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AND GOLDEN RULE.

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SPOILED.

BY THE EDITOR.

Any thing is spoiled when it does not answer the purpose for which it was intended. A watch is spoiled when it can no longer be made to keep time. A reaper is spoiled when it can no longer be used for harvesting grain. An apple is spoiled when it is so decayed as to be no longer fit to be eaten. Using the word in another sense, a country is "spoiled" when it is ravaged, and laid waste, its buildings burned, its orchards cut down and its goods carried off by an enemy, or by flood, or by earthquake.

A Christian is spoiled when his faith in Christ is destroyed, his Christian joy is gone, when he has lost his love, and his own soul is barren and desolate and ceases to bring forth the fruits of the Spirit, so that, as a Christian, he can be no longer useful.

That genuine, devoted Christians may be spoiled is evident from the injunction of the Apostle.

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after

Christ. Col. ii. 8. Not a useless warning can be found in the word of God. The ice never grows thicker where God sets up the sign, "Dangerous." The souls of God's people were never in any greater danger from "philosophy and vain deceit" than at the present time.

The fact is apparent that many are spoiled. Many preachers who, when young and unskillful in making sermons, were the means of the salvation of many souls, now, that they have become, in common parlance, "great preachers," do no real work for God. If they have revivals they are superficial; and the fruits evanescent as the morning dew. Their "speech and their preaching is with enticing words of man's wisdom;" and those who are led by them are led astray. Then, when their support was small and uncertain, and the petition in the Lord's Prayer, "Give us this day our daily bread," had a literal meaning, they were happy in God, and sometimes hardly knew whether they were in the body or out of the body. Now, that they have comparatively large salaries, and "fare sumptuously every day," their desires have outgrown their incomes, and even their

physical enjoyments are far inferior to what they were when they lived more simply. And as to the joy of the Holy Ghost, they know nothing about it, only from the vague memory of the past. They do not themselves get blessed; they look with a feeling akin to contempt upon those who do.

But preachers are not the only ones who have thus been spoiled. Many members of the church are essentially in the same condition. They were once powerful for God, and alive in his service. Now they are shorn of their strength, and though they have the reputation of being good Christians, yet, in God's sight, they are spiritually dead. Once there was a beautiful harmony between their every day life and their profession; now they have been robbed of that precious jewel, consistency. Once they made God's house echo with their shouts of praise; now they pay their money to have God mocked and insulted in His Sanctuary, by having his praises performed with organ, fiddle and horn, and sung by graceless men and women scarcely less brazen than the instrument that leads their so-called devotions.

We have need then to heed the warning.

Beware lest any man spoil you through philosophy.

There is great danger from this source. Those who would spoil us in this manner, make great pretensions to profundity of thought, to long and patient research and observation. They profess to be so

wise that we feel flattered in having them for our teachers. We feel elated at the prospect of being able to pry into mysteries that appear inscrutable to those with whom we were once on a level. We gradually assume an attitude of superiority, and look down with pride and compassion upon those who, in true lowliness of spirit, still maintain their walk with God.

One of the most godly young men with whom we were associated in the early days of our ministry was thus led astray. For two or three years he professed and preached the blessing of entire sanctification. Under his labors the work of God prospered. He was gentle in his spirit, humble, teachable and devout, and strictly conscientious in his conduct.

In an evil hour he put himself under the instruction of one who professed to give him a higher, truer philosophy of the plan of salvation. He told him that his experience was genuine as far as it went—but it was not Bible holiness. To obtain complete control of his mind he persuaded him to throw away all confidence in those whom he had accepted as religious teachers. "The Bible tells you," he was wont to say, "If you lack wisdom ask of God, and not of Wesley or Fletcher." So, because he could not consistently finish his course of study, my friend located from the Conference. I became his pastor. He would attend the preaching services when he did not have appointments, but he thought he had got so far beyond us that he did

not give us a listening ear. Hearing that he had ceased to have family prayer we talked with him about it. At first he answered evasively. His guileless candor was gone; he finally said that he prayed when he had anything to pray for—but as he could only pray for the will of God to be done, and the will of God was done, whether he prayed or not, therefore he had quit praying, in the common acceptation of the term, but in reality his whole life was a constant prayer. Thus he was led on, until, a few years later, he who began with such a high standard of salvation that he discredited all ordinary professions, became a preacher for the Universalists. He was, soon after this, suddenly killed by the falling of a tree upon him when alone in the woods.

Some are spoiled by those who philosophize upon the order of creation, substituting an inexplicable something, called evolution, for the direct act of God.

Others are robbed of their religious enjoyment by listening to speculations about the nature of the soul, and the punishment of the wicked, or about the day of the week which we should observe as the Sabbath.

All speculations that draw the mind away from Christ are unprofitable and vain. John Wesley was right in saying that if we are seeking anything but more of gentle, humble, holy love, we are aiming wide of the mark.

While we rest in the great truths of Revelation we are safe. If we undertake to understand the philoso-

phy of the operations of grace, we get into confusion. Christ did not try to explain to Nicodemus *how* a man could be born again when he is old. But he assured him that it *must be done*. A laboring man may know nothing of the philosophy of nutrition, but the food which he eats is converted into blood just as promptly as that which the most profound physiologist eats.

Beware lest any spoil you *through vain deceit*.

The phrase "vain deceit," is intended to impress upon us the idea that in religious matters all deception is vain. It turns out badly. If men are deceived in secular matters they expect to suffer in consequence. They may be ever so sincere, but their sincerity does not save them from suffering loss.

In a large area at the west, early frosts killed the corn before it was sufficiently ripe for seed. Seed corn was imported. The farmers were deceived by its fair appearance, bought it, and planted it, but as it was poor it did not come up, and many of them lost their crop in consequence.

We should then, from daily experience be warned against being deceived. The more important the matter the greater should be our caution. Who expects to go to the right place if he is deceived into taking the wrong road? Why should we hope to reach the realms of life if we travel all our days in the broad road that leads to destruction? It is not enough that we be sincere we must be right. "And if the blind

lead the blind, both shall fall into the ditch." Matt. xv. 14. Those who suffer themselves to be led by those who are without spiritual sight shall perish with their leaders.

(1) Many are *spoiled* by being deceived into making a profession of being justified when they have not met the conditions on which forgiveness is promised. Their leaders assure them that they need not repent—that to believe is all that is necessary. Luke xiii. 5. They do not confess and restore where they have wronged others. They do not stop sinning. I Jno. iii. 8. If you would go through and get really converted to God, you would have joy and peace here, and a crown of life hereafter; if you continue to the end to walk in the light. But if you allow anyone to persuade you that you are converted when the work has not been done, you are robbed of joys of salvation and of the bliss of Heaven.

(2) Do not let any man *spoil* you by deceiving you into thinking that you are sanctified wholly to God when you are not.

There is hardly any limit to the various ways in which one may be deceived. Many are led astray by the deceitfulness of riches or of carnal pleasures.

But, thank God! we may be enlightened by the Holy Spirit. We may have spiritual discernment. Our senses may, by reason of use, be exercised to discern spiritual things. Our pathway to the skies is beset with difficulties and dangers. We can get along without human

learning, but we must have a measure of Heavenly wisdom; goodness alone will not answer; we must have our eyes open and then walk in the light.

You who have a title to a Heavenly inheritance, guard it with a jealous care. You are among spoilers and robbers and you need to go armed all the while. Put on the whole armor of God.

You who have been spoiled and robbed, as Lot was by the five kings, the King of Peace is ready to deliver you and to restore to you the goods of which you have been despoiled. Welcome Him as your Deliverer.

THE WILL POWER.

BY REV. T. GALLAUDET.

"Ye would not."—Luke xiii. 34.

The power of the will in the human mind is very great. Let the will be determined, decided for any object, it will go through any hardships, any difficulties to obtain that object. Our Saviour, Jesus Christ understood perfectly the human mind. Metaphysics, philosophy, science, were all plainly seen by His omniscience. He places great stress on the will. He wept over Jerusalem; His sympathies yearned over its inhabitants; he pitied them, and would have saved them, but they failed of mercy because they would not have it. The fault is in the will. The will rules faith. Every one is loath to believe what they are not willing to believe. In all the cases that came to Jesus for healing they were entirely willing to be healed by Him. Therefore, they fully trusted Him for healing. When loose reins are given to the human will it is almost impossible to say how far the

depraved will go into infidelity. Infidels are unwilling to submit to the wise, holy, loving reign of God. They will to do evil. Hence they scoff at the Bible, at Christianity, at God Himself, at all that is good and true. Do they think they are slaves? They call themselves free-thinkers. Infidelity is not free thought. Whatever their evil lusts and sensual appetites prompt them to, they will to do. Thus Satan holds them in abject slavery. The miserable galley slave chained to the oar is not a more abject slave than the hardened infidel. Slave to lust, slave to corrupt passions, slave to Satan, he has no free will. If he dies in that state, he will be increasingly the slave of sin and Satan forever in eternal torment. If the human will can go far in evil, it can go far in goodness. None can imagine the height and extent of heavenly truth and holiness to which a willing mind under the guidance of Christ's Holy Spirit can ascend. These surpass mere human knowledge. In these there is freedom of thought. As we breathe the atmosphere of heavenly holiness, heavenly purity, heavenly mindedness, floating around God's throne, we are in Christ; unclogged by sin, unfettered by self, we are at liberty in Jesus. My dear reader, I wish you to consider this matter seriously, thoughtfully, wisely. What is your will? Do not pass over this subject lightly. Give it your solemn consideration. What is your will? Have you a will to be holy? The remark is sometimes made, that a person wants to be holy, but somehow cannot. So many hindrances. The hindrance is their own will. Such persons are mistaken about their wanting to be holy. They are not really willing. The human will is very evasive, and may easily be mistaken. My dear friend, is there no idol in your heart, no rival to God, no secret sin, no self love? Can you unreservedly, entirely, without the

least reservation, give up all to God? Ascertain this matter. Try your inclination thoroughly. If you are truly willing to be sanctified to God He is certainly willing to sanctify you, body and soul, to Himself.

