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—AND—

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BIBLE RADICALISM.

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Radical is derived from the Latin *radix*, root. Hence *radicalism* means root work, going to the root of the matter. When applied to sins or wrongs, it means taking them out by the roots. When applied to righteousness it means becoming rooted in its principles. To cut off every limb of a tree is not radical work; but to uproot it is.

The Bible is a radical Book. It goes to the root of things. It is not satisfied with mere externals. It deals with first principles. It requires heart work.

The children of Israel, from their long sojourn amid the abominable idolatries of Egypt, were in a low state of religion. Hence, Moses gave them many and explicit directions about their outward observances. But he taught them that these were not the principal things. "Hear, O Israel: The Lord our God is one Lord. And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might."—Deut. 6:4, 5.

If this love was wanting, outward conformity to the requirements of

the law amounted to nothing. Their sacrifices might be numerous and costly, but they were no compensation for the want of uprightness of character. "Bring no more vain oblations; incense is an abomination unto me; the new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity even the solemn meeting."—Isa. 1:13. The same vein runs through all the prophets. "Wherewith shall I come before the LORD, and bow myself before the high God? Shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" This is the language of an extremist. But this is not pleasing to God. "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."—Micah 6:7, 8. "The sacrifices of God," that is the sacrifices which God accepts, "are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."—Ps. 51:17.

The New Testament is still more radical. It begins with declaring that root work must be looked for. John the Baptist ushered in the New Dispensation with saying, "*And now also the axe is laid unto the root of the trees: therefore every tree that bringeth not forth good fruit is hewn down and cast into the fire.*"—Mat. 3:10.

1. We see the radicalism of true Christianity in its intolerance of every thing that is not positively good. It is not merely the tree that bears noxious fruit that is to be destroyed. No one would allow the deadly Upas tree to grow upon his farm. The most slovenly farmer cuts down the shrub which poisons his cattle and kills his sheep. But Christ goes much farther. He classes *the useless* with the hurtful, as fit subjects for destruction. The tree that bears *no fruit* cannot be permitted a place in the garden of the Lord. "Every tree that bringeth not forth good fruit is hewn down and cast into the fire."—Mat. 7:19. Christ repeats this warning with a great variety of illustration. "Every branch in me that beareth not fruit he taketh away."—Jno. 15:2. The foolish virgins had not read novels when they should have been reading their Bibles; they had not gone to the party or the ball, or the theatre instead of going to the prayer-meeting; they had simply failed to take with them a proper supply of oil. They were strict observers of the outward forms of religion, but had not the requisite supply of inward grace. But these were shut out from the marriage festival. They were not entirely

ready, therefore they shared the fate of those who had made no preparation.

The man who received the one talent did not squander it. He did not spend it. He did not lose it. He simply let it lie idle when he should have turned it to good account. Read his awful doom. "*Thou wicked and slothful servant.*" His wickedness consisted in his slothfulness. His crime was living in idleness. He is not accused of anything else. So far as the record goes he was a harmless, inoffensive man. "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."—Mat. 25:30.

The minister of the Church of Ephesus is highly commended for his orthodoxy and zeal, for his activity and patience, and loyalty to the church. He is charged with only one failure. "I have somewhat against thee, because thou hast left thy first love."—Rev. 2:4. In these days it is likely, that for this, more would commend than condemn him. But Christ pronounces him fallen, and calls upon him to repent: "Or else I will come unto thee quickly and will remove thy candlestick out of his place, except thou repent."

Mr. Wesley was impressed with this truth when he wrote to Alexander Mather as quoted by Tyerman: "No, Aleck, no! The danger to Methodism does not lie here. It springs from quite a different quarter. Our preachers many of them are fallen. They are not spiritual. They are not alive to

God. They are soft, enervated, fearful of shame, toil, hardship. They have not the spirit which God gave to Thomas Lee at Pately Bridge, or to you at Boston. Give me one hundred preachers who fear nothing but sin, and desire nothing but God, and I care not a straw whether they be clergymen or laymen. Such alone will shake the gates of hell, and set up the kingdom of heaven upon earth."

A saintly woman lay upon her sick bed. She had been spotless and blameless during her long life. She had been more than ordinarily devoted and useful. The light of the Spirit shone with clearness into her soul. She sent for her pastor. As he sat by her bedside, she said with great earnestness: "If we confess our sins will not God forgive us?"

"So the word, which never fails, declares." "I want to confess my sins. I have not helped on the work of the Lord as I should. I have taken it too easy. I might have done more. I want you and all concerned to forgive me. Pray for me that God will forgive me."

Reader is there not reason to fear that when the light of eternity shines upon you it will reveal the fact that you have failed to do the will of God?—Mat. 7 : 21. Are you taking it too easy?

2. The radicalism of Christianity is seen in its treatment of sin.

(1) It does not tolerate a single sin. That is a spurious religion which allows zeal for a good cause to serve as a compensation for the neglect of any duty. To give

money for the support of the church is right, but it will not atone for a neglect of prayer, or for the want of inward purity and outward holiness. To practically teach that it will, is to encourage the very essence of the Romish doctrine of indulgences. Men do not become Christians by parting with *some* of their sins, and observing *some* of the commands of Christ. The deliverance which the Gospel promises is from all our sins. He who will hold on to some, finds but a temporary freedom from those he has given up. He is liable to fall into them again at any time.

"But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."—Rom. 6 : 22. "Free from sin," is free from *all* sin, as free from pain is free from all pain.

It is not of the ceremonial law, but of "*the royal law*" still in force that the Apostle is speaking, when he says, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."—Jas. 2 : 10. Jesus says, "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."—Luke 14 : 33. The very least that every one must forsake is *all* his sins.

