appeal to their intelligence.

1. Are the words of the Lord true or not? Do you believe them yourself? When he says, "Thou shalt love the Lord thy God with all thy heart," is the command imperative? or is it a kindly suggestion, a word of advice to be observed or not, according to our inclination? Is this command expressive of the will of God? Can the people do his will? Is it in their power to obey him? If they can, why do you not obey him yourself, and insist upon all your people doing likewise? If he cannot be obeyed, why do you enjoin upon everyone to engage to obey him in all things? Are you not able to see your folly and inconsistency? If they cannot keep the divine injunctions, why do you forbid them to enter the church until they utter the falsehood of promising to do what is impossible? If the thing promised is within the reach of possibility, why do you not keep the promise yourself, and hold every man to an implicit obedience?

We have taken one passage to illustrate one hundred instances in which the divine will has been ignored, as, for instance, in all those passages that pertain to holiness; in all that enjoin freedom from the guilt and power of sin; deadness to the world, and conformity to Christ; outward and inward humiliations, crucifixions, self-abnegation, and devotion to God. This experience and state of mind and heart, which is all embraced in the first commandment, and is clearly enforced all through the Scriptures, thousands of you reject, and urge the same upon your people.

Do we judge you harshly when we say that you carefully instruct your people to believe that they will be saved anyhow, provided they only support your ecclesiastical denomination, and are good members of the church?

The very thought of such a thing is too preposterous to bear discuss-

ion. It could not exist in an intelligent mind if it were not introduced under some delusive form. If it were to be demanded plainly, are the declarations of God reliable and true or not? It would be difficult in an intelligent community to tolerate a man who proclaims boldly that the words of God are not true, and are not reliable. The people would be shocked. They would see at a glance that if it were to be admitted that the Lord is a deceiver and is false, our holy christianity has no foundation whatever. But if his words are true, why do we not all say so, boldly and emphatically? Why do we not say that he who sins is of the devil, and therefore is not saved now, and will not be saved hereafter? If a man says that he knows God and does not keep his commandments, why do we not pronounce him to be a liar just as God does? If he is not a Christian after the pattern of xiii. of 1 Cor., why do we not persist in assuring him that he is nothing, and will surely perish? If we rely upon the words of God, if we give them any weight at all, there can be no controversy that every disobedient minister and member of the church, who will not be holy, who will not keep the first commandment, who will not be conformed outwardly and inwardly by the will of God and to the mind of Christ, will die and will sink into perdition. A loud profession cannot save them. Rich contributions cannot save them. All forms of devout ordinances are as worthless as the genuflexions of an ignorant pagan, without the more requisite conditions. God is true, and many will cry out in the last day, "Lord, Lord, have we not preached in thy name, and in thy name cast out devils, and in thy name done many wonderful works," and yet he will consign them to everlasting woe.

It is simply impossible for a course of falsehood and deception, and

disobedience, to land anyone in heaven. It is a matter of no account how rich, or wise, or beautiful, or eloquent, or benevolent a man may be, if he is unholy he will perish—*The Lay Evangelist.*

THE WONDROUS CHANGE.

BY V. A. DAKE.

My past of life,
How sad to me the memory!
The heart-aches and the sighs;
The longing want for something always
wanting;
For joy e'er seeking, yet joy fore'er pur-
suing;
The phantom in my grasp I sometimes
seem to have;
It vanished like the Will o' Wisp,
And left me gazing mournfully on gilded
bubbles,
Where I'd thought was real good.
I came and went, and came again,
In empty sound of meaningless pursuit;
In search of something new to ease my
aching heart.
I wandered o'er my circling course,
In path so often trod,
Like beaten path of treadmill;
Recognized at last, I cried
"My wasted days!" Life is but vanity.
No rest I found, no peace, no ease of con-
science.
For like the troubled sea which cannot
rest.
But casteth up continually mire and dirt,
So is the wicked.
While I wandered thus like shipwrecked
mariners,
Who, without compass, chart, log-book,
helm, or masts,
Drift through the pathless darkness of
the deep,
A ray of light Divine beamed on my dark-
ness.
Its consolation brought, in words sweeter
than music,
"Come unto me all ye who weary are and
laden heavy,
And I will give you rest."
"Come now and let us reason," saith the
Lord,
"And though your sins as scarlet be, or
crimson,
They shall be white as snow."
I saw my wrong. A life of self I'd lived.
But now with all my heart I turn to Him,
Who died and rose again.

Oh! I remember well, when I surrendered
All my life to God.

The peace that passeth human understand-
ing

Filled my soul.

I turned my vision heavenward,
And the gates of glory lifted up their
heads,

To let the conqueror in.
Heaven smiled, angels rejoiced,
And to its far, remotest bounds,
Hell groaned disappointment at my gain.

And now I live and yet not I,
For Christ my Saviour liveth in me.
To do his will is more than meat or drink.
And morning, noon, and night the dews of
Heaven,

Like showers of rain upon new-mown hay,
Refreshingly perfume my soul.

Oh joy supernal, bliss unspeakable!

God is my Father; I his child
Redeemed from death and hell;
And with my heart made pure,
And garments white in his own blood,
I upward press my way to gates of pearl,
And gold-paved streets;
And all the eternities of bliss
In Christ and Heaven;
All mine.

—Of all virtuous works the hard-
est is to be humble.

—Use the means, and trust to
God for the blessing.

—Wisdom and virtue make the
poor rich, and the rich honorable.

—Prodigality is ever attended by
injustice and folly.

—Never carry a sword in your
tongue to wound the reputation of
any man.

—Justice seems most agreeable to
the nature of the Deity, and mercy
to that of man. A Being, who has
nothing to pardon in himself, may
reward every man according to his
works; but he, whose very best ac-
tions must be seen with grains of
allowance, cannot be too mild, mod-
erate and forgiving; for this reason,
among all the monstrous characters
in human nature, there is none so
odious, nor indeed so exquisitely
ridiculous, as that of a rigid, severe
temper in a worthless man.

EDITORIAL.

GLORYING IN SIN.

The Gospel of Christ offers salvation to
all. Christ is able to save any that come
unto God by him no matter how hopeless
their condition may be. Charles Wesley
sung;

"The worst unto my supper press

Monsters of daring wickedness,

Tell them my grace for all is free;

They cannot be too bad for me."

And Paul says: "Be not deceived; neither
fornicators, nor idolaters, nor adulterers,
nor effeminate, nor abusers of themselves
with mankind, nor covetous, nor drunk-
ards, nor revilers, nor extortioners, shall
inherit the Kingdom of God. And such
were some of you; but ye are washed; but
ye are sanctified; but ye are justified in
the name of the Lord Jesus, and by the
Spirit of our God."—1 Cor. vi, 9-11. But
this is all that is said of them. The apos-
tle does not write up their history, nor go
into the details of their wickedness.

There is no attempt to make them out
heroes in the exploits of sin. They are
referred to as prodigies of grace and not
as prodigies of crime. We should, in a
spirit of humility, tell what God has
done for us, but never in a way that has
the appearance of claiming greatness be-
cause of the badness of our former lives.
We should be very careful not to say any
thing calculated to encourage the young
and the foolish, who love notoriety, to
plunge headlong into a life of vice and
crime. God does not. He pardons profligate
sinners who, by repentance, and hu-
miliation and faith seek for pardon. But
such persons are always in this life at a
great disadvantage.

God, in choosing instruments to do
some great work for him, selects general-
ly, as far as we can see, those who feared
him from their youth. Abraham, Moses,
David and Daniel are a few of the many
examples that might be mentioned. Paul
was a Pharisee—styled himself the chief

of sinners—but declares that prior to his conversion he had lived in all good conscience before God.

The same spirit seems to have been carried out since Bible times. The Reformation was led on by Luther who had carefully lived from childhood in strict observance of the rites of Christianity as he understood them.

John Wesley was almost a Christian before his conversion. In short, we do not call to mind a single great religious movement which has blessed mankind, led on by one who has led a profligate life.

If your history deserves to be written, let it be for the good you have done to your fellow-men, as a follower of Christ. But do not make a lasting record of the details of an ungodly career. If God has blotted out of his book of remembrance your former sins, do not you strive to keep the memory of them alive. Let all trace of your sins perish as soon as possible. Keep alive the fragrance of your name by a life of self-denial for the good of others—a life spent in the labors of love for fallen humanity.

NOISY MEETINGS.

Naturally we love quiet. If we must have a formal meeting, the stiller it is the better it suits us. We like the custom of the Friends; to say nothing when the Spirit gives them nothing to say.

But we do not believe in quenching the Spirit, or in suppressing such manifestations as naturally result from its being poured out in a remarkable degree. Formalists may be offended. They were on the day of Pentecost. They said: "These men are full of new wine." Formalists and Pharisees attempt to explain on natural grounds, all manifestations resembling that witnessed on the day of Pentecost.

But it is a mistaken idea that people do not like noise and excitement. In most communities curiosity is stronger than a love of truth. People may be reached by the truth who come to witness

something out of the ordinary course—when they would not listen to the truth if they were not looking for something extraordinary. "Except ye see signs and wonders ye will not believe."—Jno iv, 48.

The chosen few who will seek the truth for the truth's sake is small. It is better to believe from seeing signs and wonders than not to believe at all. Hence, when his people will let him, God works in an extraordinary manner, to arrest the attention of the sons of earth, and to cause them to think awhile, at least, upon their eternal interests. It was so in the days of the Apostles; why should it not be so now? "Long time therefore abode they speaking in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands."—Acts xiv, 3. On our way home from our western trip we held a quarterly meeting at Hanover, Mich. There was already, through the labors of Prof. Jones, of Spring Arbor, a decided religious interest in the place. The congregation was of full average size. But when, after the sermon on Saturday, three who sought, obtained the blessing of holiness, and came out in holy joy and triumph; and the noise of rejoicing was heard afar off, the place was soon filled with an eager, attentive congregation. Merchants left their stores, mechanics their workshops, and farmers their fields, to witness the wonderful works of God. Many seemed deeply affected, and we have no doubt but that abiding impressions were made.

President Edwards was one of the ablest, most deeply pious, learned and successful minister that this country ever produced. He says: "Another thing, whereon I think some ministers have been injured, is in being very much blamed for making so much of outcries, faintings, and other bodily effects; speaking of them as tokens of the presence of God, and arguments of the success of preaching; seeming to strive to their utmost to bring a congregation to

that pass, and seeming to rejoice in it, yea, even blessing God for it, when they see these effects. Concerning this, I would observe, in the first place, that there are many things with respect to cryings out, falling down, etc., that are charged on ministers that they are not guilty of. Some would have it, that they speak of these things as certain evidences of a work of the Spirit of God on the hearts of their hearers, or that they esteem these bodily effects themselves to be the works of God, as, though the Spirit of God took hold of, and agitated the bodies of men; and some are charged with making these things essential, and supposing that persons cannot be converted without them; whereas I never yet saw the person that held either of these things.

But for speaking of such effects as probable tokens of Gods presence, and arguments of the success of preaching, it seems to me they are not to be blamed, because I think they are so indeed, and therefore when I see them excited by preaching the important truths of God's Word, urged and enforced by proper arguments and motives, or are consequent on other means that are good, I do not scruple to speak of them and to rejoice in them, and bless God for them as such; and that for this good reason, viz.: that from time to time upon proper inquiry and examination and observation of the consequence I have found that these are all evidences that persons in whom these effects appear, are under the influence of God's Spirit in such cases. Cryings out, in such a manner, and with such circumstances, as I have seen them from time to time, is as much an evidence to me, of the general cause it proceeds from, as language; I have learned the meaning of it, the same way that persons learn the meaning of language, viz.: by use and experience. I confess that when I see a great crying out in a congregation, in the manner that I have seen it, when those things are held forth to them that

are worthy of their being greatly affected by, I rejoice in it, much more than merely in an appearance of solemn attention, and a show of affection by weeping; and that because when there have been these outcries, I have found, from time to time, a much greater and more excellent effect.' "To rejoice that the work of God is carried on calmly, without much ado, is in effect to rejoice that it is carried on with less power, or that there is not so much of the influence of God's Spirit; for though the degree of the influence of the Spirit of God, *on particular persons*, is by no means to be judged of by the degree of external appearances, because of the different constitutions, tempers and circumstances of men; yet if there be a very powerful influence of the Spirit of God on a mixed multitude, it will cause, some way or other, a great visible commotion." * * *

"But I cannot but think that those who thus object go upon quite wrong notions of things: for though persons ought to take heed that they do not make an ado without necessity; for this will be the way in time, to have such appearances lose all their effect; yet the unavoidable manifestations of strong religious affections tend to a happy influence on the minds of bystanders, and are found by experience to have an excellent and durable effect; and so to contrive and order things, that others may have opportunities and advantages to observe them, has been found to be blessed as a great means to promote the work of God."

LORDING IT.

In the Christian life, as in the social life, there is a regular gradation of authority. In one sense we are all equal; in another sense we are all subject to control by some one else. Hence the Christian rule is, "Submitting yourselves one to another in the fear of God."—Eph. v. 21. As in social life he who is forever asserting and maintaining his

rights is always in trouble, and keeps all around him in trouble; so he who in the Christian life, insists upon having his own way in every particular makes disturbance and causes spiritual death wherever he goes. People get tired of him. To get rid of his petty tyrannies, they leave the church. This may be a mistake; but they feel that it is unbearable to be exposed to this constant annoyance.

The disposition to lord it over God's heritage is not the spirit of Christ. It is very far from it. No show of humility can make it right.

But as those who have this spirit do not generally know that they have it, we call your attention to a few marks that characterize the lording spirit:

1. *The inability of your equals to work with you.* If men of your own standing gradually draw off and leave you alone, there is a cause. If none can stand with you but your acknowledged inferiors, those who never dare to come in conflict with you, then it is evident that you have a disposition to lord it over others.

2. *If you feel like withdrawing fellowship from those who do not render you ready obedience and cheerful submission, then you greatly need more humility.* A domineering spirit will shut one out of heaven just as truly as the putting on of gold and pearls and costly array.

Moses talked with God face to face, and was at the same time the meekest of men. His piety is of a very superficial character who is puffed up from being placed in authority. "He that is greatest among you let him be the servant of all."

THE SECOND BLESSING.

He makes a great mistake who undertakes to establish the doctrines of Christianity by logic, and not by appeals to the Scriptures. One plain text, rightly understood, is more conclusive as to the truth of a doctrine, than the best syllogism that was ever constructed.

All the reasoning that we have ever

heard or read intending to show that there is no such thing as a definite work of sanctification wrought upon a truly converted soul subsequently to his conversion, is fully met by a single text, "And the very God of peace sanctify you wholly."—1 Thess. v. 23.

1. They were, at that time, in a state of salvation.—Chap. i. 3-8.

2. They were sanctified in part.

3. There was a definite work for them, in which they might be brought and preserved.

There are many more passages to the same effect.

Do you ask, can a person be converted and not love God with all his heart?" I answer, No. "What more can a sanctified soul do?" No more. Neither can an arch-angel. But a sanctified soul is not an arch-angel, and not even an angel. Every step taken in the direction of God increases the capacity of loving God. Absolute perfection belongs to God alone. A blade of corn may be perfect in its degree, but it is not, and may never be, a perfect ear of corn. So one may be perfectly converted, but he is a babe in Christ—full of promise it may be, but he has not reached the measure of the stature of the fullness of Christ. The Christ-life does not grow as a plant grows—by insensible stages; but by repeated baptisms from above. Our daily bread, on which the soul feeds, comes from above. The disciples had followed Jesus some time faithfully when he prayed for them, "Sanctify them through thy truth." They were not unholy—wicked—but they were not fully sanctified. We would not encourage any to indulge false hopes. If one has been truly converted to Christ, but feels that there are still sinful inclinations within, which he has to fight against and overcome, let him not give up in despair. Let him confess to God the unrighteousness and ask to be cleansed from it, and it shall be done. God is faithful and just.