"O happy union, closely joined,
Between your soul and God,
Sin far away, all sanctified,
To Christ your holy Lord."

Make the experiment. Go to God in the fullness, the resolution of a firm will, and God will heal you of all your sin, and make you pure in Christ. I heard one lately say, they were not good enough to be sanctified. The sick that came to Christ for healing were not required to be well enough to be cured. Never mind your unworthiness. The goodness is in Jesus. He will make you holy. Have you been converted, born again of the Holy Spirit? Then press forward to perfection. Be resolved, be determined to be wholly cleansed. Pray God to strengthen your will. No barrier, not Satan's power, not the world nor your own heart can keep you back from full sanctification if you are willing to have it. "Whosoever will, let him take the water of life freely." (Rev. xxii. 17). So many professing Christians are living so far below their privilege. They drag along with their besetting sins in the dark, inactive for Christ. Dear friend, rouse up your whole will to this great work of holiness. "Without holiness, no man can see God." (Heb. xii. 14). As you value your eternal welfare in heaven, be holy. If you would work for Jesus and save souls, be holy. May the Holy Spirit sanctify your inmost soul, your every thought and feeling, unto Jesus. According to your willingness, your true, firm willingness, so it will be to you.

"Soul immortal, with your will,
New resolve you will fulfil,
All the Lord requires of you,
Fully, wholly you will do.
No reserve, now yield your will,
To your heavenly Father's will,
He will cleanse from every sin,
Holy resting give within."

FACTS FOR TOBACCO USING MINISTERS.

BY A. SIMS.

With what consistency can smoking ministers condemn other physical and moral uncleanness without condemning tobacco? But are not many led into the practice of smoking by the example of their pastors? With the most profound grief we have to answer, Yes.

Thousands of little boys—*puny, sickly, nervous* little boys—in our cities, are chewing, spitting and smoking every old stump they can pick up, or anything they can get hold of. When their parents or ministers chew or smoke it helps them amazingly.

A writer in a New York paper mentions how he was astounded at a conference of ministers to see at the house of a friend, where the ministers were entertained, a spittoon of the largest kind overflowing with the united expectorations of one bishop, two presiding elders, three ministers and one preacher on trial. What would be the effect of a man preaching from the text, "Abstain from fleshly lusts which war against the soul," on the mind of an enlightened, common sense congregation, with a plug of tobacco in his mouth, or being known as a smoker, or snuffer of the weed?

Most tobacco-using ministers would be astonished if they knew to how many in their congregations their stench of person renders them offensive; how many house-keepers open their doors and windows to air the rooms after their pastor's social call; how many persons shrink from the nauseating odors of the tobacco-perfumed study, when desiring religious counsel. For, be it remembered, that it is not his person alone which the use of tobacco renders offensive; his smoking room and his

whole house suffers similarly. Curtains, carpet, furniture, pictures and books, all reek alike with the foul residuum of stale tobacco smoke. There is no such thing as a clean room where tobacco is used, said a gentleman recently. "I had a smoking clergyman at my house for some weeks—he smoked in the room he used as a study; he has been away from us now five months. We have done everything in our power to cleanse that room; but on a damp day when the air is heavy, the smell of old tobacco smoke is distinctly perceptible there."

How would Paul and Peter and John look standing up now among the people in the House of God, with quids of tobacco in their mouths, with its juices defiling their lips, spitting the stuff in every direction; spending ten or twenty dollars of their stinted salary every year on this besotting, enslaving sin, and preaching the doctrine of self-denial, crucifixion of the flesh, pecuniary economy, and liberal support of the Lord's treasury?

One man said he knew of ministers who could get along better without prayer than go one day without tobacco. The late Dr. Wayland said: "The American Board of Commissioners for Foreign Missions—an institution of worldwide Christian benevolence, and which collects its funds from all the Northern States, does not receive annually as much as is spent in the city of New York for cigars." Shall ministers be a party to this robbery of God's Treasury?

"I am sorry to have it to say that this idle, disgraceful habit prevails much at present among ministers of most denominations. Can such persons preach against self-indulgence, destruction of time, or waste of money? These men greatly injure their own usefulness; they smoke away their own ministerial impor-

tance in the families where they visit; the very children and maid-servants pass their jokes on the 'piping parson,' and should they succeed in bringing over the uninfected to their vile custom, the evil is doubled. I have known serious misunderstandings produced in certain families where the example of the idle parson has led to such a calamity. Some are so brought under the power of this disgraceful habit, that they must have their pipe immediately before they enter the pulpit. What a preparation for announcing the righteousness of God, and preaching the gospel of the Lord Jesus Christ! Did St. Paul do anything like this? 'No,' you say, 'for he had the inspiration of the Holy Spirit.' Then you take it to supply the place of this inspiration! How can such persons smile at their own conduct? 'Be ye followers of us as we are of Christ Jesus,' can never proceed out of their lips."—*Dr. Adam Clark.*

How can the Christian minister stand up before the people, and from the sacred desk proclaim the beauty of holiness, while he is known to be the abject slave of a disgusting and ungentlemanly habit? How can he lead sinners to forsake the world, the flesh, and the Devil, when he is not himself an example of common decency? How can he exhort and pray in the Conference meeting and at the family altar when his breath is offensive to all whom he approaches?

"Ministers are to be an example to the believers."—(1 Tim. iv, 12). They are to present to their flocks, and especially to their young people, a living and a practical illustration of all the Christian virtues. Now, suppose a case: You are invited to dine with one of your people who has a son, a 'fast young man,' a terrible smoker of cigars, and a great grief to his parents. *Smoking is one*

of the things that are ruining him. But he sees you smoke and you confirm him in his habit! The next time his afflicted father reasons with him on the necessity of abandoning the practice, he is met by a quotation of *your example*, and is coolly told that his '*own pastor smokes!*' It is a terrible thing when they who have '*to watch for souls*' become the means of *confirming souls in sin.* But, certainly, a pastor who is an inveterate smoker must do *some injury*, in some few quarters, *to say the least*, by his devotion to this habit. I believe, however, that the greater part of the injury which such a man does is done *quietly and secretly even to himself.* He will never know all the mischief he has occasioned until he is confronted with it at the bar of God at the last great day. For the influence of ministers steals into the homes of their flock, and permeates the families dwelling there, and radiates through the locality in which they labor, so that thousands are every moment more or less affected by their lives; and if the salvation of souls be our one great object, ought we not to be willing to forego any and every such *questionable habit* (to use no stronger phrase) as smoking rather than add to the jeopardy in which a *single soul* is placed? Anything rather than imperil the salvation of a fellow creature! Anything rather than raise a barrier in the way of the reception of our message by a *solitary hearer!* And my own experience enables me to say, *with perfect confidence*, that no minister of the gospel can be addicted to tobacco without injuring his usefulness in some quarter. Will my honored bretheren, then, who still smoke, bear with me if I ask them to look this fact fairly in the face? Sure I am that it *ought* to decide them, once and forever, to abandon the habit."

"Anything that can enfeeble the

strain of a minister's address, when speaking to such characters (young smokers); anything that can take off the edge of his warning and expositions should be carefully avoided. And I feel that, now I touch neither pipe nor cigar myself, I am in a better position for dealing with such cases than I used to be in before. No youth who wastes his shilling a week on cigars, or other things to which cigar-smoking generally leads, can turn upon me now and say, 'Physician, heal thyself.'" —From *"Confessions of an Old Smoker."*

It has been truly said that evil habits in good men work by their example immeasurably more harm than evil habits in bad men. Hence the holy apostle's injunction, "Nor anything whereby thy brother stumbleth, or is offended, or is made weak." Yet see the ministers and the deacons working their devoted tobacco mills, week days and Sundays. They sit down to their strip of the solid plug, and begin to bite and chew, and chew and spit; and they go on biting and chewing, and praying and spewing without cessation, year in and year out; till by uncommon Christian faithfulness in the course of 50 years—if they should live so long to bless and bedaub the world—they have finished their strip of one or two miles' length!

An eminent minister said he was walking the streets of Rochester, N. Y., the place of his residence, with a lighted cigar in his mouth, as the better class of loafers would do, when an avowed infidel of his acquaintance met him, and instantly burst into a fit of laughter. The preacher wishing to know what pleased him so, was answered with, "Oh! I was thinking how you would look going up to meet the Lord amid wreaths of tobacco smoke, with that cigar in your mouth!" The minister abandoned the weed.

How sad it is for a minister to be turned away from a death-bed on account of the stench of tobacco on him! yet, dear saints in the agonies of death, have with pale and trembling hand waved tobacco-using pastors from their bedsides—pastors they loved! *Be ye clean that bear the vessels of the Lord.*

HUMAN NATURE.

The cross which God puts upon his children is *always across their human nature*. The tests which God puts to his children are always whether they will yield to their human nature, or forsake it and lay hold on the divine. This does not mean *self-inflicted punishments or crosses*, but *God appointed trials*. There is no merit before God in self-inflicted trials, discipline, or punishment. God only knows how your human nature is to be changed, and he only knows what trial, or test, or cross will be most effective to do it with. When the offering is put on the altar of sacrifice it remains there perfectly passive; the fire must be put to it by another's *hand*, and it must be crucified from *without*.

Every child of God will be tested, and the eye of God will watch to see if it yields, simple and willing to have its human nature burned away, or whether it will yield to its human nature, and thus sacrifice the Spirit of God.

—The higher we rise, in the life of righteousness the wider the horizon the broader the outlook; the landscape becomes transfigured into beauty and loveliness. M. H. S.

—Hard study is to the brain what hard work is to the muscles of the body; good for both if exercised judiciously. Exercise strengthens and invigorates the memory.—M. H. S.

DRESS PARADE.

When I was last upon the parade-ground at West Point, two or three summers ago, my little boy of nine years, who was with me, was naturally disposed to linger that he might witness the brilliant evolutions of the cadets. I briefly told him why I thought we had better pass on. So, when the youngest son of the excellent Leigh Richmond, inspired by the glitter and show of a military parade, manifested his preference for a soldier's life, the father expressed his dissent in the strongest terms. "Anything but this," said he, "anything but this—the very mention of a military life fills me with horror; I cannot bear to think of a child of mine engaging in scenes of bloodshed and destruction. No consideration on earth could extort my consent." And to his eldest daughter he wrote: "There is a subject which often hangs heavy on my spirits,—I mean my poor, dear T——'s inclination for a military life. Hating war as I do from my very heart, convinced as I am of the inconsistency of it with real Christianity, and looking on the profession of arms as irreconcilable with the principles of the Gospel, I should mourn greatly if one of my boys should choose so cruel, and generally speaking, so profligate a line of life. I could never consent to it, on conscientious grounds, and therefore wish this bias for the profession of arms to be discouraged. I dislike and oppose it with my whole heart."

Whilst I do not forget my own feelings of delight and exhilaration, as a lad, in witnessing with all its "pomp and circumstance" the soldiers' march, yet I do confess that the Spirit of my God has brought me to a better mind upon the subject, and that now I behold a parade of the military—especially when participated in by the orphan-pupils of a Girard College or Soldier's Home—

will bring moistened eyes, and quivering lips, and an averted face.

I do not deny that Christian men may have been soldiers, but can there be any question that the profession of arms is an occupation which the followers of Him who defended not himself with the legions he could have called, and who said that "my kingdom is not of this world, else would my servants fight," are enjoined to come out of. The primitive Christians of the first three centuries saw it so, and one of those best known to us (Tertullian,) writing upon the unlawfulness of the military pursuit, pointedly says that "When a man has become a believer, and faith has been sealed, there must be either an immediate abandonment of it, which has been the course with many, or *all sorts of quibbling will have to be resorted to in order to avoid offending God.*"

Strong language indeed was that used by "Fighting Joe Hooker" to Dr. Prime, when the latter spoke of the reconcilability in some cases, of war and Christianity. Said the General, with emphasis: "The truth is, a man cannot be good and be a fighting man. He must have the devil in him. 'To kill one another, men must have their blood up, and then they are just like devils." And herein the hero of Lookout Mountain and Missionary Ridge but echoed the sentiment of the first Napoleon, that "war is the business of barbarians," and of the Duke of Wellington, that "men who have nice notions of religion have no business to be soldiers." Ought we not therefore to unite with the conclusion of the editor of the *Boston Christian*, who after referring to the vehement expression of Sir Charles Napier, in the midst of his triumphs in India—"Accursed war! May I never see another shot fired!"—aptly says: "Whathave Christians to do with such cruelties and crimes against humanity and against the

God of peace?"

I have remembered those last plaintive words of the lamented Hedley Vicars, who, when, fatally wounded beneath the tower of the Malakoff, and carried away from the field of blood, faintly exclaimed—"Cover my face! Cover my face!" We know not the revelation of those last awful moments in the young soldier's ebbing life, but we may well believe that the penitent thought came powerfully to mind: Had he, and these comrades of his, and those, his enemies, observed the command of the Lord Jesus Christ, to love one another? And had not this same Lord instructed his disciples how they, and all others after them who called him master, should effectually conquer their enemies? Coming—as thoughts such as these may have come—like a flood to the dying soldier, whilst the roar of cannon and the rattle of musketry mingled with the curses of the combatants, and the moans of the wounded and dying, how appropriate then this last request to his carriers—"Cover my face! Cover my face!"

JOSIAH W. LEEDS.

—Self identifies everything with self while unselfishness identifies self with all around it. M. H. S.

—To love one's neighbor as one's self; can that ever be; can I touch the vein of the meanings of that word love, to understand it only a little, to see the shining beights ever, keep to look up from the valleys, with the little openings above, is a privilege, but what must be the joy of feeling our wishes affect up higher, with the certain hope of still higher attainments; how dull we are to allow the entanglements of earth to clog us and prevent these meetings; be truly in earnest and work for W. and the light will dawn.

H. M. S.

THE FOUR VOICES.

BY H. W. S.

Perhaps there is no one point upon which God's children are in greater perplexity at the present day than upon the matter of Divine guidance. And especially is this the case with those who have received the baptism of the Spirit, and who are desirous above everything else of following the Lord whithersoever he may lead them. They feel their especial need of Divine guidance in the paths they are treading, because they know that merely human wisdom cannot safely lead them there, and they see that the Lord has promised this guidance to his faithful followers. It all seems perfectly plain and simple until they begin to put it in practice, and then innumerable perplexities arise that sadly hinder the soul's interior progress, and that often lead into serious outward difficulties. The trouble comes from the fact that there are many other voices which speak to our souls besides the voice of God, and the difficulty lies in distinguishing the voice of the Good Shepherd from the voice of a stranger. It is on this point of knowing how to distinguish that I wish to speak.

And first I would say that two things are absolutely necessary as the foundation of any true discernment, a complete surrender of one's own will, and an absolute confidence that God will guide.

Without an entire surrender, discernment is impossible, because the voice of our own will is always strong enough to overpower and drown out every other inward voice, and often every other outward voice also. We must go to the place where we can honestly say, "Not my will, but thine, O Lord, be done," where we really do want his will more than we want our own, and where to know that anything that is his will is

enough to make us embrace it with delight. I believe the want of a will thus surrendered lies at the bottom of many of our difficulties.

But if this matter is honestly settled, then next we must have an absolute faith that God will guide, and we must expect his guidance as confidently as we expect an Adirondack guide to tell us the way through that wilderness of lakes and mountains. This is absolutely essential, and we are told so in the plainest possible words in James i. 5-7: "If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not: and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

For let not that man think that he shall receive anything of the Lord."

These two foundation points being settled: That we honestly want to know God's will and mean to do it, and that we are perfectly sure he will tell us his will, we may now consider how to distinguish his voice from the other voices that seek to make themselves heard in our souls.

But perhaps you will ask what other voices I mean; for it may be you have never thought any voice but God's voice could speak to your soul. I mean by other voices the voices of evil and deceiving spirits, who lie in wait to entrap every traveler entering the higher regions of spiritual life. In the same epistle which tells us that we are seated in "heavenly places in Christ" (Eph. 2, 6), we are also told that we shall have to fight there with spiritual enemies. Eph. 6, 12.) And the whole teaching the New Testament reveals to us the fact that we have to resist not only the world and the flesh, but the devil also. Now, the devil being a spirit, must necessarily communicate to us by means of our spiritual faculties, and his voice, therefore, will be, like the voice of God, an inward

impression made upon our spirits. Therefore, just as the Holy Spirit may tell us by impressions what is the will of God concerning us, though not, of course, giving it that name. It is very plain, therefore, that we must have some test or standard by which to try these inward impressions in order that we may know whose voice it is that is speaking.

We hear in some circles a great deal about being "led" to do this, or that, or the other, and it is all right if it is rightly guarded. The Lord does "lead" his people, and it is very blessed to be so led, but the devil also wants to lead God's people, and he is always seeking to make his leadings look and sound like God's leadings in order to deceive the souls, who, except by being deceived, could never, as he well knows, be induced to yield to his will. It is not enough, therefore, to have a "leading," we must find out the source of that leading before we can safely give ourselves up to follow it. And it is not enough either for the leading to be very "remarkable or the coincidences to be very striking, to stamp it as being surely from God. In all ages of the world evil and deceiving spirits have been able to work miracles, foretell events, reveal secrets and give "signs," and God's people have always been emphatically warned about being deceived thereby.

In Deut. xiii. 13, we have the clearest sort of warning on this point. In Matt. xxiv. 24-26, we see that this warning is needed for our dispensation, also. And, further, in Rev xiii. 13, 14, we read concerning the "beast" that "he doeth great wonders."

This brings me to the question which I propose to consider with the best light I can, as to how to distinguish the voice of God from any and every other voice that may seek to make itself heard in our souls.

I find that God speaks to us in several different ways; and I lay down at once, as a foundation principle which no one can gainsay, that of course his voice will always be in harmony with itself, no matter in how many different ways he may speak. The voices may be many, the message can be but one. If God tells me in one voice to do or to leave undone anything, he cannot possibly tell me the opposite in another voice. If there is a contradiction in the voices, the speakers cannot be the same. Therefore my rule for distinguishing the voice of God would be to bring it to the test of this harmony.

There are four chief and especial ways by which God voices himself to his people. These are, the voice of Scripture, the voice of the inward impression, the voice of our own higher judgment, and the voice of providential circumstances. Where these four harmonize, it is safe to say that God speaks. "All *"leadings,"* therefore, should be brought to this test, and only accepted and obeyed when the point of harmony is reached.

If I have an impression, I must see if it is in accordance with Scripture, and whether it commends itself to my own higher judgment, and also whether, as we Quakers say, "way, opens" for its carrying out. If either one of these tests fail, it is not safe to proceed, but I must wait in quiet trust until the Lord shows me the point of harmony, which he surely will, sooner or later, if it is his voice that has spoken.

A writer on this subject has said somewhere that we "must seek the radical distinction between true and false spirits in their *moral* character and not in their *physical* powers." And this is only another way of saying what our Lord himself declares in a passage of Scripture that seems to me to supply an almost infallible test of all teaching, whether inward

or outward. It is in that wonderful epitome of truth concerning the real kingdom of God—the Sermon on the Mount. Matt. vii. 15-23.

Surely this must mean that no amount of high religious profession, nor even the doing of many wonderful works is any proof either in men or spirits of the Divine power and presence, if there is not also a doing of the will of the Father.

Our first test, therefore, of the genuineness of any pretended "leading" of the Holy Spirit, must be its harmony in moral character with the mind and will of God, as revealed to us in the gospel of Christ. Whatever is contrary to this cannot be Divine, because God cannot contradict himself.

And the second test, therefore, to which our impressions must be brought, is that of our own higher judgment, or common sense. Paul writes to Timothy concerning the gift of God which was in him, on this wise: "For God hath not given us the spirit of fear, but of power and of love, and of a sound mind." And he exhorts the Corinthians: "Brethren, be not children in *understanding*, howbeit in malice be ye children, but in *understanding* be men;" or as the New Version has it, "in *mind* be men."

It is as true now as in the days when Solomon wrote, that a "man of *understanding*" shall attain unto wise counsels," and his exhortations still continue binding upon us. "Wisdom is the principal thing; therefore get wisdom; and with all thy getting, get *understanding*."

As far as I can see, the Scriptures everywhere make it an essential thing for the children of God to use all the faculties which have been given them in their journey through this world. They are to use their outward faculties for their outward walk, and their inward faculties for their inward walk. And they might as well expect to be "kept" from

dashing their feet against a stone in the outward if they walk blindfold, as to be "kept" from spiritual stumbling if they put aside their judgment and common sense in their interior life.

I asked a Christian of "sound mind," lately, how she distinguished between the voice of false spirits and the guidance of the Holy Spirit, and she replied promptly, "I rap them over the head, and see if they have any common sense."

A little more of this rapping over the head would have saved many a dear soul from sad spiritual delusions.

Some, however, may say here, "But I thought we were not to depend on our human understanding in Divine things?" I answer to this that we are not to depend on our unenlightened human understanding but upon our human judgment and common sense, enlightened by the Spirit of God. That is, God will speak to us through the faculties he has himself given us, and not independently of them. So that just as we are to use our eyes when we walk, no matter how full of faith we may be, so also we are to use our mental faculties in our inward life.

The third and last test to which our impressions must be brought is that of providential circumstances. If a "leading" is of God, way will always open for it. Our Lord assures us of this when he says in John x. 4. "And when he putteth forth his own sheep *he goeth before them*, and the sheep *follow* him, for they know his voice." Notice here the expressions, "*goeth before*" and "*follow*." He goes before to open a way, and we are to follow in the way thus opened. It is never a sign of a Divine leading when the Christian insists on opening his own way and riding rough-shod over all opposing things. If the Lord "goes before" us he will open all doors for us, and we shall not need our-

selves to hammer them down. Neither shall we be obliged to "hurry."

One of the marks of a false impression is that it is so imperative and admits of no delay. "He that believeth shall not make haste;" for the Good Shepherd would always have us wait, to be sure that it is he and not a stranger who speaks. And he will always, if we leave it to him, "Prepare the way of the Lord and make straight in the desert a highway for our God; and every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain."

I mean by this, that if the Lord has really called us to any step, he himself will open the way for that step, if we will only wait long enough and leave it all to him.

—When men deal wickedly, it is common for them to imagine that they deal wisely; but the folly of sin will, at last, be manifested before all men.—*Exod. 1: 10.*

—Where integrity, love of truth, and devotedness to God shine conspicuously, it ill becomes poor frail men to arraign one another for little supposed discrepancies in things of smaller moment—the result of a bias referable to education and outward circumstances.

—Men often confound character and reputation. They are immensely different. Jesus "made himself of no reputation," never of no character! His reputation with the religionists of that day took him to the cross. His character made him forever the "author of Eternal Salvation to all them that believe Him." Reputation is what men think we are; character is what God knows we are.—*Edward Kimball.*

REMOVAL OF A HINDRANCE.

Oh, how many precious years I have wasted in quibbling and debating respecting the great differences, about entire sanctification, not seeing that I was antagonizing a doctrine which must be spiritually discerned, and the tendency of which is to bring people nearer God. Meanwhile I had foolishly fallen into the habit of using tobacco, an indulgence which, while it afforded, probably, gratification, at the same time seemed to satisfy both my nervous and social nature. Years elapsed. When I could confront the obligation of entire consecration, the sacrifice of my foolish habit would be presented as a test of my obedience; I would consent. Light, strength, and blessing, were the result. Afterward temptation would be presented; I would listen to suggestions like this: "This is one of the good things of God; your religion does not require a course of asceticism; this indulgence is not specifically forbidden in the New Testament. Some good people whom you know are addicted to this practice." Thus seeking to quiet an uneasy conscience, I would draw back into the old habit again. After a while I began to see that the indulgence at best was *doubtful for me*, and that I was giving my carnality rather than my Christian experience the benefit of the doubt. It could not harm me to give it up, while to persist in the practice was costing me too much in my religious enjoyment.

I found that, after all my objections to sanctification as a distinct work of grace, there was, nevertheless, a conscious lack in my own religious experience—it was not strong, round, full, abiding. I frequently asked myself, "What is it that I need and desire in comparison with what I have and profess?" I looked at the three steps insisted upon by the

friends of holiness,—namely, "first, entire consecration; second, acceptance of Jesus moment by moment as a perfect Saviour; third, a meek and definite profession of the grace received;" and I said, "These are Scriptural and reasonable duties."

The remembrance of my experience in Newton supplied an overwhelming confirmation of all this, and at the same time a powerful stimulant in the direction of duty. What then? "I will cast aside all preconceived theories, doubtful indulgences, and culpable unbelief, and retrace my steps." Alas, that I should have wandered from the light at all, and afterward wasted so many years in vacillating between self and God! Can I ever forgive myself? Oh, what bitter, bitter memories! The acknowledgment I make is constrained by candor, and a concern for others. It is the greatest humiliation of my life. If I had the ear of those who have entered into the clearer light of Christian purity, I would beseech and charge them with a brother's interest and earnestness that they be warned by my folly. Oh, let such consent to die, if it were possible, ten deaths before they willfully depart from the path of holiness; for, if they retrace their steps, there will still be the remembrance of original purity tarnished, and that will prove a drop of bitterness in the cup of their sweetest comfort.

Eternal praise to my long-suffering Lord, nearly ten years have elapsed since, as the pastor of Green Street Church, in the city of Philadelphia, I again carefully and fully dedicated my all to God, the consecration of course including the, doubtful indulgence. I said, "I will try to abstain for Christ's sake; I trust I would do anything for His sake, and certainly I can consent to this self-denial that Jesus may be glorified." I again accepted Christ as my Saviour from all sin, realized the witness of the same Spirit, and

since then have been walking in the light as God is in the light, realizing that experimental doctrine of the fellowship and communion with saints, and humbly and gratefully testifying that the blood of Jesus cleanseth me from all sin." As ye have received Christ Jesus the Lord, so walk ye in Him;" that is, as I understand, "maintain the same attitude before God you assumed when you accepted Christ as your all-sufficient Saviour." I received Him in a spirit of entire consecration, implicit faith, and humble confession. The constant repetition of these three steps, I find, enables me to walk in Him. I cannot afford for a single moment even to remove my offering, or to fail in looking unto Jesus, or to part with the spirit of confession.

Thus I have honestly unfolded some personal experiences in connection with the better life; the recital humbles me in the dust, as it calls up the memory of years of vacillating and unsatisfactory religious life; but it also fills me with the profoundest gratitude for that abounding grace which not only bore with me, but brought me to see again my privilege in the Gospel, and now for ten years has been preserving me in the experience and blessing, and in the profession of this great grace. Precious reader, I now offer you the testimony; but mark, before it meets your eye it has been carefully placed upon the altar that sanctifieth the gift, and an earnest prayer offered that it may be blessed to your spiritual profit. As you lay down this humble article, will you not, for your own sake and for the church's sake, resolve to be entirely and eternally the Lord's? God help and bless you!—*Life of Alfred Cookman.*

—*A spirit of holiness is a spirit of sacrifice.* A holy church is one all given to God,—person, reputation, influence, money, life, all the Lord's.

THE WORK OF GRACE.

BY VIRGINIA M. WALTER.

The work of grace upon the human heart, is not wrought in a moment. Though that act which saves the soul from sin is effected at a word of Divine command, there yet remains the fitting up of the structure. It must not only be emptied, swept and garnished, but it must be peopled with the living graces of the Spirit. Though at the moment of the soul's birth into the spiritual kingdom every germ of truth is embodied, yet it takes long years of patient toil and waiting before the tender plantlets become trees in which the birds of heaven may lodge, and beneath which the weary soul may rest. Yet this work *can* be, and *is* wrought in every heart where God is allowed to work his good pleasure. But how few ever reach this goal in their experience! Jesus said, few they be that find the narrow way, yet, alas, how few, even after they have found the way, will consent to walk therein!

It is not an uncommon thing in the flush of a religious revival, to see scores of seemingly earnest souls fall into the ranks of the bloodwashed,—we have seen them numbering up, and numbering up, and our hearts have ached with anxiety when we have asked ourselves, who, who among them will stand? The prayer is, O God keep thou thine own; but observation shows that few stand the test of true discipleship. And why is it? Some seem to lack moral courage; others manifest a slothful indifference. The causes are varied. The parable of the seed-sower represents them. Many have not sufficiently counted the cost. They did not know that this was such a crucifying, self-denying way, and they turn back to the lullings of carnal rest. But the primary cause of all is;

what ever position they have taken, they first refused to let God work in their hearts ; that inward crucifixion of our corrupt nature which must be accomplished ere the plants of grace can be properly rooted. Even then a great work remains to be done ; a work which reaches to the end of life. Infinite God help us to be true ! It takes a martyr spirit to submit to the process of divine workings in the heart, but the outcome is glorious. The grand, glorious hereafter, with all the blessedness of a reunion with Christ and these eternally redeemed, looms up before us as the one central promise to urge us on. What an incentive to a faithful submission to the plantings and pruning of the divine graces.

Sometimes it takes a life of physical suffering and prostration to soften a nature that seeks to be moulded by the hand Divine ; others are sent to the front to active battle, while others, and these are the many, are called on to endure the little probings, the slow fires that eat away the core, little by little, giving room for the growth of the planting of grace. It is these little by littles that accomplish the ripening of the grain for eternal garnering ; yet how slow, seemingly, is the progress, —so much suffering from where we learn so little.

Though we are called on to go through these painful processes that grace may develop, yet how blessedly sweet to know that it is the hand of infinite love that is snapping away the tender life-strings, which might, if left, become shore-lines to earth. That it is his hand that feels about our fainting, quivering hearts for the last vestige of life, that we may die upon his altar of love, to become a living sacrifice.

How often, when we are almost ready to faint because we find ourselves so little like our Heavenly Father, does he take us lovingly into

his embrace with the assurance of his undying love.

Each one of us has much of the unlikeness of Christ, and it is the work of the Spirit to recreate his image upon us. Let us faithfully submit to the divine order, and the end is eternal life.

NO SALUTARY INFLUENCE.

BY A. SIMS.

As salt is used for the purpose of seasoning, and to prevent decomposition, so the grace of God is imparted to justified souls, not only for personal benefit, but also to check wicked men in their course of sin and folly, and to exert a beneficial influence upon them. No one can have the salt of the gospel in his heart and fail to be a blessing to society in some form or other; this is impossible. His words, deeds, and general deportment, yes, and his very countenance will tell for good in a variety of ways, and wherever he is. Yet there are multitudes of professors who are like salt without any flavor, they have lost their saltiness. No one is blessed under their prayers ; no one is edified or lifted up by their conversation ; no one is convicted of sin by their walk and conduct. True they sometimes sing and pray, and talk about religion, and probably attend the means of grace regularly, and give something away, but there is no salutary influence in their lives. They fail to draw souls toward God ; a sure and plain evidence of a backslidden state—"Ye are the salt of the earth ; but if the salt has lost its savour, where with shall it be salted? It is thenceforth good for nothing but to be cast out and to be trodden under foot of men."—Matt. v. 13. "*He that is not with me is against me ; and he that gathereth not with me scattereth abroad.*"—Matt. xii. 30.

THE POWER OF CHRIST.

Dwell in the living Spirit, and quench not the motions of it in yourselves, nor the movings of it in others; though many have run out and gone beyond their measures, yet many more have quenched the measure of the Spirit of God, and have become dead and dull, and questioned through a false fear, so there hath been hurt both ways. Therefore be obedient to the power of the Lord, and his Spirit; war with that Philistine that would stop up your wells and springs; and the belief in the power keeps the spring open; and do not despise prophecy, neither quench the Spirit; so that all may be kept open to the Spring, that every one's cup may run over. For you may all prophecy one by one, and the spirit of the prophets is subject to the prophets. Would all the Lord's people were prophets, said Moses in his time, when some found fault, but the last time is the Christian's time, who enjoys the substance Christ Jesus, and His Church is called a royal priesthood, offering up spiritual sacrifices, and His Church are His believers in the Light.

And so in the Light one should have something to offer; and to offer an offering in righteousness, to the living God, else they are not priests; and such as quench the Spirit cannot offer, but become dull. I will pour out my Spirit upon all flesh, in the last time, saith the Lord, which is the true Christian's time. God's sons and daughters shall prophesy, and your young men shall see visions, and old men shall dream dreams, and on my servants and handmaids I will pour out of my Spirit in those days and they shall prophesy.

Now, friends, if this be fulfilled, servants, handmaids, sons, daughters, old men, young men, every one is to feel the Spirit of God, by which you

may see the things of God, and declare them to His praise; for with the heart man doth believe, and with the mouth confession is made unto salvation; first, he has it in his heart, before it comes out of his mouth.

Do not quench the Spirit, nor abuse the power; when it moves and stirs in you, be obedient, but do not go beyond, nor add to it nor take from it; for if you do you are reprov'd, either for going beyond, or taking from it. And when any have spoken forth the things of the Lord, by His power and Spirit, let them keep in the power and Spirit, that keeps them in the humility that when they have spoken forth the things of God, they are neither higher nor lower, but still keep in the power, before and after; and being obedient, to the Spirit of God, it keeps them from deadness, and alive to God, and keeps them in a sense that they do not go beyond and run out, as some you know have done; and all that have come for want of living in the power of God and in His Spirit, which keeps all things in subjection and in order, and in the true fear of the Lord, always to feel the presence of the Lord with you.—*G. Fox.*

—Sorrow, like fire, will burn out, only let there be time, the ashes of sorrow will fly away to the winds, leaving no trace, except the sweetness of the fragrance which sorrow patiently borne, always diffuses.

M. H. S.

—Wondrous is the strength of cheerfulness, altogether beyond calculation its powers of endurance. Efforts, to be permanently useful, must be uniformly joyous—a spirit all sunshine, graceful from very gladness, beautiful because bright.—*Carlyle.*

DEAD UNTO SIN.

"Reckon yourselves dead unto sin."

These words of Paul do not mean that you can, at any moment of time, by a mental or intellectual acknowledgment and *verbal reckoning*, enter at once into a life dead unto sin, be free from the sinful power, and thus consider you are *dead with Christ*.

To be dead means that all the human nature in you is in reality *freed* from the *power* of sinning. Your heart may not love to sin, but so long as you perceive in your nature, mind, or body a tendency or power to commit sin, you are not yet dead to it. By "reckoning" you do not become dead immediately, but you must be *made dead*, by a gradual test and *dying* of every faculty of your nature, and gain a victory over the power of sin upon it.

Paul's meaning was not that of saying that at one instant of time you can "reckon," and then henceforth be forever free from sin; but Paul previously says, "*If we have been planted together in the likeness of his death*" we can then, *after this death of our own*, reckon ourselves dead; but there can be no "reckoning" without a "*planting unto death*." There must be an *actual dying* before there can be any "reckoning." The believer is to be made to suffer "the loss of all things" to win Christ, and receive the *likeness of his resurrection* (living again in us).

—The soul has its own realm and seeks food—it has a language and dialect all its own; feed it with husks and it will shrivel, and die; feed it with angel's food and it will grow. As with the soul, so with the body, so with the mind—each has its own separate realm, and is controlled by law.

M. H. S.

LUKEWARMNESS.

The fearful condition of a great many professing Christians in our day is very forcibly described in Rev. 2:4. "Nevertheless I have somewhat against thee, because thou hast left thy first love." That is, you have lost that warmth of feeling in your soul towards God, which you had at the time of your conversion. You have lost that burning zeal, and those strong desires you then felt within you. You have lost that joy and blessed relief you then tasted, and now you feel lukewarm, easy and indifferent. Your spiritual appetites are no longer keen and strong, so that the means of grace are often dry and insipid to your taste. You no longer feel that deep anxiety to grow in grace, and to become more and more heavenly minded. You could then sing:

"My God I am thine, what a comfort divine,
What a blessing to know that my Jesus is mine?
In the heavenly Lamb thrice happy I am,
And my heart it doth dance at the sound of His name."

But you no longer can sing that now. Ah, no! You have left your first love; you have got away from God.

I have heard some cold-hearted, worldly professors say to young converts: "You will not always feel like this; you will not always have this joy and flaming zeal; you will settle down and get more staid and quiet." Oh, such damning advice! It comes from the pit! The devil well knows that when the joy and warmth are gone, Christ is gone; and there is an apathy left behind. If he can get souls to believe that they can be destitute of joy, zeal and power, and still have Christ in the heart, he is satisfied; that is all he wants; and he will do his best to keep them in that state. This is the condition in which I find the majority of professors to-day. They may have some appearance of piety; they

may be regular in observing certain duties ; just as the popular preacher was to whom these words were originally spoken, but for all this they have lost their first love. They are lukewarm and they know it, but still they think they are all right. They are nevertheless backsliders ; and in God's sight they are more abominable and nauseous than the open sinner. Hear what God says to those that are lukewarm : "*I know thy works that thou art neither cold nor hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.*" Rev. iii. 15-16.

DESPAIR !

MRS. PHOEBE PALMER.

"And ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us."—*Jesus.*

E— had a friend who did not believe that the injunctions, "Come out from among them and be separate;" "Be not conformed to the world," and kindred passages, have anything to do with the external appearance of the Christian. She was united in Church fellowship with a denomination who do not recognize these things as important, and she had been heard to speak contemptuously of those who contracted views that would induce one, in coming out in a religious profession, to make such a change in external appearance and habits as to excite observation.

We should be far from favoring an intimation that E—'s friend was hypocritical ; she was only what would be termed a liberal-minded professor, and was no more insincere than thousands who stand on what would be termed an ordinary eminence in religious profession.

The wasting consumption gradually preyed upon the vitals of this

friend, and E—, who lives in a distant city, went to see her. E—, though not at the time as fully devoted as she might have been, was concerned to find her friend as much engaged with the vanities of the world, and as much interested about conforming to its customs as ever, and she ventured to say : "I did not suppose you would think so much about these things now."

Her friend felt somewhat indignant at the remark, and observed : "I do not know that I am more conformed to the world than yourself, and the denomination to which you belong regard these things as wrong, but our people do not think religion has anything to do with these little matters."

The hand of withering disease continued relentlessly laid on E—'s friend, and as she drew nearer eternity her blissful hopes of immortality and eternal life seemed to gather yet greater brightness. Her friends felt that her piety was more elevated than that of ordinary attainment. Again and yet again her friends gathered around her dying couch, to hear her last glowing expressions, and to witness her peaceful departure. Such was her composure that she desired her shroud might be in readiness, so that she might, before the mirror, behold her body arrayed for its peaceful resting place.

Her friend E— was forced to leave for the city, a day or two before her dissolution, and called to take her final farewell. "We shall not meet again on earth," said the dying one, "but doubtless we shall meet in heaven. On my own part I have no more doubt than if I were already there, and I cannot but hope that you will be faithful unto death. We shall then meet." They then bade each other a last adieu.

The moment at last came, when death was permitted to do his fearful work. The devoted friends had again gathered around the bed of

the dying fair one, to witness her peaceful exit. Respiration grew shorter and shorter, and at last ceased, and they deemed the spirit already in the embrace of blissful messengers who were winging it to paradise. A fearful shriek! and in a moment they beheld her that they had looked upon as the departed, sitting upright before them with every feature distorted.

Horror and disappointment had transformed that placid countenance, so that it exhibited an expression indescribably fiendish. "I can't die!" vociferated the terrified, disappointed one. "I won't die." At that moment the door opened, and her minister entered. "Out of the door, thou deceiver of men!" she again vociferated—fell back, and was no more.—*Entire Devotion.*

BURNING A WASP'S NEST.

Some time ago, while walking in a neighboring city, we asked a colored man, in one of the parks, the names of several churches in view. Giving us what information was in him, he said:

"An dat church, I don't know de name of, but that is de one dat burned down."

"Who burned it?" we asked.

"The sexton," he said.

"Why, how could it be that a sexton would burn down his own church?"

"You see, sar, dare was a wasp's nest dare, an' de sexton he tried to burn out de wasps."

"Well, did he burn out the wasps?" we asked.

"Yes, sar; he burned out de wasps, an he burned de church, too."

We meditated on this story as we walked. Wasps have their uses; but, so far as we are able to discern, not in churches. Their utilities are decidedly non-ecclesiastic. But

sometimes wasps will come into churches. It is very undesirable to have them there. One thing may be said of these insects, that the less they are disturbed the less harmful they are. Another thing is quite obvious; that a greater evil may be brought to pass by an attempt to be rid of a smaller evil. It was bad to have the wasps; it was worse to be compelled to rebuild the church.

And, yet, perhaps, the apparent disaster was providential, and the moral which Christendom may learn may be worth the money spent in rebuilding the church.

Into a Church membership wasps may come. If, when they are in their nests, the nest can be quietly lifted, and it and its inhabitants set in the open field, so much the better; but don't let us destroy a church in order to destroy a wasp's nest. Let the evil be borne a while. By-and-by the time will come when the wasps will depart, or be in such a condition that they can be removed with impunity. But whenever any Christian Society shall determine to free itself of wasps, let it be careful as to its modes of extirpation! above all, let it heed the counsel to avoid burning wasps out.—*Exchange.*

To "resist the devil" successfully, one must always act on the contrary with him; that is, he must believe the opposite of what he says, and do the opposite of what he suggests.

—Wilful hardness is commonly punished with *judicial* hardness. If men shut their eyes against the light it is just with God to close their eyes. Let us dread this as the sorest judgment a man can be under on this side hell.—*Exod. 9. 12.*—HENRY.

HIDDEN LIFE.

BY A. B. BURDICK.

Man dieth not as a light is blown out, leaving no trace beyond the darkened lamp.

Death is not extinction but separation. A dead man's life is only hid. It exists separate from the body, yet identical with the former man. We say of a corpse, "It looks natural." The same is equally true of the spirit. Life is exactly the size and shape of the body it animates. It fits better than a well-cut garment. It is the vital, thinking, reasoning immaterial substance which completely fills the material man.

The "*old man covered with a mantle*" that the witch of Endor saw, was not the risen body of Samuel, but his conjured ghost or spirit, true to life.

"*And Samuel said to Saul, why hast thou disquieted me to bring me up? and Saul perceived that it was Samuel.*"

Because spirit life has been abused by ancient witchcraft and modern spiritism, many reject it altogether and embrace materialism. The ceremonial, spiritless religion of the present age, is an attestation of this fact; while one who believes in *angel* or *spirit*, is regarded as superstitious. Men insensibly run to extremes.

I am reminded of a steamboat excursion on the Hudson. As the boat neared the landing it careened, and the passengers fearing it would capsize, rushed to the opposite side of the boat; this greatly increased the danger and, with one impulse, they rushed back again. By this time the boat rocked fearfully. Had not the officers threatened violence to the excited crowd, doubtless we should all have sunk in deep water. Taking a position midway in the boat, it soon righted and all were safe.

Satan loves to push honest souls

too far, and then raise the cry of fanaticism. The result is a rush for the opposite side of the boat, till there is equal danger of sinking into the death of formalism. These lessons have been clearly and sufficiently demonstrated in the past, not to require a repetition. Still, multitudes have a horror of fanaticism, and prefer no spiritual manifestations to any peculiar exercises. While a few are afraid of "*bards*," and think they must do some strange thing to keep them off. It is much easier to "*walk at liberty*," when free, than to walk in *o* liberty and get free.

A few years ago, some who sincerely believed in the second coming of Christ, that they might represent "*the wise virgins*," trimmed their lamps, set the time for him to come, and went out to meet him; because "*he tarried, they all slumbered and slept*," even the *death-sleep*. Since this extreme error failed, many have become *scoffers*, and say, "where is the sign of his coming?"

"Yet a little while, and he that shall come, will come, and will not tarry." A life hid with Christ in God, is security against that day.

The saints and faithful brethren at Collosse were dead, risen, and their *life* was hid. They were not confined in a monastery or convent. It was not their morals, their virtues or their Christian experience that was hid. In this respect they were "*living epistles, known and read of all men*." The Collossians were dead in a peculiar sense—not physically dead, not dead in trespasses and in sins, not dead formalists, but dead *to sin*. One peculiarity of this death is, that it is supernatural. Men are not subject to it as they are to physical death. It is not the result of exposure, nor of cool calculation; but of actual experience in crucifixion. Death precedes resurrection.

The apostle says: "*I am crucified with Christ, nevertheless I live;*"

yet, not I, but Christ liveth in me."

This is risen life, yea, eternal life. The life of Christ is the life of Christians. "*When Christ, who is our life, shall appear, then shall ye also appear with him in glory.*" This is not the "stand-alone religion," but union with Christ and all real Christians. "*Life,*" is in the singular, Christians in the plural. Christian life is *one* life, derived from one common source, centered and "*hid with Christ in God.*" Hid as wheat is hid in the soil, where it may germinate, take root, draw nourishment, spring up and grow, till the life of the seed is quite absorbed and developed in the increasing golden grain.

Hid as a little rain-drop is hid in the sea. When first it let go its hold of the dark cloud, it trembled as if frightened by the fall. Driven by fierce winds, while the rumbling thunder spent its wrath in shaking earth and sky, it brightened up at times, as the lightnings flashed about it. Escaping all these, at length, it rests in the bosom of its parent water, and becomes united with the great ocean. Not lost, but hid.

The history of a rain-drop is but the experience of a poor, penitent soul, tempest-tossed, now in darkness, now in light—light, most fearful; and yet, the darkness to be dreaded more than light. Letting go his hold of all earthly hopes, he falls; no! he rises to the bosom of the Father, and hides in the ocean of boundless love.

Wisdom would teach us to best secure that which is of greatest value to us. Men hazard their health, and even life to secure a profitable income. Life is our most valuable possession here. It gives value to all else. Silver, gold and diamonds have no value without it. "All that a man hath will he give for his life." Human existence is short and uncertain, but "It is not all of life to live." Life goes right on after dissolution. Life is eternal. It is worth

securing. There is a place of safety. Only one, and that is a secret. It is hid. "The secret of the Lord is with them that fear Him." It must be sought after diligently, as men seek for hid treasure. Wisdom is needed to find it. "The fear of the Lord is the beginning of wisdom." "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him."

While these things are hid from the worldly-wise and prudent, "*they are revealed unto babes.*" "The name of the Lord is a strong tower, the righteous runneth into it and are safe."

—Even those that are qualified for great employments and services must not think it strange if they are confined to obscurity. It was the lot of Moses before them, who foresaw nothing to the contrary but that he should die, as he had lived a great while, a poor, despicable shepherd. Let those that think themselves buried alive, be content to shine like lamps in their sepulchres, and wait till God's time come for setting them in a candlestick.—*Exod. 3. 1.*

—Some men have queer ideas of Christianity. They seem to think they can be Christians and still indulge in the most unchristian spirit. They are suspicious, revengeful and spiteful. They are destitute of all charity and Christian forbearance, and denounce in the most bitter manner, all who refuse to follow their lead, and submit to their dictation. Such men are very unpleasant associates here on earth, and without a change of spirit, would be very much out of harmony with the pure and holy inhabitants of heaven. Such men are to be pitied. Their tempers need to be sweetened by the grace of the Gospel.—*Methodist Recorder.*

CONDEMNATION.

BY REV. A. SIMS.

Any departure from God, any act of disobedience to the known will of God, will bring condemnation upon the soul. No Christian can walk contrary to the teaching of the Bible, and follow the world in any particular, without getting into condemnation. To act as the greater part of professing Christians do in our day, will most certainly bring condemnation, for the reason that there is but little difference between them and non-professors. Now justification and condemnation are just as opposite to each other as light is to darkness; and while you have that condemnation on your soul you are not in the enjoyment of justifying grace. The two feelings can no more exist together in the heart at the same time than you can fly without wings. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit."—Rom. viii, 1. Do not mistake hardness of heart for absence of condemnation. Some persons, yea, many professors of religion, are so seared in their consciences that they can do almost anything, and not feel condemned. This is not being without condemnation; they stand condemned by the Word, whether they feel it or not. If we are not under condemnation we have confidence in God when we pray. "*Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of Him because we keep His commandments, and do those things that are pleasing in His sight.*"—John iii, 21, 22. But how many there are who feel, when they kneel down to pray, that something is wrong with them. They complain of darkness, doubts, fears, and leanness of soul. The trouble is they are backslidden—they are in condemnation and bondage.

Secret prayer will soon reveal their condition. We have to walk exceedingly careful to escape condemnation; but unless we are backslidden from God, there is not the least shadow of it upon our souls.

UNSCRIPTURAL EXPRESSIONS.

BY EDWARD SWAN.

The Bible is our guide in all these things. "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Col. iv, 7. This keeps us in a narrow compass, as far as giving place to vulgar, or immoral expressions is concerned; many professed Christians do not come up to this standard. Their words are not with grace. They do not seem to come from a sanctified heart. If the life we live is not of a Scriptural character, it is because of a lack of grace in us. And just in proportion as we deviate from the line of rectitude, just so far are we away from God. God's law "is a lamp to our feet." If we would walk in the light of its holy precepts, we must step in every way of God. The reason why darkness comes upon the soul, so that people do what they formerly detested, is because they do not obey God. "Walk while ye have the light, lest darkness come upon you." John xii, 35. "If therefore the light that is in thee be darkness, how great is that darkness!" Matt. vi, 23.

Disparage and depreciate no one; an insect has feeling and an atom a shadow.—Coleridge.

—No blunder or crime is more common than that of making excellent feelings, which were indulged as luxuries, but were not made the incentives and aids to the performance of duty; a substitute for right actions.

EDITORIAL.

REVIVALS.

In every neighborhood in the land a thorough revival of religion is needed. We doubt if there is a single exception. The necessity for this is seen:

1. In the number and atrocity of crimes that are committed. The insecurity of person and property in all parts of the land is a serious cause for general alarm. The experience of the world demonstrates that legal prohibitions alone cannot restrain the bad propensities of men. Removing the fear of God, and of a judgment to come from the minds of men, operates as a general jail delivery, and turns loose upon society the criminal instincts of the bad, and bold and hardened. The law of God should be proclaimed and the retributions of eternity thundered from every pulpit in the land.

The welfare of souls and the welfare of society demand it. Sentimental songs and pathetic anecdotes may make the susceptible rise for prayers; but the conscience must be awakened and fears of the wrath to come excited, in order to hold the ungodly in check, and render life and property secure. A decline in high Christian principle is followed by a revival of crime. As men are relieved from the fear of hell after death, they hasten to make a hell upon earth. Never were cause and effect more closely connected than in the spread of atheism and the increase of crime. And it must be met, not by argument—but by demonstration—not by enticing words of man's wisdom, but by the power of the Holy Ghost.

2. The necessity for a revival of God's work is seen in the low state of piety prevailing in the churches. In many of them are members who drink and smoke and dress like the world. Money is raised for church purposes by appeals to

the lowest and basest of motives. Few if any are born again. They walk as people of the world walk, and, not after the Spirit. Even in the rare instances where the form of godliness is found, how little there is of its life and power! How formality and pride reign!

Among those who show signs of life, what a lack there is of brotherly kindness, and godliness and charity. How much there is of evil surmising and evil speaking. How very few in reality, "Follow peace with all men and holiness, without which, no man shall see the Lord." In view of our own state we may well say to the Lord, *Will thou not revive us again that thy people may rejoice in thee.*

3. The lack of preachers of the gospel is another evidence that a revival is needed. So few young men are entering the ministry, that some of the churches are seriously threatened with a famine of preachers. Some attribute this to the difference there is in the salary that the minister gets, and the money that he might make in some other avocation. But this is not true. In the matter of worldly compensation there can be no competition, between Christ and Mammon. To our Lord, Satan offered to give all the kingdoms of the world and the glory of them, if he would fall down and worship him. He is still liberal in his offers to Christ's disciples. How well he keeps his promise when his offer is accepted, is quite another thing. Where there is true devotion to God—such as there should be—there is no lack of preachers. God raises them up to carry on His work. A lack of preachers is a lack of piety. Men who, in reality, have renounced the world and given themselves fully to God, rejoice in being called to preach. Work for the salvation of souls they must.

Is not then a revival of pure religion greatly needed? There can be no ques-

tion of it.

Then will you seriously and unreservedly give yourself to God, to promote it? You can do much more to bring it about than you think you can. God always uses purified ones who will let him. Willing hands find work. Those who, with set purpose, labor for a revival, will have a revival. *Who then will consecrate his service this day unto the Lord?*

RETALIATION.

We should return kindness for kindness. Those who do, or try to do, a favor for us, should be had in grateful remembrance, and suitably rewarded. But to do this, is no evidence that we are Christians. An amiable heathen will do no less. On the other hand, not to return evil for evil; but to be kind to those who are unkind to us shows that, so far at least, we have a Christian spirit. Our Lord's commands on this point are very explicit. *"I say unto you, that ye resist not evil: but whosoever shall smile thee on thy right cheek, turn to him the other also."* But the outward act is not sufficient; we are to feel right towards those who injure us, *"But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."* Mat. v. 44.

We violate this precept when, being injured by others, we say, "I will watch my opportunity and be even with him yet." Every feeling like this is wrong. Any act which originates in such a feeling is a sin against God. We should rather say, "I will do him all the good I can." This is the feeling that a Christian cherishes.

In the treatment of their friends, a good natured atheist and a Christian may not widely differ. But in the treatment of their enemies there is a wide difference. The atheist may repay hate with hate, and returns blow for blow. The Christian

when reviled, does not revile again; when hated, returns only good wishes and kind feelings.

There is a difference in men by nature. Some are quick-tempered and naturally resentful. Some cherish ill-will, and wait with the patience of an Indian for an opportunity to take revenge. But no matter what the natural disposition is, grace can so amend it that love will prevail where hate prevailed. Under the reign of Christ the nature of even wild beasts is changed. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the lion shall eat straw like the ox."

The opportunity to die for Christ does not often occur. But scarcely a day passes but that we may glorify him, by manifesting his Spirit, and exhibiting his meekness. Do any speak roughly to us, in a sharp tone of voice? Let us speak gently in return. Does any one reprove us, when we feel that we are not at all to blame, and when, in our honest opinion, he is more vulnerable than we? We should see if we cannot derive some profit from it; and on no account should we show a spirit of retaliation by finding fault with him. If we know of something wrong in him, which we should help correct, we should do it on some other occasion. But when reprov'd, if we turn and reprove the reprover, we show a spirit of retaliation. We neither do good nor get good.

To the natural man, to kindly treat those who injure us, is impossible. To one who is born of the Spirit it is easy and spontaneous.

Why do so few manifest his spirit? Because so few are New Testament Christians. They belong to the Church, subscribe to its doctrines and support its institutions, but they have never been born of the Spirit. The "old man" still lives and reigns. They have never put him off.

"See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. 1. Thes. v. 15.

A GREAT WANT.

The great want of the times is men and women in every neighborhood who, in every-day life, year in and year out, manifest before the world, practical holiness. They need not be rich or learned. They may have simply ordinary common sense, and may occupy a humble position in life. They should be strictly conscientious in all business matters—never taking pay for work they are supposed to do, but which in reality, they do only in part, or do so poorly that it were better undone:—never failing to pay as promised; never selling an inferior article for a good one. Such persons are needed to keep alive in the minds of the people, the true idea of what it is to be a Christian. They are needed to comfort the afflicted and relieve the distressed. They are needed as friends to be consulted by those in trouble. They are needed to keep before the world examples of holy living. They are needed to point out the way to those who are really in earnest to go to heaven.

A. M. CHESBROUGH.

ABRAM MERRITT CHESBROUGH was born at Dorset, Vt., Nov. 14th, 1814. He died at his home in La Salle, Niagara Co., N. Y., near Niagara Falls, Oct. 14th, 1883.

At an early age he went to Massachusetts and, with his uncle, Isaac M. Chesbrough, who died a few years ago at Peking, N. Y., a man of strict integrity, deep piety, and great energy, and force of character, engaged in the building of railroads. Many of the sterling qualities of the uncle were manifested by the neph-

ew. At two different times he was employed on Government works in Boston Harbor. He was also engaged in constructing the Erie railroad.

In the summer of 1850, Mr. A. M. Chesbrough removed to Niagara county, N. Y. On the bank of the majestic Niagara river he had one of the pleasantest of homes. His lands were in a high state of cultivation and covered with the choicest of fruit. The only regret he was heard to express about dying, was the wish that he might have been permitted to live a few years to enjoy the home which he had so carefully fitted up to his tastes.

In May, 1842, he was united in marriage, to Miss Esther E. Rice of Tinnmouth, Vt.—a lady of great worth, of remarkable kindness of heart and purity of character. Their domestic life was a happy one. Her devotion to him in his last sickness was that of a martyr. By night and by day she was at his side, doing all that the best medical science could suggest, or love could prompt, for his recovery. His sickness began in Dec., 1881, with a cold, which was followed by congestion of the lungs. His recovery was only partial. He was left with a cough and sore throat, which continued until his death. The last winter they spent in California. He appeared to be better while there, but on his way home began rapidly to run down and gradually declined until the end was reached in peace.

A. M. Chesbrough was a man of sound sense, far seeing, and of that quiet energy which accomplishes what it undertakes. He accumulated a large amount of property by patient industry and judicious investments. No one ranked higher as a man of the strictest integrity. He was ever a friend of the poor, always ready to help where there was a prospect of doing good.

He was converted in 1840, and united with the M. E. Church, at Providence, R. I. When preachers and people in West-

ern New York were turned out of the M. E. Church in such large numbers, for their adhesion to primitive Methodism, his sympathies were actively with the oppressed and persecuted. There was no Free Methodist Church at his place, but he frequently attended our Camp Meetings and contributed of his means for the support of the cause.

In the final disposition of his property he remembered many charitable and benevolent institutions. To several near relatives he left generous legacies. To various benevolent enterprises, he left in all about eighty thousand dollars. As we have previously mentioned, he left for our Seminary at Chili, thirty thousand dollars, on condition that the Seminary take his name, that the farm be purchased and the balance invested, and that the income only of the farm and of the investment be used for the education of indigent scholars. We know of no better monument that a man of means could erect to his memory.

He rests from his labors, and his works do follow him.

LITERARY NOTES.

We have received from J. H. Chambers, publisher, St. Louis, Mo., several valuable books, among which are the following: *FAMILY MEMORIAL*, arranged for Genealogical, Biographical and Statistical Records of Ancestors and Descendants; View of Homestead, Family Portraits and register of Births, Marriages and deaths, with forms and special instructions for each department, by Wm. H. Shepard, illustrated with original designs and copies from noted paintings. J. H. Chambers and Co., St. Louis, Mo., Chicago, Ills., Atlanta, Ga., 1883.

This is a beautiful quarto volume of 230 pages. It is printed on fine paper, suitable for writing on with a pen; the printed part is executed in the highest style of

the art; and it is neatly bound in morocco, with gilt edges. The volume is highly ornamental, as well as useful. The object is to afford the best possible facility for every family to write for preservation, and to be handed down; its own history and the history of immediate ancestors. Such a volume, properly written out, would be of untold value in a few generations. We can conceive of nothing better for the people than the book before us. This volume should have a good influence in every family that possesses it, by inciting every member to perform those actions only which are worthy to be recorded.

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Book agents, or those desiring to become such, would do well to correspond with Mr. Chambers. Address, J. H. Chambers & Co., St. Louis, Mo.

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the wrong Post Office. They give us unnecessary trouble.

OBITUARY.

MRS. JENNIE M. CONRAD died of consumption at Millville, Rensselaer Co., N. Y., Nov. 18, 1883, aged about 23 years.

Jennie was naturally of an amiable and gentle disposition. From the death of her mother, in the year 1871, she became remarkably serious. To use her own language, she said: "*I spend sorrowful days and sleepless nights.*" She became prayerful, sought and professed the Christian religion in the Free Methodist Church at Grafton, N. Y. She loved the Sabbath School, and was constant in her attendance.

The writer officiated at her marriage to Mr. Adelbert F. Conrad, Dec. 18, 1878. While in Western N. Y. last spring, I learned of her illness, and called to see her, and found her trusting in the Lord, and happy, though very sick. As spring wore away, she revived somewhat, and this fall I was permitted to enjoy a few visits with her during the last week of her life. I found her mind clear and her faith strong.

Her father, Mr. J. S. Hakes, who lives about seven miles distant, watched by her almost constantly, for a week, in compliance with her request, "That she might die with her hand in his." When asked if she would like some restorative which the physician had prescribed, she replied, "*No, let me go home, Pa. I never was so happy in all my life.*"

The funeral was very largely attended. The writer preached from Col. iii. 5: "*Ye are dead, and your life is hid with Christ in God.*" The scene around the casket was very affecting, as husband, child, parents, brothers, sisters and others took leave of the remains, imprinting a last kiss, which could not be returned by the sealed lips of the early dead.

A. B. BURDICK.

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v.35-46, 1878-83

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