(2) It does not propose to regulate or suppress sin, but extirpate it utterly. "Every plant which my heavenly Father hath not planted shall be rooted up.—Mat. 15 : 13. It is not to be cut off—but taken out by the roots.

"If we confess our sins, he is faithful and just to forgive us our

sins, and to cleanse us from all unrighteousness."—1 Jno. 1:9. To cleanse from *all unrighteousness* is to remove from the heart every unholy disposition and appetite: it is to destroy every unrighteous principle.

Selfishness is a parent sin. It leads to almost every kind of sin. Man violates every command of God to gratify selfish inclinations, or promote selfish interests. But the Gospel gives no quarters to selfishness. Christ says to every one who thinks of becoming his disciple, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."—Luke 9:23. That is, let him renounce himself utterly. This is to be done at the very beginning of the Christian life. No one enters the school of Christ until he gives up self. To save us from selfishness was one great object of the death of Christ. "And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again."—2 Cor. 5:15.

Pride is another parent sin. Lying, stealing, rebellion and other abominable sins often originate in pride. "The lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."—1 Jno. 2:16. But pride is not merely to be mortified, it is to be rooted out of the heart. "Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble."—1 Peter 5:5.

3. The radical nature of Chris-

tianity is seen in the righteousness which it requires. (1.) This is universal. Every follower of Christ is required to take his stand always on the side of right. "Little children let no man deceive you, he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil."—1 Jno. 3:7, 8. No one must delude himself with the belief that his heart is right when his actions are wrong. He does not pray well who does not live well. His belief is not sound who believes that he is a Christian while he lives like the world.

(2) But Christ requires that not only the outward acts be right, but that the feelings and motives be right. The Sermon on the Mount contains many important lessons on this point. "The law forbids murder; but Christ forbids anger. Our alms and our prayers must not be vitiated by a desire of obtaining through them the praise of men. No matter how great may be the sacrifices which we make for others, if we have not charity these sacrifices profit us nothing. Our inward religion and our outward life must harmonize. "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit."—Mat. 12:33. That is, do not attempt to appear other than what you really are. If you are a saint do not try to appear like a sinner: if you are a sinner do not try to appear like a saint. Do not be a hypocrite. Stand before the world in your own garb.

PRACTICAL REMARKS.

1. We see how Christianity has reformed society wherever it has gone. When it made its appearance in the world human slavery was general. Captives taken in war were sold as slaves. Above one hundred thousand prisoners were taken by the Romans in the Jewish war. According to a tradition preserved by St. Jerome, they were, after the insurrection in the time of Hadrian, sold as cheap as horses.

The Christians made no direct attack upon the civil institutions of the countries in which they lived. But they reformed them by stirring up the consciences of men against every kind of wrong. This is still the true way to reform society. When the Gospel triumphs, slavery dies: the saloon is abolished.

2. The radical Christian does not devote his attention mainly to externals. He looks upon the wearing of gold, and fashionable apparel, upon levity of conduct and love of pleasure, upon love of the world as reliable symptoms of a bad state of the heart. If the outside is wrong he knows that something is wrong within. He does not in such cases accept a profession of being right as conclusive. Many a person has died suddenly who a short time previous felt well. It is a dangerous spiritual condition for one to be in when his conscience is at ease while he is living in disobedience to God. But it is of little use to doctor symptoms. The disease must be removed. The heart must be cleansed from sin before the life can

be right. If you would do thorough work for God go to the bottom. Try and get the people filled with patient, lowly, tender love. Insist upon having the will fully given up to Christ that He may live and reign in the heart.

As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.—Col. 2 : 6, 7.

NO COMPROMISE.

BY ELIZA LONG.

This is an age of compromise. How very few are willing to take the narrow way, "come out from the world and be separate and touch not the unclean thing." How few there are who hold out faithful until the end. We find that many of those who started well are becoming weary in well doing, and are beginning to compromise in little things. You will hear such persons say, "Oh it is not best to be too strait. This is but a very small matter. God pays no attention to such trifles." It may be but the putting on of an unnecessary ribbon or other useless ornament. It may be giving way to light conversation—jesting or joking, or it may be partaking in some amusement or giving way to some appetite that is not to the glory of God. What says God's word with regard to these things? "Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God."—1 Cor. 10 31. "Let your speech be alway with grace seasoned with salt."—Col. 4 : 6. "I say unto you every idle word that men shall speak, they shall give account thereof in the day of judgment."—Math 12 : 36. Whose adorning let it not be that

outward adorning of plaiting the hair and of wearing of gold:—1 Pet. 3 : 3.

How many ministers of the gospel there are who have ceased to enforce these precepts for fear of incurring the displeasure of wordly church members. How many resort to measures that are entirely contrary to the plain teaching of God, in order to secure a large audience, receive worldly honor or a competent support. Some will say, well if we do not refrain from preaching certain truths we cannot get sinners out to hear us. We cannot get them saved. We must do something to save the lost. Where in God's Word does He command or even *permit* us to do evil that good may come? I fear that the good accomplished in that way would not amount to much, would not prove lasting. We are to strictly obey God in every particular leaving the consequences with him. I never realized the importance of an uncompromising spirit among the saints so much as at present. The hosts of Hell seem to have combined to fight against us, and how essential it is that we "take unto us the whole armor of God that we may be able to stand in the evil day and having done all to stand." Let us be steadfast, unmovable, valiantly fighting against sin in every form, and we will at last "come off more than conquerors through Him that loved us."

THE THREE ESSENTIALS.

BY HANNAH PELTON.

"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 well pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus

Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us."—1 Jno. 3 : 21-24 It is wonderful, how very pointed, plain and explicit is every promise in God's word, and then to know, as we meet the conditions, how very sure they are.

We have great confidence toward God, when our hearts condemn us not. Our prayers easily and quickly reach the throne of grace, because nothing comes between us and God. Unbelief dares not intrude when faith has possession of the citadel of the heart. So we read, and whatsoever we ask, we receive of him. And why do we receive, because we keep his commandments. Now observe carefully the commandments of our Lord. It exactly embodies the holy religion of our Saviour. 1. Believe on the name of his Son Jesus Christ. 2. Do those things that are pleasing to him. 3. Love one another. Then it is that his words abide in us, "and ye shall ask what ye will, and it shall be done unto you." How rich and independent, of every one but God, is the one who has these promises so rightfully theirs. Satan has to beat a retreat. Praise the name of our Lord and Master! What wonders are accomplished through faith in the name of Jesus! Peter looked upon the third man and in the name of Jesus Christ of Nazareth, bade him rise up and walk, and immediately he stood upon his feet. We do not read of any long, exhaustive prayer. Faith in the *name* does the work. The same faith will bring as quick and powerful results even now.

The hardest heart will melt like wax, the blind will see, the deaf will hear, and the cry will be "what

must I do to be saved." Why this faith? We do those things that are pleasing to him—we act at once—not merely desire and talk about it, but we *do*. We walk in the light. Jesus at one time said, "I do always those things that please him," and with him we can say: "The father hath not left me alone." Consider the words: "Love one another." This love is not a sentimental affair. "Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; beareth (or covereth) all things, believeth all things, hopeth all things, endureth all things."—1 Cor. 13: 4-7. When a church individually lives out this principle of love there will be no unpleasant words or acts. The character, opinions, wishes and impulses, and every interest of one of the least of the Saints, will be as clear to us as are our own. Reader, would you live a successful religious life? Keep Christ's Commandments; always do those things that please Him. Love one another.

SOME WOMEN OF THE NEW TESTAMENT.

There are two women of the New Testament whose names are most intimately connected with one of the greatest of Christ's miracles, Martha and Mary, the sisters of Lazarus. Their quiet, humble home seems to have been a favorite resort for our Lord when He chose to rest from His weary round of labors. As one has said, "it was the one spot, so far as we know, that He could call home in the last months of His life." And it must have been a home, too, that had many attractions for him. The brother and two sisters, living alone, were His warm and loving friends. The devotion and service of the two sisters to Jesus are revealed in the

pictures the Gospel gives of His visits to their secluded home.

One of those pictures exhibits to us the younger sister, Mary, sitting at the Master's feet, to hear from His lips such words as never man spake, and the elder sister, Martha, coming to the Master with a burden of complaint that arose from her domestic duties. At once we recognize in these two women two distinct types of religious life. In this Mary we find some of the characteristics of the Virgin Mary. There is something of the same close familiarity with the spiritual world that enabled her to recognize to some extent the heavenly visitor that was before her, and the heavenly message that fell from His lips. His words, no doubt, fell upon ears that were attuned to the most sensitive perception of divine truths, entered into a heart that could respond to the most exalted strain of heavenly harmonies. In her we have the character that subordinates all to the better part, and it was such that received the Master's approval. But not so with Martha. With the cares of but the little family of three resting upon her, she seemed to grow impatient of the interest with which Mary listened to Jesus. "Lord, dost Thou not care that my sister hath left me to serve alone?"

No doubt she was anxious that the Guest whom she loved, in her way, should receive the best hospitality that her humble home afforded. No doubt she was busily engaged in preparing such comforts and refreshment for Him as only a good house-keeper knew how to prepare. But to be left alone to do the work that, perhaps, was duly divided between them, while Mary sat idly, as she supposed, listening to the voice of the honored Friend, was something that her busy, bustling nature could not comprehend. And so, with the familiarity of what must have been an intimate friendship,

she appeals to the Master to bid Mary to resume her proper duties. But He, instead of rebuking the loving and listening woman, told Martha that she was careful and troubled about many things, and that there was but one thing so absolutely needful as to absorb her thought. That one thing, the soul's welfare, was the "good part" Mary had chosen, and that should not be taken away from her. But we must not suppose that Christ meant to teach that all necessary duty should be neglected. Nay, the "good part" of life is largely obtained when all the duties of life are faithfully and regularly performed. To be observant of those obligations that life imposes upon us in its various conditions, is but to be faithfully performing our religious duties.

But the end, the true end of life must not be allowed to be obscured by life's duties. This, perhaps, was the meaning of the Master's gentle rebuke of the more matter-of-fact Martha. She, no doubt, in her daily life, was observant of the main duties of religion. She no doubt, in her way, was comforted and strengthened by the Master's discourses. But He would seem to teach her that there were special seasons of grace, special times when her heart was to be laid open more fully to the operations of the Holy Spirit, and then the ordinary duties and employment of life must give way to some extent to the demands of a special season of increased religious devotion. Such seems to be the lesson we learn in this visit of Jesus to the home in Bethany. His necessities and comforts did not demand the unusual exertions that the careful woman was making for Him. While He was there to give her all the benefits of a most intimate communion with Him, He would have her to seek that, and not to cumber herself with much serving. There are two things to be learned from

this incident. There is often a disposition shown, in very many instances by women as well as men, to find fault with, or unkindly criticise the devotional habits of women. It is often wondered how such a woman can find time to be always going to church, or why such a woman should go to church when she might be doing such and such things for her own benefit. It is the same complaining spirit of Martha. Perhaps those who make the complaints are not unmindful of their own religious duties, in their way. But they do not see the necessity of so much church going, or of so much church work in others. Yet unless it can be shown that this marked devotion to the Master's work is at the expense or neglect of others, that wrong or injury is done to the home life, then they must hear the Master's approval of such Marys. They are choosing the "better part" of life, a part that shall not be taken away from them, but which shall be theirs through all eternity. The other lesson is one that many, many a woman has need to learn. We know how often the cares of the household are given as an excuse for not sitting more frequently at the feet of Jesus, for not meeting Him at the hour of prayer, for not receiving Him as a guest at His altar. It is an excuse that we know is often insufficient, untrue. But because it is urged with a manner of being faithful to the duties of life, it is not always easy to show that it is only "much serving." Yet God jots down every such excuse in His record. He knows the actual necessities of every case, and, too, the unreal necessities that interpose between the soul and His grace. It is dutiful and proper, indeed, to look well to the necessities of the household. But there are times when unusual opportunities are given us to draw nearer to the Saviour, and to receive the words of life through a more intimate intercourse with Him.

It were better then that our usual duties should be made—so far as possible, and it is possible to more than usually make them—subservient to the higher duty of the hour. That shall not be taken away from us, and that has the Master's special blessing attached to it. There is but one thing needful, the souls welfare. Seek that, and all things else will be added unto us.—*Rev. M. M. Moore in "The Churchman."*

BE WATCHFUL.

The Christian in his onward march to glory never reaches that point when either watching or praying, can be set aside. The Scriptures abound with admonitions and warnings to watch lest we be overcome by the deceptive arts of the enemy of our souls. There are many well meaning persons who fail of accomplishing the good they wish to do, and which they might do, would they but watch more carefully over their lives. Is it not at this point that many are overcome and make shipwreck of their faith? At every stage of our Christian experience, Satan attempts, at least, to weaken us, if he cannot wholly turn us aside. He attempts to quiet the young convert and have him settle down into a shallow experience. It is especially necessary for all who start out in the Christian life to be watchful at this point.

The lowest sense in which any one is saved, is to be delivered from the thralldom and power of sin, not only from past transgressions but delivered from sinning, for sin brings condemnation and guilt.

It is here, then, that thorough work should be made. No one should rest satisfied until he has a clear evidence of the pardon of sin and adoption into the divine family—a son of God. Nothing short of the divine attestation to the completion of the work is sufficient.

The power of the Church is greatly

diminished by the shallow experiences of many of her members. Failing to realize, vividly and clearly, the heinousness of sin in the sight of God, they are not ready to thoroughly repent of sin and consequently become a burden to the Church, for unsaved souls within the Church are generally burdensome. Sin is an abomination in the sight of God. Any degree of sin in the heart is a stain upon the character, a hindrance to usefulness and a barrier between the soul and God. Every Christian should guard well at this point, and be sure that he stands constantly justified before God. "Be watchful" says the Revelator.

Again, there should be a constant watching lest we recede instead of progress. "Forward," is the Divine command. "Grow in the grace and knowledge of our Lord and Saviour." There is no standing still in the Christian life. The soul that is truly saved will have an intense desire to partake more and more of the Divine nature to be more like Jesus every day. The soul whose aspirations are continually upward and Godward will not be forty years in entering the Canaan of perfect love. The necessity of inward purity will soon become evident. There will be such a loathing of sin, such a hungering after God and holiness that the soul will at once abandon self, worldly aspirations, yea *all* and, claiming the unlimited promises of God, enter into perfect rest.

But does growth cease here? Satan is ever ready to present his lies to the believer at every opportunity, knowing full well that he has already gained a great point if he but impede the progress of the soul.

Enjoying the love of God uninterruptedly and without alloy in his soul, the believer having laid aside "every weight and the sin which doth so easily beset us," is in a better state to grow than before. There should then be a greater and

more rapid expanding and enlarging of the powers of the soul. A never-ceasing growth of the soul, fully redeemed through Christ, opens up to it grand and glorious possibilities which mighty faith alone can comprehend. He, who rests secure in the suggestion that he is safe without advancing continually in holiness, has switched from the right track, and is in great danger. This idea is repugnant and at variance to the fully saved soul.

Christ is our holiness, and as we advance, our natures become more and more assimilated to his. The more of Christ we possess, the greater our desire for more of his love in our souls. Do not think that because you have been fully saved or because you profess holiness your entrance to the portals of glory is sure. Have you ever felt that because you profess holiness you are safe, or perhaps better than others? If so your holiness is very spurious.

Putting on Christ our holiness, the powers of the soul are susceptible of infinite expansion. We should also beware of pretended piety. The world generally puts the best on the outside. Christian professors are sometimes led to imitate this practise. Remember that your piety is not measured by your earnestness in prayer and class-meetings or devotion to all the public exercises and duties of the Church. It is well to be filled with the spirit here, but it is still better to exhibit a humble Christ-like spirit under provocation, temptation and adversity. God looks upon our closet devotions, our secret thoughts and life, our life in the family circle, in business transactions and in all our intercourse with men. No one can rise higher in God's estimation than his secret devotions and aspirations lead to. The world often knows professors better than they know themselves. Every believer should guard against show, lest Satan almost

unconsciously lead him astray.

To those who are fully saved the admonition "*watch*," comes with double importance. The interests of the cause of Christ are at stake. Much is expected of you. The world is watching you closely. You, as a temple of the living God, should exhibit the mind and spirit of Christ every where. Keep under the blood. Watch and pray. Let it not be said of you that you have betrayed your trust. Some may be hoping that you may yield in some point so that it may be heralded to the world as a stain on the doctrine and experience of holiness. Not only your own salvation but also that of others may depend upon your watchfulness, even one imprudent or careless act may turn a soul away from God. WATCH continually, WATCH evermore. Ever remember the words of Christ, "And what I say unto you I say unto all, WATCH."—H. F. Kletzing, in "*Living Epistle*."

PEACE OF MIND.

We might enjoy much peace if we did not busy our minds with what others do and say in which we have no concern. But how is it possible for that man to dwell long in peace who continually intermeddles in the affairs of another? who runs abroad seeking occasions of disquietude, and never or but seldom turns to God in the retirement of a recollected spirit? Blessed are the meek and single-hearted, for they shall possess the abundance of peace!

Whence was it that some of the saints became so perfect in the prayer of contemplation, but because it was their continual study and endeavor to mortify earthly desires, and abstract themselves from worldly concerns, that being free from perturbation, they might adhere to God with all the powers of the soul? But we are too much engaged with our own passions, and

too tenderly affected by the business and pleasures of this transitory life, to be capable of such high attainments, nay, so fixed are our spirits in slothfulness and cold indifference that we seldom overcome so much as one evil habit.

If we were perfectly dead to ourselves, and free from all inward entanglement, we might have some relish for divine enjoyments, and begin to experience the blessedness of heavenly contemplation. The principal, if not the only impediment to such a state is, that we continue in subjection to violent passions and inordinate desires without making effort to enter into the narrow way, which Christ has pointed out as the one way of perfection for all the saints of God. Therefore, when adversity comes upon us, we are soon dejected, and have immediate recourse to human consolations. Did we but endeavor, like valiant soldiers, to stand our ground in the hour of battle, we should feel the succor of the Lord descending upon us from heaven: for he is always ready to assist those that resolutely strive, and place their whole confidence in the power of his grace, nay, he creates occasions of contest to bless us with opportunities of victory.

If the progress to perfection is placed only in external observances, our religion, having no divine life, will quickly perish with the things on which it subsists; the axe must be laid to the root of the tree, that being separated and freed from the restless desires of nature and self, we may possess our souls in the peace of God. If every year we did but extirpate one vice, we should soon become perfect men: but some experience the sad reverse of this, and find that they were more contrite, more pure, more humble, and obedient, in the beginning of their conversion than after many years profession of a religious life. It would

be but reasonable to expect that the fervor of our affections, and our progress in holiness, should advance higher and higher every day: but it is by some thought to be a foundation of comfort, and even of boast, if a man at the close of this mortal state, is able to retain some degree of his first ardor.

That the path of holiness may become easy and delightful, some violence must be used at first setting out to remove its numerous obstructions. It is hard, indeed, to relinquish that to which we have been accustomed, and harder still to resist and deny our own will. But how can we hope to succeed in the greatest conflict if we will not contend for victory in the least? Resist, then, thy inordinate desires in their birth; and continually lessen the power of thy evil habits, lest they increase in strength in proportion as they are indulged, and grow at length too mighty to be subdued. O! if thou didst but consider what peace thou wilt bring to thyself, and what joy thou wilt produce in heaven, by a life conformed to the life of Christ, I think thou wouldst be more watchful and zealous for thy continued advancement toward spiritual perfection.

—*Thomas A Kempis.*

THANKFULNESS.

Thanksgiving should occupy a prominent place in devotion, whether secret or social. For this purpose it were well to note God's mercies, to mark the return of prayers, to treasure up all the pleasant incidents in your outward history and all God's gracious dealings with your souls; and he who does this will find fresh materials for gratitude every day.

Recount God's mercies to others. In this way you will confer a double benefit. You will quicken your own soul to increasing fervor;

and, by speaking good of his name, you may kindle the love and gratitude of your friends and neighbors. A thankful Christian is a general benefactor; his cheerful countenance diffuses a true report of that religion, a great part of which is peace and joy in the Holy Ghost. The law of kindness which dwells on his lips, goes far to neutralize the acerbity and peevishness of the murmuring professors around him: and the atmosphere of serenity and joy in which he moves reminds you of that world where all the labors are labors of love, where all the movements are a harmony, and where every radiant aspect and every uplifted eye is plainly saying, "Thou art worthy."

Sing praise. "O give thanks unto the Lord; call upon his name; make known his deeds among the people. Sing unto him; sing psalms unto him." Few things are better fitted to dispel the evil spirit of censoriousness, selfishness, and sullenness, than heart-sung hymns of thanksgiving. Besides, adoration and thanksgiving are the proper and the highest order of psalmody. It may be well to sing our own sorrows and our own desires, but it is better still to sing God's praise.

Embody your gratitude in offerings of thankfulness. These are the only oblations for which room is left in our new economy. Sin-offerings and trespass-offerings have passed away. There is no place for them now. But freewill-offerings and thank-offerings remain. The gospel has left ample scope for these. Its joyful dispensation is essentially eucharistical; its glad tidings should awaken glad feelings; and these glad feelings spontaneously express themselves in sacrifices of thankfulness. It is in this way that the Great Author of the Gospel has stamped it with a self-diffusive tendency—inspiring with a joy unspeakable those who receive it in

simplicity and love; and then, through their overflowing hearts and open hands, transmitting it over widening circuits till a regenerate world has felt the leaven of its heavenly life. The genius of the Gospel is liberality. Itself the most amazing instance of the Divine munificence, its advent into a human soul is marked by an instantaneous expansion of its feelings and affections. When it comes in its fullness and tells in its power, the churl becomes bountiful, the miser turns out a philanthropist, and the sluggard issues forth a sleepless evangelist. And so invariably does this activity indicate the energy within—so sure a dynamometer of spiritual vitality is the amount of what a man can do or give for Jesus's sake—that in order to ascertain how freely any one has received, or how much any one has been loved, you have only to ascertain how freely he can give, or how long he can labor without fainting. The love which does not lead to labor will soon die out; and the thankfulness which does not embody itself in sacrifices is already changing to ingratitude.

It is distressing to see reluctant or stinted offerings laid on the altar of the God of love; and perhaps it is better not to give at all than to give grudgingly. The Lord loveth a cheerful giver; and none of his people need ever lack that grateful motive which makes a cheerful gift. Were you sick, and has the Lord restored your health, and like Hezekiah, are you living on a second lease of life? Were you far away in a foreign land, and across the dangerous deep—has the arm of providential mercy brought you home? Have new wells burst on you in the valley of Baca, and new songs cheered you in your house of pilgrimage? Have you found new friends, or new sweetness in the old? Has a brighter blaze burst

from the domestic hearth, or a richer zest been infused into the household cup? Have you cause for rejoicing in those that remain, or a hope full of immortality regarding those that are gone? Then commemorate the mercy in a gift of gratitude. Or should all other topics fail—should you look back on weary months and find no spot of your earthly journey bright enough to deserve an *Ebenezer*, then think of the Bible, and the gospel ministry, and the Great Comforter, and heaven; and if everything else should fail, cast your gift into the treasury, with this motto round it, "Thanks be to God for his unspeakable gift."—*Rev. James Hamilton.*

COMFORTING ASSURANCE.

"Your heavenly Father knoweth that ye have need of all these things."—Matt. 6:32.

Though spoken originally by Jesus regarding temporal things, this may be taken as a motto for the child of God amid all the changing vicissitudes of his changing history. How it should lull all misgivings; silence all murmurings; lead to lowly, unquestioning submissiveness—"My Heavenly Father knoweth that I have need of all these things.

Where can a child be safer or better than in a father's hand? Where can the believer be better than in the hands of his God? We are poor judges of what is best. We are under safe guidance with infallible wisdom. If we are tempted in a moment of rash presumption to say, "All these things are against me" let this "word" rebuke the hasty and unworthy surmise. Unerring wisdom and Fatherly love have pronounced all to be "needful."

My soul, is there aught that is disturbing thy peace? Are providences dark, or crosses heavy? Are spiritual props removed, creature comforts curtailed, gourds smitten

and withered like grass?—write on each, "*Your Father knoweth that ye have need of all these things.*" It was He who increased thy burden. Why? "*It was needed.*" It was He who smote down thy clay idol. Why? "*It was needed.*" It was supplanting Himself: He had to remove it! It was He who crossed thy worldly schemes, marred thy cherished hopes. Why? "*It was needed.*" There was a lurking thorn in the coveted path. There was some higher spiritual blessing in reversion. "He *'prevented'* thee with the blessings of His goodness."

Seek to cherish a spirit of more childlike confidence in thy Heavenly Father's will. Thou art not left unbefriended and alone to buffet the storms of the wilderness. Thy Marahs as well as thy Elims are appointed by Him. A gracious pillar-cloud is before thee. Follow it through sunshine and storm. He may "lead thee about," but He will not lead thee wrong. Unutterable tenderness is the characteristic of all His dealings. "Blessed be His name," says a tried believer, "He maketh my feet like hinds' feet" (*literally*, "equalleth" them), "he *equalleth* them for every precipice, every ascent, every leap."

And who is this that speaks this quieting word? It is He who Himself felt the preciousness of the assurance during His own awful sufferings, that all were *needed*, and all *appointed*; that from Bethlehem's cradle to Calvary's Cross there was not the redundant thorn in the chaplet of sorrow which He, the Man of Sorrows, bore. Every drop in His bitter cup was mingled by His Father: "This cup which *Thou* givest me to drink, shall I not drink it?" Oh, if He could extract comfort in this hour of inconceivable agony, in the thought that a Father's hand lighted the fearful furnace-fires, what strong consolation is there in the same truth

to all His suffering people!

What! one superfluous drop! one redundant pang! one unnecessary cross! Hush the secret atheism! He gave His Son for thee! He calls Himself "thy Father!" Whatever be the trial under which thou art now smarting, let the word of a gracious Saviour be "like oil thrown on the fretful sea;" let it dry every rebellious tear-drop. "He, thine unerring Parent, knoweth that thou hast need of *this* as well as *all* these things."—*Selected.*

AM I FREE FROM COVETOUSNESS?

"Take heed and beware of covetousness."
"Lay not up for yourselves treasures upon earth."

Nothing is more peremptorily forbidden by the Lord Jesus than a worldly, covetous spirit; nothing tends more to destroy the sweet harmonies of social life, and to deface the beauty of the human soul, than covetousness; it cannot therefore exist, in any degree, in a heart which has attained the full stature of a man in Christ Jesus. Covetousness and Jesus cannot and do not *reign* together in the same heart!

Say then, my soul, how is it with thee? Search the recesses of thy affections, for this is a subtle sin? Look deeply into thyself, and, as in the presence of Jehovah, say whether thou art the subject of this evil? Dost thou love money? Does it afford thee delight to see thy coffers filled and thy possessions increase? Does the wish for wealth ever become so strong as to deaden thy desires of heaven, and make thee dread to die? Does it *pain* thee to give* thy substance to the poor, to the church, to the various benevolent enterprises of the day? Does thy anxiety for filthy lucre lead thee to infringe on thy hours of devotion? Dost thou grieve inordinate-

ly when thou art unsuccessful in thy pursuits? Art thou more laborious in laying up treasures on earth than in heaven? Dost thou hold thy property as a *citizen* of the world or as a *pilgrim* and a *stranger*? Say, O my soul, whether, when tried by these tests, thou art a Christian?

Lord, teach me to know myself! Unveil my inner man, that I may see myself as seen by thee! Surely I do abhor covetousness. I would not gather earthly good at the expense of thy smile. Money I seek only as a means of subsistence and usefulness. I am happier far when in thy presence and with thy people than when toiling in the drudgeries of this deceptive world. My portion *is* with thee in my Saviour's home. Not all the profits of this life can tempt me to neglect my chosen hours of devotion. I do ever feel myself to be a pilgrim and a stranger whose country is out of sight, whose home is with thee in the Spirit land. Keep me, O my Father, from ever falling into the snares of covetousness.

—*Selected.*

HEART AND BRAIN.

We too readily, and sometimes eagerly, conclude that thought and faith are purely mental exercises; but no creed, even of natural religion, can divest our thinking and believing of their moral character. They are never without this moral tinge and trend. The heart, the feelings, the affections, the passions, the prejudices and the soul habits of every description affect the very essence of our thinking and believing. "With the *heart* man *believeth* unto righteousness" or *disbelieveth* unto unrighteousness. "Wherefore *think* ye evil in your *hearts*?"

If evil-surmising or evil-thinking of any kind, were a mere mental process, it would not be blameworthy; it would be inevitable and

invariable, because natural. If a man could not control his unbelief; if it were purely syllogistic; if it were a clear conclusion from an indisputable premise, he would not be morally responsible. But dispassionate and unselfish and impartial reasoning is one of the rarest of all things. It is not only true, that, as a man thinketh and believeth, so is he; but it is conversely true, that as he is, so are his thought and creed. Heart and brain are almost inseparable; and the mind accepts too interestedly the morality of the soul.

If liquor be swallowed, the fumes and effects will not more surely rise to the head, than will our soul-biases control our brains. "Ye judge after the flesh," said Christ. "Your passions sway your judgment. Ye think evil in your hearts. Ye would not think of Me, nor speak of Me, nor act towards Me as ye do, but for your hatred and envy and jealousy and fears.

Perhaps in nothing is self interest, in all its manifold and plausible shapes, more thoroughly alarmed and aroused than in the settlement of that all-important question whether we shall make an entire and eternal consecration to God. Perhaps in nothing are our selfish and unbelieving hearts more specious in capturing our brains, our thoughts and our creed, than upon this plain, reasonable, Scriptural, but thorough work of entire sanctification. Happy we, now and forevermore, if brain and heart cordially agree.

Yet, in gracious contrast to this, how gloriously does whole-souled devotion to God manifest its power in stimulating every mental faculty, in bringing every thought into captivity to Christ, and in enlarging our personal trust, so that we eagerly grasp exceeding great and precious promises, that previously seemed incredible to faith, unthinkable to the brain and impossible in habitual behaviour. If we have the disastrous

power to think evil and to disbelieve in our hearts unto unrighteousness, how do the "guides of God" and the chariots of God enable us with fiery power to seek the very skies and "scale the Mount of God!" How amazingly and quickly we come to prove what we hardly before dared to dream, that "all things are possible with God and with him that believeth." With what heroic personal appropriation of the Divine succors do we each cry out, "I can do all things through Christ which strengtheneth me." And right here we find the gracious assurance to be true, "My grace is sufficient for thee; My grace is made perfect in weakness."—*Christian Standard*.

COMING INTO THE ARK.

"Come thou, and all thy house, into the Ark."—Gen. 7: 1.

No need to repeat the story! We knew it all at six years old. To-day the words are sent to you, "Come Thou!"

We are either inside or outside the ark. There is no half-way in this. Outside is death, inside is life. Outside is certain, inevitable, utter destruction. Inside is certain and complete safety. Where are you at this moment? Perhaps you dare not say confidently and happily, "I am inside;" and yet you do not like to look the alarming alternative in the face, and say, "I am outside!" And you prefer try to persuade yourself that you do not exactly know, and can't be expected to be able to answer such a question. And you say, perhaps with a shade of annoyance, "How am I to know?" God's infallible Word tells you very plainly, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." "A very severe test!" you say. I cannot help that; I can only tell you exactly what God says.

"I cannot reverse it," and you cannot alter it. So then, if old things have *not* passed away in your life, and if you are *not* a new creature, "born again," altogether different in heart and life and love and aim, you are not "in Christ." And if you are not "*in Christ*," you are *out* of Christ, outside the only place of safety.

"Come thou *into* the Ark!" It is one of the devices of the destroyer to delude you into fancying that no very decided step is necessary. He is very fond of the word "gradually." You are to become more earnest—gradually. You are to find salvation—gradually. Did you ever think that God never once uses this word nor anything like it? Neither the word nor the sense of it occurs in any way in the whole Bible with reference to salvation. You might have been "gradually" approaching the ark, and "gradually" making up your mind to enter; but unless you took the one step *into* the Ark, the one step from outside to inside, what would have been your fate when the door was shut!

"Come thou *into* the Ark!" I want the call to haunt you, to ring in your ears all day and all night, *till you come.*

For at this moment, if you are not *in* the Ark, you are in more awful danger than you can conceive. Just because you know it is so awful, you shut your eyes and try *not* to think of it! But there it is, all the same. Any moment the door may be shut for you. Any hour may be the sunset of your day of grace, with no twilight of possibilities of salvation beyond. And then as the tree falleth, so it lieth. As death finds you, so the judgment will find you. Where it finds you, inside or outside the Ark, there the day of the Lord will find you, "in the which the heavens will pass away with a great noise, and the elements shall melt with fervent heat; the

earth also, and the works that are therein, shall be burned up." What will you do then, when neither heavens nor earth afford even a standing place for you?

But "come thou *into the Ark!*" Jesus is the Ark. He is the Hiding-place from that fiery tempest. "I flee unto Thee to hide me" "from the wrath to come." Thou art my Hiding-place."

He who brings the flood has provided the Ark. And the door is open. It *will* be shut some day—it may be shut to-morrow. What will you do if you find yourself not shut *in*, but shut *out*? Whose fault is it if you do not enter in and be saved?

Noah did not put it off. He and his family entered the self-same day into the Ark. I wonder if any of Noah's acquaintances were thinking about coming when the flood overtook them, and even coming "gradually" nearer! We are told that "Noah *only* remained alive, and they that were with him *in* the the Ark." Then, once more, "*Come thou into the Ark,*" that when the "great and terrible day" comes, you may be "found of Him in peace," "found *in Him.*"

—F. R. Havergal.

THE NEW CREATION.

A believer is a "new creature." All by nature are "dead in trespasses and sins." They are far from God, "and alienated from the life of God;" the "servants of sin," who follow the course of this world. But "if any man be in Christ," in a covenant relation to him, and united to him by faith, "he is a new creature; old things are passed away, behold all things are become new." But in what sense? Is it a *physical* or *moral* one? It is only a moral one. New faculties are not given him; but his faculties have new qualities and applications. They receive a new bias and are engaged in new

and different views and pursuits. The understanding is enlightened, and has different ideas and sensations of spiritual things. The desires are fixed on God and holiness. The will is submissive to the word and will of God; and the renewed person enjoys peculiar satisfaction and delight in whatever is heavenly and divine. "In simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, he now has his conversation in the world." How shall he that is dead to sin, live any longer therein! He now bates sin—conquers the world—obeys the divine precepts—loves his brethren in the Lord—and prosecutes holiness in the fear of the Lord. Blessed change! Who is the *author* of it? Creation is a work of omnipotence, and belongs exclusively to God. This is not denied in any other instance. Men will allow that God alone can make a blade of grass—and that in him they live, and move, and have their being—and yet with astonishing inconsistency, they would be their own saviours, and derive from themselves that *spiritual* life, which is emphatically called the "life of God," not only to show its resemblance, but its origin. We are said to "live in the Spirit; to walk in the Spirit;" to be born of the Spirit." Apart from that influence, all remains as the existence of infidelity and sin, and if you see any thing like a state of profession which appears to argue the possibility of the approach of one who is unconverted to the character of one who is a Christian, the ornaments which are around him are but like the flowers which you have sometimes seen scattered around a corrupting corpse. They may veil the terrors and deformity of death; they may shed a transient interest and beauty over the scene before you, but they can do no more, and they leave it a corpse still. Christians are "born not of blood, nor of the will of flesh,

nor of the will of man, but of God."—Do you not then perceive that every thing which assists to perfect a Christian's character is truly and essentially divine; that every grace which flourishes in his heart is implanted there by the power of the Almighty; that every principle which is formed within him, and breathes a consecrated glory, is an emanation from heaven? The Alpha and Omega—the beginning and the ending—the first and the last of a Christian's character—is the sovereign mercy of God; and to that mercy, in time and eternity, he may well ascribe the praise.

—*W. Nicholson.*

VERACITY.

BY EDWARD JONES.

A very important trial has just taken place in the city of Philadelphia. It was the case of Mrs. Coulson against Rev. Waldo Messaros. We do not propose to enter into its merits. We allude to it only to call attention to one of its painful features. One party, under oath swore that a certain event did transpire, and that they were present and saw it. The other party swore just as emphatically that it could not have transpired without his knowledge, that it did not take place, and that all the surrounding circumstances render such a supposition preposterous. So the judge ruled and so the jury decided, without a moment's controversy.

But the party of the first part was a woman of high standing in the church; prominent in works of benevolence and charity; the teacher of a large, adult Bible Class, and useful in every sphere of church work; and she was sustained by four others who were all good church members. By the charge of the judge, the decision of the jury, and by an overwhelming public sentiment

these were all adjudged guilty of perjury, and with concocting a foul conspiracy to blast and blacken the character of an innocent man, a minister of the gospel.

We may well inquire, is the church in any degree responsible for the existence of such sad scenes? To such a question if we would reply without reflection we would give an emphatic no! But let us think a moment.

For obvious reasons, religious creeds cannot be easily changed. We may almost as soon arrest the stars in their courses as to change the Westminster Catechism, or destroy the peculiarities of the creed of any denomination.

But men do change, and some points in the religious belief of their fathers are either held loosely or rejected. Nevertheless they desire to join the church and those in the church desire them to join. At this point a difficulty is presented. They cannot honestly attest their faith in all the articles of belief presented, nor can the church admit them without a profession of their faith according to the standard adopted. What is the result? People profess to believe that to be true which they confidently believe is not true. They promise to do what they have not the remotest idea of doing. They enter into most solemn covenants with God and with one another, covenants which they honestly believe can never be fulfilled and which many do not pretend even to desire to fulfill.

It would seem very harsh to charge these people with falsehood, but if business men were, in their business relations, to be just as reckless of their covenants and promises, how would we designate their words and actions? We would certainly brand them as liars. If therefore falsehood be allowed and even enjoined where there can be no shadow of excuse for it, what may we reasonably expect where fierce passions are aroused, and large interest are

at stake? If men are encouraged to lie in the very house of God, and standing at the altar of God, and to do it in the name of the most holy religion, why should they not be equally guilty in a court of justice? No one can unite with any evangelical church without promising to keep God's holy will and commandments. Who does it? Who keeps the first commandment, and all the well known injunctions of God pertaining to holiness of heart and life? How many ministers or members are there who even desire to be holy! