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SEPARATION OF FRIENDS IN HEAVEN.

BY R. GILBERT.

The orthodox view, that the holy, and the unholy must and will be eternally separated, is ardently opposed by Universalists, Unitarians, and indeed by all who deny the eternity of future punishment. The objection is deemed formidable, that the separation cannot be eternal, because it would render saints in heaven unhappy, by a perpetual reflection that their earthly friends are both unholy, and of course unhappy; and for these two causes doomed to eternal separation.

I propose, under some dozen sub-captions, to show that the objection to eternal separation is as unphilosophical, as it is un-scriptural.

1. Who are those who strenuously make the objections to Eternal Separation?

It is done by those who contemplate it from a standpoint of sin. I never knew a truly pious person to make the objection. The objector, having all the essential elements of moral depravity in his own heart, easily imagines that he would be perpetually unhappy in heaven, if his sinful companions were not with him.

2. The necessity of eternal separation is founded on the nature of things.

The ultimate separation of the

holy, and the unholy, is labeled on the very mental and moral constitution of the universe. The laws of affinity, and repulsion pervade the whole domain of mind, and of matter. The law of affinity extends from the lowest animal instinct, to the all-grasping minds of archangels—from the minutest particle of matter in the womb of nature, to the vast orbs rolling in infinite space. Like cleaves to like in the laboratory of the chemist—in the instinctive grouping, and herding of insects, fowls, fishes and beasts. Holy men—by an unerring moral instinct—seek the associations, and communion of the good; while the morally corrupt as naturally gravitate to the dens of wickedness—the cherished associations of the unholy. Doubtless Gabriel would have shrunk with horror, had he been instructed to pass by the humble cottage of pious Mary, and to go to some unholy lady, of high social position, to announce to her, that she should become the mother of Jesus. The angels that visited the pious shepherds, to announce the birth of the Messiah, would have felt it an unpleasant task, to go to the palace of Herod, to inform him, and his earth-born courtiers, that a Saviour was born. Why? Because God, and all holy intelligences are—by the moral constitution of things—eternally allied to the pure of earth, and the unsullied holy of heaven.

3. The objection assumes that

earthly friendship must, and will be endless. This assumption is a contradiction to well-established facts; and also to the laws, or principles of mental and moral nature. Friendship is based on the similarity of tastes, feelings and passions. Friendship inevitably changes with a change of moral character. Let us illustrate. Here are two men. Both are sinful associates in folly. But one becomes pious, and abandons his wicked associate, except to reprove him. As one advances in holiness, and the other progresses in wickedness, their friendship gradually dies out. If one enters heaven, where no sinful passion can be felt, and the other endless perdition, abandoned by the Holy Spirit, and utterly destitute of all moral good, there cannot possibly be any thing in common, that can be a tie of moral affinity; and of course, they would eternally cease to be friends.

4. Friendship is based on the communion of similar passions and tastes. We have already reached this positive law of man's mental and moral nature; and we merely repeat it, to give it emphatic notice.

5. Physical friendships are instinctive, and necessarily temporary.

Among all animals the mother instinctively loves her young; but the passion fades as time progresses. Deeply pious parents—like all human parents—at first instinctively love their offspring alike; but if some of their children become abandonedly wicked, they cannot be the objects of holy-heart communion, as are those children that become devotedly religious. What is physically instinctive pertains only to this life, and must perish with it.

6. Heavenly friendships are based on holiness.

Probably no woman exceeded Mrs. Phoebe Palmer in instinctive, and moral attachment to her children,

and special friends. And yet she gave special emphasis to the assertion, that heavenly friendships are founded on holiness. Swayed by earthly instincts, we naturally desire to meet our friends and kindred in heaven. When we shall arrive there, we shall find all heaven to be our friends—all kindred spirits. By a well-known law of mind, the more intensely we love anything, the more ardently we dislike what is opposite. If a man likes pure meat, he must dislike carrion. If he loves holiness, he hates sin. If we shall love heaven, we shall as intensely hate hell. We cannot possibly love the "holy saved in heaven, and, at the same time, love the unholy doomed to perdition.

7. The blood-redeemed in heaven will possess a perfect acquiescence in the divine administration.

In ecstatic vision, John heard the heavenly host say: "Just and true are thy ways, thou King of saints." This is the unending song of heaven. In this fallen world of probation, the murky fogs of ignorance, and instinctive fondness of earthly kindred, becloud the mind; but, on arrival in heaven, we shall see things in the radiance of heavenly light.

8. The objection implies a love of the creature, more than of the Creator.

In this world, sinners are, and should be the objects of our pity, and commiseration. They are still in probation; and the Spirit is striving with them. But, when we go to heaven, and our sinful friends go to hell, they are no longer the objects of solicitude. If we love God supremely, we cannot love whom he has abandoned as incorrigible.

9. Non-recognition has been supposed to furnish an explanation.

Some have vainly imagined, that in heaven, the redeemed will not know each other—hence that they cannot know that their friends are

lost. Any one, who has lost a wicked friend, knows that he is not in heaven, whether recognizable or not.

10. The objection is made from a standpoint of sin.

As those who object are themselves unholy, they, of course, are desirous to enter heaven, and to take their unholy friends with them. Blinded by sin, they cannot see things as God, and the immaculate holy see them.

11. The fact of eternal separation will glorify God.

While we cannot indorse the opinion of Bishop Whately, that lost friends will be forgotten in heaven, nor that of Mr. Boston, that the spirits of heaven will "gloat" over the unhappy condition of the finally lost, we do believe that a thoughtful consideration of their doom, will heighten the bliss of heaven, by leading the redeemed intelligences to contemplate the infinite justice of the Almighty, in correlation with his holiness and mercy. It was by no means mere gasconade, when the Editor of the Vanguard said in substance, that hell makes the sub-bass, in the anthem of eternal praise to God. If the incorrigibly wicked stubbornly refuse to glorify God as objects of mercy, they must be compelled—in a sense—to glorify him as fearful monuments of his justice. When God overthrew Babylon—involving the eternal damnation of all who worshiped the beast or his image—the panorama of the Divine Apocalypse presented to the spirit ear of John, all heaven uniting in an anthem of praise. The man, who would place venomous serpents, and filthy swine in the parlor with his children, would be deemed a candidate for an insane asylum. Hell is therefore both a provision of mercy, and of justice.

Reader, let us become fully prepared for a translation to the heaven-

ly clime; and then we shall "know as we are known."

Douds Station, Iowa.

MORAL AND SPIRITUAL REFORMATION. II Cor. 6: 14-18.

BY E. P. M.

In affections and desires, objects and aims, hopes and anticipations, the religion of the Bible places the regenerate and the unregenerate man in strong contrast, and this real, great, and important difference expresses itself conspicuously to the world.

Do we now see this contrast between the world and the professing Church? Do sinners plan and toil with wild frenzy to amass wealth for the "lusts of the flesh, the lusts of the eyes, and the pride of life?"

So do the great body of the professed saints of God.

Do sinners use worldly maxims, practice tricks of trade, gamble in grain and stocks, combine to create monopolies and corners? In all such things they have great numbers of professed Christian partners "in good and regular standing in evangelical churches."

Do sinners lack confidence in each other and "beat" each other in trade when they can? So do many, I fear most, of our church members.

Do sinners seek honorary degrees and titles from the world, and posts of honor and power in the state which can only be won and held by corrupt schemes? So do professing Christians.

Do sinners cherish a proud and haughty spirit, despise and oppress the poor? So do most of our wealthy church members, especially in the cities. Do sinners follow vain, extravagant, immoral and fickle, fashions imported from Parisian courtisans? They scarcely surpass many of the professed saints in this abominable idolatry.

Do sinners build costly mansions, live in ease and luxury, practice self-indulgence, and struggle to reach and keep an "enjoyable position" in showy hypocritical and Godless society? So do professing Christians and their families.

Do sinners cherish the war spirit and almost deify great military captains? So do professing Christians.

Do sinners join secret and close brotherhoods, with irreverent and bloody oaths, for sinister purposes? So do even ministers of the gospel.

Do sinners indulge in the vile tobacco habit? Multitudes of our church members spend more for this than for the conversion of the world.

Do sinners love feasting and fun, riot and raffling? A large part of the activities of many of our churches are expended in ministering to this carnal spirit of the club room and play house.

Do sinners spend the Lord's day in newspaper reading; smoking, and riding or walking out for pleasure and pastime? So do more and more of our church members.

Do sinners love novels? Not only private members but ministers read and write them freely.

Do sinners love the theatre, dance, cards, circus? So common is this in many of our city churches that a young person who renounces such things is despised and ostracised from church society. But enough. Such facts should cause every true child of God to "sigh and cry" for a thorough spiritual reformation.

Lockport, N. Y.

—Be much more ready to suspect yourself of dealing unjustly in your sentiments respecting others than to accuse them of an evil mind toward you. Injuries at the hands of others cannot harm you so much as you would harm yourself by one unjust suspicion.

WHAT WE MAY DO, AND BE, AND YET.

BY R. GILDERT.

1. We may be zealous sticklers for an ecclesiastical organization, called "the church;" and yet we may not be members at all of Christ's great Spiritual Church.

2. We may be the recipients of deep conviction—make many fitful resolutions to yield to the urgent drawings of the Holy Spirit, and make many reformatory efforts to cut loose from the thralldom of sin; and yet we may never receive regeneration.

3. We may live in the full blaze of gospel day; and yet die in the darkness of moral night.

4. We may deceive ourselves, by supposing that our conviction of sin is conversion; and yet we may go to our graves unsaved.

5. We may be recovered from the backslidings of mere justification; and yet we may fondly believe that we are wholly sanctified.

6. We may talk, exhort, sing, shout, and preach holiness; and yet our own hearts may not be fully renewed.

7. We may denounce the lodge as a "den of darkness"; and yet our own hearts be a sink of sin.

8. We may condemn tobacco-chewing, and church-gambling, and the popular church sins generally of a fashionable religion; and yet we, ourselves, have a fashion of indulging enough sin, to exclude us from heaven.

9. We may talk glibly the vernacular language of ecclesiastical Canaan; and yet be utterly ignorant of spiritual Hebrew.

10. We may be spiritual guide-boards, and point out the direction, and distance to the New Jerusalem; and yet we ourselves may never go there.

11. We may wander forty years in the Arabian wilderness—may approach near the "Land of corn and wine"; and we may even ascend Mount Pisgah, and catch enchanting views of the "better land"; and yet our "carcasses" may fall in the desert, and our bleaching bones be the sad monument of our eternal overthrow; while the wailing winds of the desert chant the doleful requiem of our departing spirit.

12. We may fondly imagine, that we are safely sailing on board "The Old Ship of Zion"—may be confident that we are nearing the eternal harbor—may think that our spiritual senses are regaled by the sweet-scented odors, that heavenly breezes waft from the "Tree of Life"—may fancy that we hear distant warbling of celestial music, and suppose that we see the radiant tops of the ever-green mountains of Paradise; and yet we may merely be on board some ecclesiastical, man-made craft, sailing on the wide Ocean of Formality, skillfully engineered by the Devil; while the leaking craft is silently drifting in the eddying whirl of the maelstrom of inevitable perdition.

13. We may deem ourselves on the border of Canaan; and yet be on the verge of hell.

14. As in the polar regions of the earth, there is six months day—much light, and comparatively no heat; so we may dwell in the brilliancy of great intellectual light; and yet be destitute of moral warmth, ice-bound in the polar climate of sin, amid intellectual mountains, whose tops are glistening with eternal frost.

15. Weighed in the scales of popular Christianity, we may be deemed spiritual Anaks—men of great moral stature; and yet, in the balances of heaven, we are but moral dwarfs—"vanity of vanities."

16. We may be spiritual temples—the indwelling of the holy Shekinah; and yet our ignorance, and

error of judgment, may make us intellectually imperfect.

17. We may be bright scholars in the colleges, and theological seminaries of earth; and yet stupid students in the school of heaven.

18. We may feast at the church-festival; but never eat fruit from the Tree of Life:—may gamble for a gold ring at the church sociable; and yet never "Buy gold tried in the fire."

19. The dogs of persecution, and social hate, may bark and snarl at our heels, as we walk the "narrow way;" but when we shall arrive at Jordan, welcoming angels—with heavenly plaudit—will supercede the beleaguering dogs.

20. We may be tobacco-chewing, lodge-attending, church-gambling, Christians, yet acceptable good church-members, while we remain honest enough to keep out of jail, and continue to pay the silk-hat, and kid-glove ministers, and all church-dues; we may denounce "religious fanaticism," and "fight holiness," and still remain acceptably orthodox; and yet, if we should have the audacity to put our popular church-sins—our tobacco, lodges, and general worldliness on the Devil's altar, and begin earnestly to pray; "Create in us clean hearts, O God, and renew right spirits within us"—then all the fierce legionry of Satan—including the adherents of popular churches—would "pour hot-shot" into us at short-range, and then "charge with fixed bayonets."

21. We may come down to the death-chill of Jordan, persuaded that we see distant glimpses of uncreated light, beaming from the portals of heaven, like the radiant streams of the ever-changing Borealis—we may fancy that we slightly hear the enchanting "Songs of the blest"—may fondly hope that we see in dim-distant vision, a group of exultant angels, flying on swift pinions, to cheer, and to greet us on

our heavenward passage ; and yet as we open our mouths to shout ; "victory," "glory," "hallelujah."—Death may surely burst the thin veil that shrouds eternity ; and we find only haggard devils in lieu of welcoming angels—may hear the sad wailing of the eternally lost, instead of celestial music ; and, instead of the brilliant radiance of heaven, we may see only the lurid coruscations, that flash terror from the bottomless pit ! To be finally saved we must have Bible holiness.

Douls Station, Iowa,

IDOLS.

A. R. STUART.

What is your idol, my brother? my sister? I will tell you. It is that thing which you do not like to have any one speak of ; it makes you feel a little unpleasant and uncomfortable. The mention of it, in any way to call your attention to it as an evil, always agitates you somewhat, and though you may, perhaps, endeavor to justify it, you get a little excited when you do so. Whenever a hand is laid on it, you are conscious that a sore spot has been touched, and you had rather it would not be done. It is that thing that you stoutly declare "is not an idol," you "do not make an idol of it," yet when you are told that you had better dispense with it, you are by no means willing to do so. It is that which you say "you care nothing about ;" you regard it as a thing of "no importance whatever," but when it is suggested that you had better give it up, you somehow discover that there is a great importance attached to it, for you will by no means renounce it. It is that thing that comes up before you, when you are praying, when you are giving your testimony, and want to make the best presentation that you

can to God and your brethren, and if you are a professor of perfect love (for some of them are not fully cleansed from their idols), it is that which presents itself when you are endeavoring to testify to full salvation, and makes your testimony unexplicit and ambiguous. You cannot unequivocally declare that you are quite certain that you have renounced everything that is sinful. You certainly did this when you obtained this great blessing, as far as you knew ; but there was something that you did not apprehend as evil at the time, hence it was not then in your way ; but you have discovered it since—have become enlightened upon the subject, and instead of giving it up at once, as the Spirit prompted you to do, you are engaged in the hopeless task of trying to retain your experience in its richness and fullness, and the idol likewise. It is that thing which involves the soul in endless questionings with regard to its propriety—whether it is really sinful or not ; and you labor to convince yourself that it is not sinful, and for the time you seem to succeed ; but you cannot remain convinced. The question comes up again and again, and has again to be disposed of by the same forced process. The Spirit, true to his work, gives you no rest until you hearken to his gentle voice, or else, by resisting his light, your eyes become blinded, and your heart becomes hardened, and he lets you alone.

The idols of Christians are many and various. I conceive that those that are working the greatest amount of evil, at the present time, are not those of the greatest magnitude. They are the "little things" that are now doing the greatest amount of mischief to God's heritage. They are the most injurious, from the fact that they are the hardest to reach. They are Satan's

greatest stronghold; behind their insignificance he has intrenched himself, and is determined to hold his ground.

The great want of Christians who are waked up to a sense of those evils, is moral courage. They really desire to be cleansed from all their idols, but do not like to be *first* to renounce them; they dread being called "fanatical." May God give them grace to be willing to bear reproach for Christ, in order that they may keep *all* His commandments, even the *least* of them, and thus show their love for Him. These idols *must* be given up. "*From all your idols I will cleanse you.*"—*Exchange.*

CHRIST MY SURETY.

BY VIRGINIA M. WALTER.

Je-us keeps me every hour.
From the subtle tempter's power;
Dwelling closely by his side,
'Neath his shadow I abide.

Rudely blows earth's winds adverse, ———
Saddest requiems rehearse, ———
Not their direful lays I hear, ———
Not their chilling blasts I fear, ———

While my Saviour's soothing voice
Gently whispers "Still rejoice,
'Mid earths discord and its strife,
'Mid its woes and tumults rife."

Up I look into his face,
Feel the gentle dews of grace,
Stealing softly through my heart,
Speaking peace through every part.

Though beneath the rock I bend,
He His faithful hands extend,
Safely leads me o'er the thorns,
With his grace my head adorns.

And through Jordan's swelling tide,
He has vouch'd to be my guide;
Then on his unfailing rod
I'll lean, and breathe my soul to God.

—Society cannot exist unless a controlling power upon will and appetite be placed somewhere, and the less of it there is within the more there must be without. It is ordained in the eternal constitution of things, that men of intemperate minds cannot be free. Their passions forge their fetters.—*Burke.*

—Be thou faithful unto death.

SOLICITUDE.

BY REV. T. D. TALMAGE.

Sometime sin comes to the drawing-room. There are leprous hearts sometimes admitted in the highest circles of society. He is so elegant, he is so bewitching in his manner, he is so refined, he is so educated, no one suspects the sinful design; but after a while the talons of death come forth. What is the matter with the house? The front windows have not been open for six months or a year. A shadow has come down on that domestic hearth, a shadow thicker than one woven of midnight and hurricane. The agony of that parent makes him say: "Oh, I wish I had buried my children when they were small!" Loss of property? No. Death in the family? No. Madness? No. Some villain, kid-gloved and diamoned, lifted that cup of domestic bliss until the sunlight struck it, and all the rainbows played around the rim, and then dashed it into desolation and woe, until the harpies of darkness clapped their hands and all the voices of the pit uttered a loud "Ha, ha!" The statistics have never been made up in these great cities of how many have been destroyed, and how many beautiful homes have been overthrown. If the statistics could be presented, they would freeze your blood in a solid cake at your heart. Our great cities are full of temptations, and to vast multitudes of parents these temptations become a matter of great solicitude.

But now for the alleviations. First of all, you save yourself a great deal of trouble, oh, parent, if you can early watch the children and educate them for God and heaven. "The first five years of my life made me an infidel," said Tom Paine. A vessel puts out to sea, and after it has been five days out there comes a cyclone. The vessel springs a

leak. The helm will not work. What is the matter? It is, not seaworthy. It never was seaworthy. Can you mend it now? It is too late. Down she goes with two hundred and fifty passengers into a watery grave. What was the time to fix that vessel? What was the time to prepare it for the storm? In the drydock. Ah! my friends, do not wait until your children get out into the world, beyond the Narrows and out on the great voyage of life. It is too late then to mend their morals and their manners. The drydock of the Christian home is the place. Correct the sin now, correct the evil now. Just look at the character of your children now and get an intimation of what they are going to be. You can tell by the way that boy divides the apple what his proclivity is and what his sin will be, and what style of discipline you ought to bring upon him. You let that disposition go. You see how he divides that apple. He takes nine tenths of it for himself and he gives one-tenth to his sister. Well, let that go, and all his life he will want the best part of everything, and he will be grinding and grasping to the day of his death. People hurl their scorn at the life of Lord Byron. Lord Byron was not half so much to blame as his mother. The historian tells us that when her child was limping across the floor with his unsound foot, instead of acting like any other mother she said: "Get out of my way, you lame brat!" Do not denounce Lord Byron half as much as you denounce his mother. All the scenes in Venice, all the scenes in Greece, all the scenes of outrage wherever he went, are an echo of that bad mother's heart and that bad mother's life.

Two young men came to a door of wickedness. The one entered. The other turned back. Why? Difference of resolution, you say.

No. The one had a Christian influence; the other had no pious training. The one man went on his evil way. He entered and went on. No earthly voice accosted him, but the other heard a voice whose tones may have died from the ear twenty years before, saying, "Don't go there, don't go there!" I think it was almost the first time I ever made a religious address—it was in Dr. Bethune's church; it was an anniversary of the Young Men's Christian Association. I came in from my village home, and I remember nothing of that anniversary except that one of the speakers that night said: "Many years ago two young men stood at the door of the Park Theatre, New York. They were discussing whether they had better go in or not. There was an immoral play to be enacted that night. One of them said, 'I will not go in.' The other said, 'Don't be afraid; let's go in; who cares?' The one who entered went on from sin to sin, the terminus of his life *delirium tremens*, with which he died in a hospital. The other man turned back, came to Christ as his Saviour, entered the Gospel ministry, and he stands before you to-night. What was it that stopped me at the door of the Park Theatre, New York, so many years ago? It was a pressure of a hand on my shoulder—the pressure of my mother's hand."

Begin early with your children. You stand on the banks of a river and try to change its course. It has been rolling now for a hundred miles; you cannot change it. But just go to the source of that river, go to where the water just drips down on the rock. Then with your knife make a channel this way and a channel that way, and it will take it. Come out and stand on the banks of your child's life when it is thirty or forty years of age, or even twenty, and try to change the course

of that life. It is too late! It is too late! Go further up, at the source of life and nearest to the mother's heart, where the character starts, and try to take it in the right direction. But, oh, my friend, be careful to make a line—a distinct line—between innocent hilarity on the one hand and vicious proclivity on the other. Do not think your children are going to ruin because they make a racket. All healthy children make a racket. But do not laugh at your child's sin because it is smart. If you do you will cry after awhile because it is malicious. Rebuke the very first appearance of sin. Now is your time. Do not begin too late. Remember it is what you do more than what you say that is going to affect your children. Do you suppose Noah would have got his family to go into the ark if he staid out? No. His sons would have said: "I am not going into the boat; there's something wrong; father won't go in; if father stays out I'll stay out."—*Sunday Magazine*.

"THE LITTLE FOXES."

Song of Solomon, ii. 15.

REV. G. D. WATSON, D. D.

"Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes."

While small influences for good should be carefully cherished, small influences for evil should be sternly opposed.

It seems to us that these little, almost imperceptible influences for evil sustain an important relation to the great question of entire holiness. The lofty position of entire holiness once attained, it is all important that it be retained.

The Tempter often manifests a great deal of insight into human nature. He not only finds the weak

points of the soul but often assails these weak points by such subtle influences, and sugar-coated temptations, that it requires much spiritual discernment to detect their diabolical origin.

To one standing on the elevated position of entire salvation, a temptation to commit a great sin is not so apt to be successful as a temptation to commit what might seem to be a small sin. Satan entirely overshoot the mark, in his three great temptations of Christ. The rules of moral conduct laid down in the Bible are usually in the form of general formulæ. Many of the little specific duties in life must be directed by the Holy Spirit through an enlightened conscience.

It seems to me one of the most vulnerable points to the soul enjoying entire holiness, is doubtful action. In practical life, we meet with many little things about the doing of which, we are often in doubt. Shall we say, We will risk it? We think here is danger. We cannot afford to risk in a matter of such transcendent importance. I think Mrs. Palmer says somewhere, that in cases of doubt we should always give the soul the advantage of the doubt. The vines of the soul, entirely sanctified, bear very "tender grapes." We are constantly meeting these "little foxes," and unless we are exceedingly careful they will "spoil the vines," and consume the "tender grapes."

The Holy Spirit is a very tender Spirit, and is easily grieved. The garden of the soul, entirely sanctified, had better be fenced about by the wall of clearly understood righteousness, and thus keep all the "little foxes" out of the Eden of the pure heart. It seems to us that the yielding to those little things involving doubtful action, has been the starting point which has resulted in the fall of many who once enjoyed the

blessing of a pure heart. In another connection but which we think involves the same principles, Paul says: "He that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin." Where is the person stamped with entire holiness that can engage in actions about the propriety of which he is in doubt, without feeling the dark shadow of condemnation stealing over the soul? Let us be sure we are right, and then go ahead.—*Christian Standard*.

IDEAL AND ACTUAL.

But it is hardly possible to be the subjects of a Christian experience without in some way manifesting it. There are various methods, and in some of them it is likely to appear. But here, as well as in our apprehension of the Christian life, we have an illustration of the distinction between the ideal and the actual. The ideal is a perfect manifestation, but as a matter of fact we don't see it anywhere among men but in the life of our Lord Jesus Christ. Do we? If so, where? Echo answers where? We do not see it as manifest in individuals or in the church as a body. It does not pertain to the leaders, such as Luther, Calvin, Wesley, and others; to Christian doctrine as systemized in creeds; nor to church work, as illustrated in public worship, ecclesiastical government or methods of education. Christian life working through Luther gives us the Lutherans, through Calvin the Calvinists, through Wesley the Wesleyans and Methodists; but as seen in all of these sects nowhere is there an ideal of perfect manifestation. The light of life itself is pure, but because of its shining through imperfect media it becomes variegated and parti-colored: so throughout Christendom what have we but a *christianity mani-*

fest in part and not as a whole? What have we but parties in the church instead of the one body undivided and perfect? What have we actually but imperfection and incompleteness everywhere and in everything? And what shall we do about it? What can we do but do the best we can? What can we do but take the road as we find it and make the best of it. What can we do with ourselves, our families, our churches, our institutions, our country, the world, but do the best we can with them? What more is required of us so far as doing is concerned? Nothing, absolutely nothing; for the rest we are to trust God. We have a work to do but it is not God's. Sufficient that we do our own; sufficient that we receive from His hand the seed that he alone can create, and plant and water it while we leave to him the increase, or that lively process by which it is brought to flower or perfection. We have no power of ourselves to actually realize the Christian life in absolute perfection—that is, in that perfection in which our risen Lord and Saviour now is perfect. This is a work that involves the supernatural,—the resurrection of the body, or that complete redemption which is ever before the Christian as an object of hope. Such a vision Abraham saw when he "looked for a city that has foundations, whose maker and builder is God"; such as Job believed in when he said: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God"; such as comforted the Psalmist when he said: "I shall be satisfied when I awake in thy likeness"; and Paul, when in triumph he exclaims: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous

Judge, shall give me in that day ; and not to me only, but unto all them also who love his appearing." The ideal before the Christian is what he shall be, of which he actually has but a specimen or foretaste in his present experience. *It is redemption complete*, that which pertains to the entire person—spirit, soul and body ; to the entire nature—moral, intellectual and physical. It is objective reality, not simply a subjective experience. It is faith changed to sight, hope to glad fruition. It is character without a stain, knowledge keen, clear, comprehensive, universal, and the perfection of grace and beauty, having perfection, majesty and sweetness all radiant in the spiritual or resurrection body. It is the transfiguration wherein are glorified spirits in glorified forms. It is the King in his beauty with his saints. It is the New Jerusalem that comes down from God out of heaven adorned as a bride for her husband ; the church gathered together from all ages, all nations, kindred, tribes and people and presented without spot or wrinkle or any such thing unto God the Father,—to whom, with the Son and Holy Spirit, be glory both now and ever. Amen.—*W. R. Joslyn.*

PERFECT LOVE.

BY REV. T. D. INGLE.

The love of God is a divine principle that is imparted to the soul of him who accepts Christ as his Saviour. God makes room for Himself in the human heart, by pardoning our sins and regenerating our souls. When the work is done for us, and in us, the love of God is shed abroad in our hearts by the Holy Ghost, and this love is perfect in kind and quality. The love of God is the same in-kind, and quality, in God, angels, and men. God

and angels possess this love in all of its fullness. God's nature is love. "God is love ; and he that dwelleth in love dwelleth in God and God in him." God and angels dwell in love in the absence of all moral evil, so that God can and will dwell in the heart of man in all His fullness when all moral evil is cleansed from the soul. God occupies the heart of man by His Spirit when he converts a soul. Now God commands believers to present their "bodies a living sacrifice, holy acceptable unto God, which is our reasonable service." Why does God now require this consecration at our hands ? We answer that He may make room for Himself to dwell in our hearts in all His fullness. When we thus present our entire being to God in consecration He will cleanse out the in-born sin, and will perfect His love in our hearts. Hence we can enjoy the fullness of God's love in the soul when all moral evil is cleansed away by the love of Jesus. Perfect love fills the soul's capacity, and hence perfect in quantity as measured by the capacity of the soul. "Herein is our love made perfect, that we may have boldness in the day of judgment ; because as He is, so are we in this world." Christ walked in love, when here in this world clothed with humanity, declaring that "the prince of this world cometh, and hath nothing in me." So we as the followers of Jesus may walk in love, with God's love perfect in us, and our love perfected in Him.

With this fullness of love in our hearts, the prince of the world finds nothing in us to stir. He may come with his temptations sharp and long, but he finds nothing in the pure heart to revile back. Hence those who enjoy this perfect love in all its fullness in the soul, walk as He walked, without sin, actual or original. These pure ones have boldness in this world, serving God without slavish fear, and they shall have

boldness in the day of Judgment ; "because as He is so are we in this world," without sin, washed in the blood of the Lamb, and made "whiter than snow." "Love worketh no ill to his neighbor ; therefore love is the fulfilling of the law." Perfect love will enable us to fulfill the law of love. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself. "Now the end of the commandment is charity (or love) out of a pure heart."—*Highway of Holiness.*

THE CROSS.

What remains for us ? The cross ! The glory beyond and the cross by the way are principles which the Lord connects together ; and rough as the path may be, it is alone the path where the glory shines. God "called us to glory and virtue." 'Virtue' there is 'courage,' needed for the difficulties of the way. We are "strengthened with all might, according to the power of His glory, unto all patience and long-suffering with joyfulness, giving thanks unto the Father who hath made us meet to be partakers of the inheritance of the saints in light." Israel's desert pilgrimage is the figure of our walk of faith over a soil where nothing naturally grows for us ; our bread, —our sustenance,—has to come from heaven ; the track of glory is traced on barren sands. Nay more, it is an enemy's country ; circumstances are against us ; the world is against us. We can purchase even a truce only by unfaithfulness. We are the descendents of martyrs and confessors. We are the followers of One whom the world crucified, and who has left us an example that we should follow His steps in the

midst of those inwardly as hostile as ever, even beneath the garb of Christianity itself. His own words warn us : "If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own ; but because ye are not of the world, but I have chosen you out of the world, therefore doth the world hate you. Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted Me, they will also persecute you ; if they have kept my saying, they will keep yours also."

Has the sober light of the nineteenth century dispelled these things as illusions ? or are these things really true of us ? Would it not be well to ask ourselves here to-night—What cross do I carry ?—Do I carry any ? People have got so low, that they talk about taking up their cross in getting up to speak in meetings sometimes. And if that is not our thought, yet how far do we apprehend that there is a cross at all ? The common trials which come upon us as men, as in the flesh still, are not the cross. The cross is what is ours as *Christians*, and it still is ours, so far as we are practically Christians.

The Lord has not changed his thoughts, because the church has bought her peace with the world by shameful compromise. No, it remains there in the Word, just as sharp, clear, and unmistakable as ever it was. And those who can read these passages to mean their entire opposite, have lost the power to interpret Scripture, or Scripture rather has lost its true power over them.—*Helps by the Way.*

—The only way to make the mass of mankind see the beauty of justice, is by showing them in pretty plain terms the consequence of injustice.—*Sydney Smith.*

GRAPES FROM THORNS.

Perhaps it may be mysterious to some of us, that the trials of mankind are so many; and perhaps the billows of our own trials have, at times, well nigh overwhelmed our faith in the wisdom and goodness of God.

It is no new thing for sinners to scoff at suffering saints, and ask them, Where is your God? Nor is it a new thing for saints themselves to account the dealings of the Lord as very mysterious. The friends of Job believed his afflictions proof that he was a graceless hypocrite; and at the present day it is a common opinion that God subjects his people to suffering solely for the purpose of purifying them from sin.

It may be useful to some of the dear saints of God to look at the truth on this subject. It may free us from some errors, and assist us in making the proper use, both of our own trials and of the trials of others.

Afflictions doubtless are often sent in mercy upon ungodly persons, to break their grasp upon the world, destroy their worldly hopes, and to convince them that enduring good is not to be found in earthly things. Blow after blow follows, till nearly every idol is shattered, and they are left free to see the vanity of earthly good.

It is also plain that the regenerate, when they have strayed from God, need afflictions to break up the worldliness of their hearts; and to subdue their spirits. "Before I was afflicted I went astray, but now keep I thy word," says the Psalmist. Many others can testify to the same faithfulness of our chastening Father.

Trials and afflictions are a needful discipline for the people of God, even when they are "walking in all the commandments and ordinances of the Lord blameless." "Whom

the Lord loveth he chasteneth." "Tribulation worketh patience," that is perseverance, or constancy in steadfast obedience. Trials, exercise, confirm, and strengthen the faith, hope, and love of the saints, and call unto vigorous exercise all their Christian graces. The graces of a pure heart are comparatively weak, however pure and free from sinful taint. The very trial which flesh and blood naturally dread involve the expansion and strength of the purest virtue.

The trials and afflictions of the saints often show to the world, that God's people are pious and devoted to his service from no selfish motive. This was the very end of the trials of Job. While mystery to some extent surrounds the dealings of their Father, like Job they are conscious that they are not hypocrites, and that like him they walk carefully before the Lord.

What lessons of faith and hope and holy joy have destitute, bereaved, and pain-racked saints taught to an unbelieving, godless world!

Saints are often called to suffer as witnesses of God. They may have it at their option to escape this suffering, if they will deny their Lord or dishonor his truth. To endure persecution for Christ's sake is a very different thing from suffering chastisement on account of our sins. "This is thankworthy if a man for conscience towards God endures grief, suffering wrongfully."

"Christ also suffered for us, leaving us an example that we should follow his steps." It was thus that Daniel braved the lion's den; thus the apostles rejoiced that they were counted worthy to suffer for Christ's sake. Thus the "noble army of martyrs," and every faithful saint, will meekly endure the trial of "cruel mockings," while not permitted to go on the martyr's stake.

It is a great mistake to suppose

that all afflictions come on the people of God on account of their sins and imperfections, and how great the mistake to count ourselves fortunate if we escape trials and afflictions! To escape them is to escape the very best discipline, and the honor of glorifying God, in a way that Jesus may be made manifest in their mortal flesh. Besides, "no cross, no crown." "If we suffer with Christ, we shall also reign with him."

Then dear brother or sister in the path of trial and sorrow cheer up, be of good courage, hold fast thy confidence, and hold on thy way. We shall have time enough to rest when we reach heaven, and every trial here shall increase our bliss there.—*Rev. J. A. Wood.*

—During the time of Bishop Boone's missionary labors in China, an intelligent Chinese student was taken into the mission family to learn English, and translate the Bible into that ancient language. He had been a teacher among his pagan countrymen. With all his mental superiority and culture he was a heathen still. For a long time he saw nothing in the Scriptures but their literary beauty. Suddenly arising one day from his manuscript, with the New Testament open in his hand, and with the nervous manner of one who had been startled by an important discovery, he exclaimed: "Whoever made this book made me. It knows all that is in my heart. It tells me what no one but God can know about me: Whoever made me made that book."

—It will hardly be worth while to tell how much we are doing for Christ. Tell men what Christ is doing for you. Men know about what you are doing. They want to know what Christ can and will do for poor sinners.

THE OLD MAN.

BY REV. THOMAS MARSHALL.

Some Christian friends were conversing on an important subject connected with personal religion, and in reference to which all were not perfectly agreed. During the conversation one gentleman made some angry remarks, and that in a tone and manner which occasioned much sorrow and pain to those present. He afterwards made an observation to one of the company, in an apologetic sort of way, to the effect that it was his "old man" that had been acting and exhibiting itself. He did not, however, seem to speak as if *he himself* was blameworthy. Many persons appear to think as he did. If they sin, they say "It is the old man," and seem thus to ease their consciences. Is there not here revealed a serious mistake? What a man does, he does *as a man*, and not as part of a man. Paul says, I, Paul myself, beseech, etc." It was neither "his old man" nor his new, but *himself* who wrote and acted. When Peter denied his Master, it was not Peter's "old man" that cursed and swore, it was Peter himself, and when, after his Pentecostal Baptism, he won thousands to Christ, it was himself who labored, not a part of himself. The Lord Jesus has told us that many preachers—many who have prophesied in His name, will be lost (Matt. vii. 22, 23). They are men who have lived in sin despite their profession, and Christ will say to them, "Depart from me ye that work iniquity." They themselves were workers of iniquity, not a part of themselves. In that day of glory, the Lord will reward every one of His faithful servants according to their works. The saint himself, not some portion of the saint, will both have done the Lord's will, and received His praise.

We are composed of spirit, soul, and body, and our entire being has been defiled and desecrated by sin; but our glorious Lord, by His redeeming death, and his intercession provides nothing less, and purposes for nothing less, than such a complete deliverance of this entire being of ours, both from the tyranny and pollution of sin, that "spirit, soul, and body" shall be "preserved blameless" always (I Thess. v. 23), and we, having "been made free from sin," become "servants to God" so exclusively, that "whether we eat or drink, or whatsoever we do, we may do all to the glory of God."

The Scripture is clear, and explicit, about our relations to the old man and the new. We are to "put off" the old man, be renewed in the spirit of our minds, and "put on" the new man (Eph. iv). The old and the new are not to be carried about together. The one, on the other hand, is to be substituted for the other.

Sin is that abominable thing that God hates, and it is His glory to deliver His thirsting people from its power as well as its guilt, and when thus delivered, they are saved from the temptation either to excuse its occurrence or to palliate its guilt.—*Divine Life.*

NO SABBATH.

In a prize-essay on the Sabbath, written by a journeyman printer in Scotland, which for singular power of language and beauty of expression has never been surpassed, there occurs the following passage. Read it, and then reflect for a while what a dreary and desolate page would this life present if the Sabbath were blotted out from our circulation.

"Yoke-fellow! think how the abstraction of the Sabbath would hopelessly enslave the working classes,

with whom we are identified. Think of labor thus going on in one monotonous and eternal cycle, limbs forever on the rack, and fingers forever straining, the brow forever sweating, the feet forever plodding, the brain forever throbbing, the shoulders forever drooping, the loins forever aching, the restless mind forever scheming.

"Think of the beauty it would efface, the merry-heartedness it would extinguish, of the giant strength it would tame; of the resources of nature it would crush, of the sickness it would breed, of the projects it would wreck, of the groans it would extort, of the lives it would immolate, and of the cheerless graves it would prematurely dig! See them toiling and moiling, sweating and fretting, grinding and hewing, weaving and spinning, sewing and gathering, mowing and reaping, rising and building, digging and planting striving and struggling—in the garden and in the field, in the granary and in the barn, in the factory and in the mill, in the warehouse and in the shop, on the mountain and in the ditch, on the roadside and in the wood, in the city and in the country, out at sea and on the shore, in the days of brightness and of gloom. What a picture would the world present if we had no Sabbath!"—*A Journeyman Printer.*

—If God hath sent thee a cross take it up and follow him. Use it wisely lest it be unprofitable; bear it patiently lest it be intolerable. Behold in it God's anger against sin; and his love toward thee in punishing the one and chastening the other. If it be slight, slight it not; if heavy, murmur not. Not to be sensible of a judgment is the symptom of a hardened heart; and to be displeased at his pleasure is a sign of a rebellious will.

THE HOLY SPIRIT.

It is the characteristic of God's people, that "as many as are *led* by the Spirit of God, they are the sons of God." So distinctive and so wonderful a blessing is the presence of the Holy Ghost with us now, that, although the disciples in our Lord's day were blessed, by the fact of His presence with them, beyond all the generations previous, yet He would say to them: "It is expedient for you that I go away; for if I go not away the Comforter will not come unto you, but if I depart I will send Him unto you."

His presence in the believer makes even his body the temple of the Holy Ghost. So His presence in the church makes it also "the temple of the living God." Looking at the Church again as the body of Christ, He is the One Spirit animating the body. As all the members move under the control of the spirit in the natural body, so in the body of Christ also: if the members do not understand and move in harmonious subjection to the spirit, we speak of it as disease; and it is not less, but more truly so in the body of Christ.

If we open the Acts, we shall find everywhere His presence—greater than apostles, higher than the highest there. From the day of His descent at Pentecost, He is supreme over all; and that supremacy becomes the harmony of action, the unity of spirit in the lower sense. Sovereignty He calls instruments as He will, and as sovereignty uses whom He calls. "Separate Me Barnabas and Saul," He says to the prophets and teachers at Antioch, "to the work whereunto I have called them.... And they being sent forth by the Holy Ghost, departed into Seleucia." How strange to read as power conferred on man to convey office what is really the nam-

ing of individuals by the Spirit Himself, as called and sent forth by Him: one of them being the man who asserts his own apostleship to be "not of men nor by man!"

"Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the Word in Asia, they assayed to go into Bithynia, but the Spirit suffered them not." "And finding disciples, we tarried there seven days, who said to Paul by the Spirit that he should not go up into Jerusalem." Not ordinarily indeed, perhaps not often, was the bidding of the Spirit expressed as audibly; but the manner of communication was but circumstantial, and not of the essence of the matter. *He* was present, a Comforter, Guide, Teacher, Witness; Spirit of the body, "dividing to every man severally as He will;" a Divine Person, with divine power and divine authority.

THE MISSION OF A LITTLE FLOWER.

BY REV. J. T. MICHAEL.

In the burning, summer sunshine.

In the noonday's sultry glare,

Grew a flower by the wayside—

Little flower, frail and fair,

And the heat, it beat upon it,

Dust of travel bent it low,

As it wondered if the music

From the treetops could be so—

Music telling of a garden

Far beyond the far off mountains,

Far above their peaks of snow,

Where the light and shadows mingle,

Where the little flowers grow,

Which on earth without complaining,

Gladly filled the lowly place

Where their Maker chose to put them

Now they bloom before his face.

When the setting sun was throwing

Messages across the sky,

Telling to the weary workers

That the fiery day must die,

Burdened with her childish sorrows,

Where the flower still was blooming,

Little girl was passing by—

As she looked upon its beauty,

One sweet smile, and only one,

Healed the little maiden's spirit,

And the flower's task was done.

—The way of the transgressor is hard, and his wages death.

SEPARATION.

"There occurs to me a comparison taken from grain. The good is first separated from the bad, whereby is indicated conversion and separation from sin. After the grain is thus separate and pure, it must be ground by affliction, crosses, diseases, etc. When it is thus ground and reduced to flour, it is still necessary to remove from it, not impurities, for they exist no longer, but all that is coarse, which is the bran. When there remains nothing but the finest flour, purified from everything foreign, we must make bread of it by kneading.... Subsequently, this pastry is put to the fire. It must fare even so with such souls. But, after the bread is baked, it is destined for the king's mouth, who not only unites it to himself by kneading it, but eats, digests, consumes and annihilates it, and so changes it into himself, and causes it to pass into his own substance. You will observe that it is not enough that the bread is handled and eaten even by the king, though this is the very highest it could enjoy, and the end for which it is destined. It cannot be changed into his substance unless it is annihilated by digestion, and thereby loses all its own proper form and quality. This comparison serves well to express all the states of the soul—that of the union and the great difference between it and the transformation, in which the soul, in order to become one with God and be transformed and changed unto Him, must, of necessity, be not only eaten, but digested, that thus, after losing all that is properly its own, it may become one and the same thing with God!"—*From Spiritual Torrents.*

—"No one gets too low to please God. 'Before honor is humility.'"

TRIALS.

An old divine says: "Trials are sharp pruning-knives, to lop and trim us, that we may bring forth plentiful fruits of godliness." "They are spurs, to prick us forward in the Christian race, and hedges, to keep us from wandering out of the way."

"They are the wormwood, whereby the Lord weans us from the love of the world, whose pleasing delights we would ever seek without weariness, if our mouths were not distasted with some affliction."

Another very quaintly writes:—"As one heavy messenger after another came to Job, so now, since we are not in Paradise, but in the wilderness, we must look for one trouble after another. Therefore afflictions are called waters, because as one wave falls upon another, so one trouble falls upon another. As a bear came to David after a lion, and a giant after a bear, and a king after a giant, and Philistines after the king; so when they have fought with poverty, they shall fight with envy; when they have fought with envy, they shall fight with infamy."

GOD CHOOSETH.

There are men who have strong and laudable desires to serve the Lord, and who fervently pray to be used for His glory; but he does not always seem to hear their prayers. There are various reasons for this. Sometimes men are unfit for the Lord's service. They are not purged from their sins; they are not vessels unto honor, fitted for the Master's use; and so he sets them aside as not adapted to His work. Sometimes men wish to do great things, but find themselves straitened, hindered, limited, circumscribed; sometimes they are reserved for still greater work; in other

cases they are rejected of the Lord, for reasons well known to Him.

Doubtless Moses longed to lead Israel into Canaan, but he was not permitted to enter the promised land. So David would gladly have built the temple at Jerusalem, but the Lord would not accept that service at his hands. Paul was forbidden of the Holy Ghost to preach the gospel in Asia, and though he essayed to go into Bithynia, the Spirit suffered him not. So also He would have come to his brethren at Thessalonica once and again, but Satan hindered him. In like manner we may have desires and aspirations for usefulness which will never be gratified. The Lord may see that we could not bear the exaltation and the honor which we seek. He knows far better than we do what is for our good, and so He would have us rest ourselves contented in His providence, not idle, but diligent; not careless, but watchful; not indifferent, but full of intense, earnest longing to do the will of God; yet patient under restraint, and content to be neglected and forgotten, remembering that "they also serve who only stand and wait," and that the Lord in His own well chosen hour can lead us forth to fulfill his purposes of grace.—*Words of Faith.*

EFFECT OF TOBACCO,

Dr Lebon, of Paris, has given a great deal of attention to the question of the effect of tobacco upon man or animals, and has lately presented a report on the subject to the Medico-Chirurgical Society of Liege. Among the conclusions which the author has reached in the course of his researches, the following may be mentioned as most important: 1st. Smokers, and persons who without smoking are enveloped in an atmosphere of tobacco smoke, absorb a portion of nicot-

tine varying from some centigrammes to a gramme. They absorb also about an equal amount of ammonia. 2d. The quantity of tobacco consumed daily by a single individual addicted to its use is scarcely less than twenty grammes. A smoker is, therefore, liable to absorb daily a quantity of nicotine which may reach twenty-five centigrammes with an equal proportion of ammonia. 3d. Of all kinds of smoking the most dangerous is that of smoking a cigar or cigarette and swallowing the smoke; the least dangerous is that of smoking a nargile, or pipe with a long tube, in the open air. 4th. The effect produced by the result of the condensation of tobacco smoke is analagous to that of nicotine. Nevertheless there must be added the effects produced by the ammonia, which the smoke contains in considerable quantity. 5th. The resinous semi-liquid which condenses in the interior of the pipe contains a considerable proportion of nicotine. It is little less poisonous than nicotine itself, and rapidly destroys the life of animals exposed to its action. 6th. The liquid product which condenses in the lungs and mouth of the smoker contains water, ammonia, nicotine, fatty and resinous bodies, and coloring matters. A dose of one drop of this speedily produces paralysis of motion in small animals, and a state of apparent death. These effects quickly disappear, but death actually supervenes if the dose is carried up to several drops. If, instead of administering the liquid internally, the animal is made to breathe it for some time, it dies all the same. In this last case the effects seem due in a great measure to the presence of ammonia. 7th. In a dose of a single drop dangerous results are produced upon large animals, and those of small size are killed instantaneously. Among the effects observed the most constant fibrillar

tremblings, a general congestion of the superficial vessels, stupor, and especially the tetaniform contraction of the muscles of the abdomen. 8th. Nicotine is one of the poisons the effect of which is most speedily dissipated and the habituation to which is soonest accomplished. 9th. Contrary to what has generally been assumed, the vapor of nicotine at the ordinary temperature is not dangerous, but it is quite otherwise if the liquid is carried to ebullition. It then produces palpitations, a decided suffocation, precordial pain and vertigo. Smaller animals exposed to this vapor die almost instantaneously. 10th. Among the effects of tobacco smoke upon man may be mentioned: in all small doses, excitation of the intellectual faculties for the moment. In repeated doses it produces palpitation, trouble of vision, and more especially a decrease of the memory, and particularly the memory of words.—*Harper's Magazine.*

LEAVEN.

BY REV. A. SIMS.

The grace of God is like leaven, because it commences its work from within, instead of from without. It would be almost useless to name the multitude of human schemes that for ages have been adopted to reform and save men. Philosophers and wise men of every class have drawn up their systems of morality with the avowed purpose of making men pure and good.

Wild enthusiasts and false prophets have sent forth their rules for the renovation of the human race and the prevention of sin. Buddhism, Mohammedanism, Mormonism, Rationalism, and a perfect host of other human systems, have each in their turn tried to bring about the moral reformation of depraved men,

but what has been the result? Why, all of them, without any exception, have signally failed.

Not a single individual can be pointed to as having been raised up out of the gutter of sin, and made a new creature by their instrumentality. But why these blank failures? Our answer is, because morality is totally unable to reform and save man; his disease lies deeper than it is possible for human rules to reach and remove; and unless his heart be first made clean, vain are the attempts to improve and regulate his life. Yet this has been all that any system of morality has ever tried to accomplish. While it has sought to purify the streams, the corruption of the fountain from whence they proceeded has been left untouched.

As well may we try to make a watch give right time while the works are all in confusion and out of order, as attempt to mould the conduct of a man after a Divine copy while his soul is steeped, yea, dead in sin. Unlike all human remedies, the Christian religion commences within it begins with the fountain—it strikes at the very root of the sinner's corruption, and casts out the foul disease. His heart is first renovated and cleansed, and then his life, as a necessary consequence, becomes beautiful and God-like. It is not said of the woman that she put the leaven around the meal, but *in* it; and commencing there, it operated upon the whole quantity of meal.

"A little leaven leaveneth the whole lump." Gal. 5: 9. Only a few illiterate fishermen went from that upper room in Jerusalem to scatter the knowledge of a full salvation; but what a tremendous revolution they soon accomplished! With this mysterious influence—this divine power—they soon got individuals, then families, then whole neighborhoods, and by and by whole nations, in a state of fermentation.

So universal was the influence which they exerted, that when they entered a certain place, the inhabitants cried out, "These men who have turned the world upside down, are come hither also." But it was not the men—it was the leaven they carried with them—leaven which worked on in spite of men and devils, that did the blessed work. Emperors tried to put a stop to it, but they could not destroy it by force of arms, fire or water.

—There is perhaps no better test of a man's real strength of character, than the way in which he bears himself under just reproof. Every man makes mistakes; every man commits faults; but not every man has the honesty and meekness to acknowledge his errors and to welcome the criticism which points them out to him. It is rarely difficult for us to find an excuse for our course, if it's an excuse we are looking for. It is, in fact, always easier to spring to an angry defense of ourselves than to calmly acknowledge the justice of another's righteous condemnation of some wrong action of ours; but to refuse to adopt this latter course, when we know that we are in the wrong, is to reveal to our better consciousness and often to the consciousness of others, an essential defect in our character. He is strong who dares confess that he is weak; he is always tottering to fall who needs to bolster up the weakness of his personality by all sorts of transparent shams. It is not in vain that Scripture says: "Reprove one that hath understanding, and he will understand knowledge;" for one of the best evidences of the possession of that discreet self-judgment which stands at the basis of moral strength, and one of the best means of gaining it when it is lacking, is just this willingness to accept merited re-

proof, and to profit by it when accepted.—*S. S. Times.*

—The love of Christ would keep all created tongues of men and angels in exercise and busy day and night, to speak of it. Alas! I can speak nothing of it, but wonder at three things in his love. First freedom. O that lumps of sin should get such love for nothing! Secondly, the sweetness of his love. I give over either to speak or write of it; but these that feel it may bear witness what it is; but it is so sweet that, next to Christ himself, nothing can match it. Nay, I think that a soul could live eternally blessed on Christ's love, and feed upon no other thing; yea, when Christ in love giveth a blow, it doeth a soul good; and it is a kind of comfort and joy to it, to get a cuff, with the lovely, sweet, and soft hand of Jesus. And, thirdly, what power and strength are in his love! I am persuaded it can climb a steep hill with hell upon its back; and swim through water and not drown; and sing in the fire and find no pain; and triumph in losses, prisons, sorrow, exile, disgrace, and laugh and rejoice in death.

When I have worn my tongue to the stump in praising of Christ I have done nothing to him. I must let him alone; for my withered arms will not go about his high, wide, long, and broad love. What remaineth, then, but that my debt to the love of Christ lie unpaid to all eternity?

—The *University Magazine* (Dublin) utters this warning to parents about their boys: "The mental power of many a boy is certainly weakened by tobacco smoking. The brain, under its influence, can do less work, and the dreary feeling which is produced tends to idleness."

LUKE, THE BELOVED PHYSICIAN.

Luke, the writer of the third Gospel and of the Acts of the Apostles, is generally supposed from the form of his name, and from his profession, to have been of heathen descent. The practice of medicine among the Romans was confined to persons of servile condition. Eusebius and Jerome inform us that Luke came from Antioch, and tradition regards him as of Gentile birth; but of his parentage and nativity nothing is certainly known. The Acts of the Apostles and the Epistles of Paul supply the only information we have concerning him, and we may infer with certainty, from the style of his writings, that he was a man of superior mental culture, in that respect forming a marked contrast with the simple and unlearned fishermen of Galilee. If Luke was a Christian of pagan descent, he is the only writer of the New Testament not of Jewish origin.

At Tarsus there was a temple of *Æsculapius*, who was deified after his death on account of his great knowledge of medicine; and also a guild or association of physicians, not unlike a modern hospital, connected with the university of Tarsus, which was a celebrated seat of learning, where many young men from different parts of the empire came to be educated. It is probable that Luke may have spent part of his student life there; and as he must have been about the same age as Saul, he may have been a fellow student with him.

If these two men, who in after years were so intimate and dear to each other, became acquainted so early, then, as tradition gives Antioch as the residence of Luke, the friendship may have continued and matured there, and Saul may have been instrumental in the conversion

of Luke, as he was in the case of Timothy; and this would account for the strong and faithful affection and attendance of Luke upon Paul. In Col. 4: 14 Paul speaks of Luke affectionately as "the beloved physician." In Philemon he calls him one of his "fellow-laborers;" and in 2 Tim. 4: 11 he refers most tenderly to his constant companionship in his imprisonment and affliction. From these passages, and from what is implied in the Acts, it is obvious that he was the faithful friend, the attentive physician, earnest fellow-laborer, and for many years the constant companion of Paul, to whom he seems to have cheerfully devoted the services of his life. That he had received a liberal and scientific education is not only evinced by the style of his writings, but is to be inferred from the fact that all who practiced the healing art at that day entered the profession only after a most thorough official examination. Of the first meeting of Paul and Luke we have no account, but he joins Paul at Troas as if previously known as a friend and a Christian, just as on a previous occasion, when Paul first visited Jerusalem, Barnabas received and introduced him to the brethren, a previous acquaintanceship is implied. It is not at all improbable that these three distinguished men, Paul, Barnabas and Luke, were school-fellows in Tarsus.

Luke after he became a Christian may have removed to Troas and labored there as a medical missionary. The writer of the Acts, in using the first person as he does generally after the sixteenth chapter, incidentally reveals the fact of his companionship with the apostles. He joined Paul at Troas; went with him into Macedonia as far as Philippi; on the apostle's return he again joined him at Philippi and accompanied him to Jerusalem; spent two years in his society at Cesarea, where he

probably wrote the Gospel which bears his name; was with him during the memorable voyage to Rome; remained in close fellowship with him during the first imprisonment of two whole years; and seems also to have been by his side at the close of his life.

What more beautiful and delightful than the affectionate and enduring friendship between two such men! The one a gifted, heroic, Christlike man, a powerful preacher, a most laborious missionary and a great apostle—but weak in bodily health, worn with exhausting labors, prematurely aged with manifold trials and exposure, and suffering severely from a painful infirmity, yet full of resistless vigor and indomitable energy; a man of lofty moral character and rare spiritual power; the other hale, hearty and healthy; genial, gentle and patient, with the devoted affection of a friend and the practiced skill of a physician ministering to his comfort, soothing his anguish, mitigating his pains and furthering his work. On the one hand complacent delight, generous appreciation and grateful love; on the other high admiration, reverent respect and self-sacrificing loyalty. In both a true Christian friendship; infinite and immortal.

No wonder Luke venerated, loved and served such an one as Paul the aged.

Nothing is said in Scripture or in authentic history about the further labors or death of Luke, but tradition hints that he was one of the seventy sent forth by our Lord, and the companion of Cleopas on the Sabbath journey to Emmaus. He is also said to have been an artist and to have painted the likeness of Jesus and his mother. After the death of Paul it is reported that he preached in Dalmatia and Gallia, and suffered martyrdom at the age of eighty-four in Greece, by being

crucified or hanged on an olive tree. These are mere legends and utterly unworthy of credence. All that we really know is that he was an intelligent believer, a Christian physician, an earnest evangelist, an able writer and faithful friend and beloved companion of the greatest of the apostles.—*Rev. W. Ormiston, D. D., L. L. D.*

—Do you know, dear soul, that you have not a house to live in? you have a house for your body, but not a house for your soul. Have you ever seen a poor girl at midnight, sitting on a door-step crying? Somebody passes and says, "Why do you sit here?" "I have no home, sir; I have no home." "Where is your father?" "My father is dead, sir." "Where is your mother?" "I have no mother, sir." "Have you no friends?" "No friends at all." "Have you no home?" "No, I have none; I am homeless." And she shivers in the chill air, and gathers her poor ragged shawl around her, and cries again, "I have no home! I have no home!" Would you not pity her? Would you blame her for her tears! Ah! there are some of you that have homeless souls! It is something to have a homeless body; but to think of a homeless soul!

Methinks I see you in eternity sitting on the door-steps of heaven. An angel says "What have you come to live in?" "No house," says the poor soul. "Have you a father?" "No; God is not my father, and there is none beside him." "Have you no mother?" "No; the Church is not my mother; I never sought her ways, nor loved Jesus; I have neither father nor mother." "Have you no house, then?" "No; I am a homeless soul?"

THE BELIEVER'S VICTORY.

Satan will, if possible, awaken a practical unbelief in respect to the feasibility of living a triumphantly victorious life while in the flesh. How few persons really expect, habitually, to overcome the world ! They know they are to be tempted, and believe the tempter will triumph over them. They magnify the power of the adversary, they dwell upon the peculiar difficulties of their case, and are afraid to venture upon the Deliverer with a full confidence that he will make them conquerors indeed, by his own power. They fear to make the promises their own ; they forget the covenant and the oath of the Redeemer ; they lose sight of the "strongholds"—the altar and the mercy seat—and have no heart to insist, "by these the victory is mine, now and forever." Thus they are full of subtle unbelief, into which Satan has inveigled them. They have bowed their necks to the yoke of bondage, which they expect to wear all their lives, looking to their own death, at last, for deliverance, instead of looking now to Christ for a power to break their yoke, and to put them into "the glorious liberty of the children of God." So unbelieving has the church been, that it has often been deemed almost a heresy to hold that a practical victory over "the world, the flesh, and the devil" is even possible to the Christian.—*The Good Way*, by Rev. W. L. Parsons, D. D.

If I had as many angels' tongues as there have fallen drops of rain since the creation, or as there are leaves of trees in all the forests of the earth, or of the stars of the heavens, to praise, yet my Lord Jesus would never get his due from me.

A LESSON FROM HISTORY.

Is there, I ask, no plain, no unmistakable lesson in the collapse and catastrophe of modern France ? Warnings enough she has received ; warnings of splendor overwhelmed with darkness, warnings of strength smitten into decrepitude, warnings of defeat, warnings of massacre, warnings of revolution, from the day when her great monarch so sadly confessed to the little child "I have loved war too much" to the day when, in the living tomb of St. Helena, her imperial conqueror had time to meditate on his audacious blasphemy, exclaiming : "men of my stamp do not commit crimes." But as fast as she had received such lessons, she had, alas ! forgotten them. Her religion had become a godless materialism ; her practice a calculated sensuality ; her literature a cynical journalism which sneered at every belief, and a leprous fiction which poisoned every virtue. She trusted in her armies, in her numbers, in her prestige, in the courage of her soldiers, in the vaporings of her journalists, in the vamping patriotism of her boulevards,—in anything and everything save in God and right. And what came of it ? Her magnificence melted away like a vision of the Apocalypse ; her unfortunate Emperor became a despised, broken idol ; like the corpse of some exhumed king, her strength slipped into ashes at a touch. And the causes of this were too obvious to miss. They lay in her puerile vanity, her administrative corruption, her universal effeminacy ; they lay in the bourgeois materialism which desired nothing but vulgar luxury ; in the absence of all dignity and seriousness in the old, and of all discipline and subordination in the young. These sorrowful accusations are taken not from the indictment of her enemies, but from

the confession of her sons : they are from a book of a member of her Institute. "Tainted all of us," says another, "in the depth of our hearts, we must disengage ourselves from our habits, from our morals, from our facilities, from our conventions of yesterday, to reascend to the primitive sources of humanity and ask ourselves simply but resolutely the question—Is it right, distinctly Yes or No, that there should be a God, a morality, a society, a family ? ought woman to be respected ? ought man to toil ? Is truth the end ; is justice the support ; is the good absolute ? Yes, yes, a thousand times Yes ! And societies, governments, families, individuals, can they, if they would be noble, durable, fruitful, do without these conditions ? No, no, a thousand times No." Such was the lesson of the late prostration and calamity of France read not by me but by one of themselves, even a prophet of their own ; by one who has done his best to help the corruption he deplored.—*Canon Farrar.*

"THY WILL BE DONE."

BY REV. A. SIMS.

The will of God consists of two parts : what He requires *of* us, and what He disallows *in* us. It may be said that the whole of what God requires of us is embodied in that very comprehensive command : "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." This not only means that we should love Him supremely, but make our whole life, time, talents, and substance subservient to His glory.

He disapproves in us all kinds and forms of sin, yea even the very appearance of it. Now as God's will concerning us cannot but be an infinitely holy one, if it be fulfilled in

us the result must be entire freedom from all sin.

Paul says : "This is the will of God even your sanctification," so that when we use this petition we in fact beseech God for a state of entire holiness, or deliverance from all sin, both inward and outward. Unless we really wish such an experience we are guilty of mockery by using such a petition. For it is not enough that we acquiesce in God's will, or merely admit that it is good, we have to do it, we are here taught to *pray* that we may do it.

Note the manner in which this will must be done. "As it is in heaven." The leading thought of these words is this : We beseech God that we may do His will as the angels do it ; *readily*, not feeling or manifesting any unwillingness ;—*lovingly*, serving him from the deep and blessed principle of love ;—*constantly*, doing it under any and every circumstance, doing it when it is grievous to flesh and blood, and there arises opposition, and when the temporal consequences of doing it would seem to be disastrous ;—doing it when we cannot see the utility of doing it ; yea, *suffering* it if necessary.

Would Christ put a petition in our mouths the fulfillment of which would be impossible ? "Sin is the transgression of the law ;" and the law is a manifestation of the will of God ; therefore if His will be done, sin *must cease*. "Thy will be done." I know not what reasonable sense can be attached to these words, if a salvation from sin in this life be denied.

We are all obliged to love heaven for Christ's sake. He graceth heaven and all his Father's house with his presence. He is a rose that beautifieth all the Upper Garden of God—a leaf of that rose of God for smell is worth a world.

 "AS THY DAYS."

That which would prove a blessing at one time would be anything but a blessing at another. The need of one hour may be the opposite of the next hour's need. God has this in mind in the appointment of his blessings to his loved ones. At one time we long for the sunlight; again, we crave a protection from the sun's scorching rays. "The Lord God is a sun and shield;" a sun when the light is our need; a covering shield when our need is shelter. At one time we need grace to sustain us in our struggles with evil or sorrow, but if we never had the cheer of triumph in our struggle, our hearts and our arms would tire. "The Lord will give grace and glory;" grace in the combat, and glory through its waging. "No good thing will he withhold from them that walk uprightly." And God knows better than we do what thing is a good one for us. He has taught us to come boldly to the throne of grace, that we may obtain mercy and grace to help in *time of need*. And the Christian may claim the ancient promise made to Asher: "As thy days so shall thy strength be." Deut. xxxiii. 25.

—Death was the devil's chief in-trenchment; Christ bearded the lion in his den, and fought him in his own territory; and when he took death from him, and dismantled that once impregnable fortress, he took away from him not only that, but every other advantage that he had over the saint. And now Satan is a conquered foe, not only in the hour of death, but in every other hour, and in every other place. He is an enemy, both cruel and mighty; but he is a foe who quakes and quails when a Christian gets into the lists with him; for he knows that though the fight may waver for a

little while in the scale, the balance of victory must fall on the side of the saint, because Christ by his death destroyed the devil's power.

Now who is like to that royal King, crowned in Zion! Where shall I get a seat for royal Majesty to set him on? If I could set him as far above the heavens as thousand of thousands of heights devised by men and angels, I should think him but too low. His love hath neither brim nor bottom; his love is like himself, it passeth all natural understanding. I go to fathom it with my arms, but it is as if a child would take the globe of sea and land in his two short arms—blessed and holy is his name!—*Rutherford*.

—The river of God is full of water; but there is not one drop of it that takes its rise in earthly springs. God will have no strength used in his own battles but the strength he himself imparts; and I would not have you that are now distressed, in the least discouraged by it. Your emptiness is but the preparation for your being filled; and your casting down is but the making ready for your lifting up.

—Prof. D. S. Reynolds, in an address to the graduating class at the College of Medicine at Louisville, Ky., said: "A species of blindness, not complete but partial, sufficiently great to destroy the reading of ordinary type, results from the use of tobacco. I know a number of persons in Louisville who are now practically blind from the excessive use of tobacco."

—Most of the beatitudes which infinite compassion pronounced have the sorrow of the earth for their subject, but the joys of heaven for their completion.

EDITORIAL.

THE REALITY.

There is often a great difference between appearance and reality. Counterfeits are sometimes so well executed as to well nigh defy detection. We are in danger, not merely of deceiving others, but of deceiving ourselves. We may take up with a natural disposition, educated and controlled, for a grace of the Spirit.

There are many points of resemblance between natural amiability and divine love. Some persons without grace, will appear to better advantage than others whose natural dispositions are not so good, do with a good degree of grace. It is not always safe to judge from appearance. We cannot tell what a school has done for a boy by seeing what he is now—it is necessary to know what he was when he entered. So to know what Christ has done for a man we must know what he was when Christ undertook him. Light is colored by the medium through which it shines. Timothy was a man of God. He had a clear Scriptural experience and walked in the light. Paul had the highest confidence in him. Yet Paul confesses that even in Timothy grace was modified by his constitutional temperament. "I have no man like-minded who will naturally care for your state." His *natural* care for others aided him greatly in the work of God.

We must see to it that we do not take some good natural disposition as a sure indication that we are in a state of grace. Peter made this mistake. He loved Christ as a friend loves a friend. He thought his love was divine and would stand every strain. Jesus had said, "By this shall all men know that ye are my disciples, if ye have love one to another." Jno. xiii. 36. "Peter said unto him, Lord, why cannot I follow thee now? I will

lay down my life for thy sake." So he thought. But our Lord knew him better. "Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, the cock shall not crow, till thou hast denied me thrice." John xiii. 38.

Many, like Peter, mistake a good natural impulse for a divine affection. Well is it, after they discover their mistake, if they imitate Peter, and, instead of giving up in discouragement, weep bitterly before the Lord.

Gold has all the properties of gold. It not only has the appearance, the color, the weight, but it has the power to resist corrosive substances. Acids that devour other minerals do not affect it. So divine love has all the properties ascribed to it in the 13th chapter of 1st Corinthians. It does not consist in profession and not even in appearance merely. It is more than a principle. It is a divine affection planted by the Spirit of God in the soul of man. It is patience, benevolence, humility, faith, purity, perseverance, an uncompromising spirit of righteousness—in short all the Christian graces combined in active, untiring exercise.

We may have it—for it is shed abroad in the heart by the Holy Ghost given unto us. Let us see to it that we have the reality.

If it controls us it will ever manifest itself in kind words and deeds. Our tones of voice, the expressions we use will carry unmistakable indications that they spring from love. Not a day will pass without our welcoming some opportunity to do good.

THE CHOLERA.

This dreaded scourge may make its appearance in our land at any time.

The Suez Canal is the great highway of commerce between India and Europe and this country. At Damietta, at the

mouth of the Nile, the people were dying at last advices at the rate of five an hour. Already have vessels been warned away from Havre, France, with cases on board. Ships can come to New York from the cities where this scourge prevails as well as to Havre. Our cities should at once adopt the strictest sanitary regulations. Above all we should put our house in order, for who can tell how soon we may die and not live?

The first thing to be attended to is to see to it that we have a close walk with God. The temperate gratification of the bodily, appetites, the peace of mind which this implies, and above all the special protection of the Almighty which this secures, is the best possible prevention against disease.

A CHRISTIAN MONUMENT.

Some permanent endowment of a school or charity is a monument much more befitting a Christian than costly marble. To help one poor child after another, for all time to come, to obtain a Christian education will keep one's name in remembrance better than the most magnificent monument that was ever reared from stone. Long after the Vanderbilt family has passed into obscurity or become extinct will the name be preserved by the endowment of "Vanderbilt University." More than a million of dollars has already been given for this purpose.

Many who have not millions to give can do according to their ability.

We are more and more convinced that the great want of the times is thoroughly Christian schools. Home influence may be ever so good, but if children are brought up in fashionable schools, they will in most cases, drift away into the popular currents, learn to pity if not despise the religion of their parents, and perhaps draw them also into the world.

Many parents have remained uncompromising Christians, plain in their attire, simple in their tastes, until their children came home from a fashionable school; and they began to conform to the world and went on by degrees until they became mere formalists, and worldlings with out disguise.

If you have children to educate give them a Christian education—if you have none of your own and have the means to do it with, then help educate others. By aiding to establish or maintain a Christian school, you may rear for yourself a monument more enduring than marble or brass. You will do good of the most diffusive and lasting kind.

SECRET SOCIETIES.

These are becoming so dangerous to civil institutions that some nations of Europe suppress them by law. In this country their influence is rapidly becoming all-controlling in both church and state. Some of the leading denominations are already well nigh dechristianized by them. Through their influence incapable and undeserving men are elected to responsible offices. *Justice in its very sources is perverted.

The leading papers are so largely controlled by them that it is encouraging to see a paper like the Toledo Blade speak out as it does in an editorial on the Phoenix Park murders which were perpetrated by order of the secret society to which the murderers belonged.

"No man has the right to place himself where he has no moral control of his own actions, yet this is what he does when he joins a secret society and binds himself to blindly obey all orders from headquarters, without hesitation or thought of whether they are right or wrong. Indeed he dare not question the mandates of these persons whom he does not know. He must simply do as he is

bidden, even though it makes him a partner in the most atrocious crimes, when he has no intention of committing a moral wrong. The lessons these disclosures teach is to become a member of no societies whose purposes are not openly declared, to take no oaths to obey persons whose very names are unknown."

A GENTLEMAN.

Some years ago a New York paper gave the following definition of a gentleman. We however dissent from the expression, "If not always sincere, he is always reliable." We suppose the writer means that consideration for others sometimes requires us to dissemble our real feelings. This is wrong. It is not necessary always to express what we feel: but if we do undertake to, we should be honest. In other respects the description is a good one.

"The gentleman is distinguished from him who is not a gentleman by moral qualities which have justly won the highest place in the respect and admiration of the world. The gentleman restrains his passions and subdues his selfishness; he considers the comfort of others before his own; he respects the personality of others with whom he is brought in contact; he never takes an unfair advantage; he is scrupulously regardful of his own honor, doubly scrupulous if the honor of others be committed to his keeping; he may lack mental culture, but he is never without moral refinement; he may have an unpolished exterior, but never a base nature; courage he has, but shows it less in facing danger than in meeting responsibility; if not always sincere, he is always reliable; and to him may be safely committed all that others hold most dear, in simple reliance upon his honor; he is a man whose manly traits are penetrated and modified by the gentleness of woman's nature, and who still preserves and endeavors to constantly act upon the manliest of instincts—magnanimity."

One may put on a good deal of style without being a gentleman. To really possess good manners one must be a

thorough Christian. He must "love his neighbor as himself," something which is clearly impossible for an unregenerated person to do.

St. Paul gives the best directions for the cultivation of good manners. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." Phil. 4-8.

STAGNANT.

Grace, to be kept must be used. No matter how great a blessing God may give us by his Spirit, we shall not derive lasting benefit from it unless others also are blessed by it. We cannot keep it, if we try to keep it to ourselves. The great object of divine grace is to destroy our selfishness. If a blessing which God gives us terminates in self, the object for which it is given is defeated. The bread in the hands of the disciples multiplied as it was given to others. By giving to the multitude all that they needed they had more left than they had to begin with. If you have but little grace, begin to impart it and it will grow.

The purest water, if it stands still too long becomes hurtful. The riley streams becomes clear by running. We must see to it that all our springs are in God; but all must not be spent upon ourselves.

There are two extremes which we should avoid, as each of them is dangerous to the soul. The one is a bustling activity that has neither time nor inclination to wait on God. It knows nothing about deep heart experiences or of the comfort of the Holy Ghost. It derives its inspiration from the worldly advantages which it secures and from the praise of men. The piety on which it rests is purely official. It does its duty

because it is expected. Such a person, if in a religious employment is religious. But if the world offers better inducements he goes to the world.

The other extreme consists in being so entirely occupied with our inward experiences that we have no time for outward acts of charity or beneficence. It courts seclusion. It becomes morbidly conscientious over the merest trifles. These are the materials from which, among the Catholics the convents are supplied; and the insane asylums among the Protestants. We never knew a person to become religiously insane who, like his Master, went about doing good.

To keep saved we must constantly endeavor to save others. "To do good and to communicate, forget not, for with such sacrifices God is well pleased."

SANCTIFIED.

Many talk of being sanctified who are not living in a justified state.. According to the standard of their own church they are not even awakened. Their Discipline says it is expected of "All who have a desire to flee from the wrath to come" that they shall evidence it by avoiding evil of every kind especially that which is most generally practiced such as "The putting on of gold and costly apparel." This is the standard for awakened souls laid down in the constitution of the M. E. Church. Yet how large the proportion of their members who pay no attention to it whatever.

A recent writer of the church estimates that the cost of the jewelry worn by the preachers and their families would more than pay off the debt of the Missionary Board. He justly concludes that such manifest hypocrisy must have a demoralizing effect. The conscience must be sadly perverted where people can profess to be sanctified while doing right along what they say an awakened person can-

not do. Yet there are plenty of advocates of holiness of this sort.

One who is truly sanctified to God has his conscience so enlightened that he calls sin, the doing of whatever God in the Bible forbids, or the neglecting to do whatever God enjoins. The eyes of his understanding are opened. He sees things in the light of God—that is he sees them in his measure as God sees them. A strange sort of sanctification is that which encourages its votaries to profess to be fully saved while doing what the Bible positively forbids and yet acknowledge its authority. To be sanctified to God is to be brought into harmony with God. No one is fully sanctified while his will in reference to anything is different from God's will. While this takes place there is a conflict between the soul and God. It may not be confessed, but it exists all the same. The soul can never find repose while it is in opposition to God. But the state of sanctification is a state of inward repose. There may be unceasing outward activity but the soul rests in God.

MUSIC.

"Is it right to have musical instruments, such as organs, in our houses?" This question is asked us by a devoted Christian. We answer, yes, if we can pay for one without running into debt.

1. Good music has a refining, elevating influence. It calms the passions, quiets the soul and renders it more susceptible to divine influence. When three kings were in distress, and in their perplexities wished to inquire of the Lord, they sent for his prophet Elisha. Out of respect for one who was a sincere servant of God the prophet came. But the prophetic spirit was not upon him. "And Elisha said, Bring me a minstrel. And it came to pass when the minstrel played, that the hand of the Lord came upon

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him." II Kings 3. 15. Dr. Clarke says "The playing of the harper had the divine effect: his mind was calmed, and the power of God descended upon him: This effect of music was generally acknowledged in every civilized nation. Cicero says. "The Pythagoreans were accustomed to calm their minds, and soothe their passions, by singing, and playing upon the harp."

John Wesley says. "If you have time you may divert yourself with music" 2 vol. Sermons, 272.

The Wesleys, Luther, and many other men of God occasionally played on instruments of music. Too much time should not be devoted to it, else duties may be neglected. One can hardly be remarkable for skill in music and at the same time, be remarkable for piety. Yet some can easily acquire a sufficient knowledge of music to divert themselves in their leisure moments, without interfering with their more serious employments.

But it is objected if we have musical instruments in our families why not in our churches? We answer, it is entirely in keeping, if the church degenerates into a place of entertainment. But if it is a place where the people assemble to worship God, then no musical instrument should be admitted.

1. "God is a Spirit, and they that worship him must worship him in spirit and in truth." Jno. 12: 24. Singing is an important part of worship. But it is not worship unless the heart is in it. But instrumental music requires trained singers—those who understand something of the science of music. Tunes are sung which the people do not know. So that the use of instrumental music in worship tends *directly* and of *necessity* to *dead formality*. The choir may be admired—the organist praised—but God is not worshiped. A saint says "I will sing with the spirit, and I will sing with the understanding also". I Cor. xiv. 15. Dr.

Clarke in his comment on this verse says, "Those whose hearts are right with God, have generally no *skill* in music; and those who are well-skilled in music, have seldom a devotional spirit, but are generally proud, self-willed, contentious and arrogant. Do not these persons entirely overrate themselves? A good singer among the people of God, who has not the life of God in his soul, is nothing but a sound."

SALVATION SCHOOLS.

A Christian mother, at a great sacrifice, sent her son to a popular Christian college. He was modest, moral and affectionate. When he came home, after his four years course of study, he was an expert base ball player, smoked, drank beer, read novels, played cards, and was, in short, a fast young man. The mother, in her anguish, wrote to the President of the College "I sent my son to you to be made a Christian gentleman; you have sent him back to me a first-class rowdy." Many have found to their sorrow that this is too often the result of sending their children to fashionable schools.

We have known young men sent to our salvation schools because their parents saw that they were fairly started on the road to ruin. We have seen such, thoroughly converted to God. They have gone out to be a comfort and an honor to their parents and a blessing to the world.

Some who would not yield to the gracious influences around them left the school in a short time and went on in their downward career. But many are saved and the influence over all who have gone through the course has been salutary. We cannot understand how Christian parents can, of choice, send their children where they will at the best, grow up in pride and worldliness and formality. No literary advantages can compen-

sate for the loss of morality and a Christian character.

That young person is most fully prepared for permanent success in life, in even a worldly sense, who is most thoroughly fortified in Christian principles. The higher one climbs on a ladder which stands on a slippery place the greater is his danger. He who rises by policy may expect to fall. Moderate talents directed by Christian principles secure to its possessor greater happiness in this life than brilliant qualities misdirected.

But this life is only a platform from which we may ascend to a world of joy, or descend to the abyss of eternal woe. Can any possible worldly advantages justify us in increasing the risk of the salvation of the souls intrusted to our care? We should, then, seek to keep our children while they are subject to our control under influences that will give them a correct idea of what it is to be a Christian, and that will tend to bring them to Christ.

The importance of this is seen by those whom God thrusts out to preach the Gospel in its purity.

The Puritans of New England founded Christian Schools at the first settlement of the country. The great revival that God carried on through the labors of Charles G. Finney led to the establishment of the most thorough reform school of the day.

If you have children to educate, give them, by all means a Christian education. It is the best thing you can do for them. It may require sacrifice; but you will be repaid by the consciousness of having done your duty, and by the good results that will be realized.

TOBACCO.

Tobacco users say sometimes that the weed is a great source of peace and comfort to them. A report of the British

parliament on the adulteration of tobacco sets forth that there was found in it "Sugar, alum, lime, flour or meat, rhubarb leaves, saltpetre, fuller's earth, starch, malt, cummin, chromate of lead, peat, moss, molasses, burdock-leaves, lampblack, gum, red dye, a black vegetable dye, red licorice, scraps of newspapers, cinnamon stick, cabbage leaves, and straw brown paper."

No wonder tobacco users are unambitious, contented with their lot. Give them tobacco and they have, it seems, provisions, groceries, chemicals, drugs and literature. Why should such men want religion? Are not their wants met in their favorite weed? Why be concerned about anything when the ingredients of happiness can be bought for half a dollar a pound?

OBITUARY.

In our June number we gave an account of the death in the Free Methodist church, in Brooklyn, N. Y., of an aged pilgrim. Bro. E. M. Winchester, his son-in-law furnishes the following particulars of his life.

EDWARD GULLIFORD was born at Glen Cove, L. I. Came to Brooklyn at the age of 21, and entered the employ of a Mr. Cole as a miller and continued with him for several years, until the Lord spoiled him for that service.

The good Lord gloriously saved him about midnight in the mill when he was all alone, his first business was to notify his employer that he could no longer run the mill on the Sabbath. Epithets, abuse and an increase of \$2.00 on his salary, all produced no effect. He committed himself and family of seven or eight children to the Lord, without one dollar in his pocket. In less than a week he found a better situation, with an increased salary.

He has resided in this vicinity for the

past sixty years, always ready to do work for the Master. An old clergyman met us unexpectedly at the grave, who asked permission to say a word. He said he wished to bear testimony to the Christian character of the departed whom he had often met during the past forty years, and he found always when the deceased spoke or prayed the Spirit was always manifest, he said he had often heard him say he wanted to die in a prayer meeting. In this the Lord certainly answered his prayers. I might add that his wife died in 1864 leaving a good Christian record. My wife Mary J. is the only remaining child.

LITERARY NOTES.

The St. Charles Camp-meeting 1860-1882, by Rev. J. G. Terrill, Chicago, Ills.

This is a volume of deep interest. It gives a history of the camp-meeting held on this ground from year to year. There are also sketches of several sermons preached. A number of the able and instructive sermons preached at the Camp-meeting last year by Rev. G. D. Watson are reported in full.

The volume will repay perusal. There will be found in it much to interest and to profit. May be ordered from the Publisher or from this office. It contains 173 pages. Price cloth 50 cts., paper 40 cents.

THE NEW HYMN BOOK—is now on the press and will, we trust soon be ready. It will contain nearly nine hundred choice, select hymns. It is in new type and is being printed on fine paper and in good style.

LOVE FEAST.

MARY H. VAN GORDER.—I wish to tell the dear pilgrims through the EAR-

NEST CHRISTIAN that I enjoy salvation, Glory be to God, O how precious Jesus is to my soul. The riches of this world is nothing compared with the riches of God's love in the heart. Many times I feel led to say O how good the Lord is, and O how wonderful are his dealings with the children of men. Surely goodness and mercy have followed me all the days of my life. The ways of God are ways of pleasantness and all his paths are peace. But when I look around me I see so many that know nothing about the love of God in the heart. My cry to God is, O Lord have mercy, and send salvation to this place. The great desire of my heart is to see souls saved. The harvest is great but the laborers are few, I pray God to send forth laborers, those that are not afraid to declare the whole truth.

Maquoketa, Iowa.

ALICE KEAGLE.—I am fully the Lord's soul and body. I have promised the Lord to walk in obedience to his will as far as I know it. I have taken Jesus for my healing portion for both soul and body. Very nearly a year ago the Lord led me to see that I ought to take Jesus for my Physician. I did not know the way of healing was by simple faith, but I thought I must have some powerful blessing in order to be healed, but I find we are to walk by faith and not by sight, or feeling. I have attacks on my body since I have claimed the blessing and have passed through deep waters. I earnestly desire the prayers of all God's people that have healing faith to remember me in your petitions. I need them very much and desire to be kept from falling or conforming to the world in any form. God has been very merciful to me and I wish to give him all the glory for it and can say with a heart full and overflowing. Praise the Lord!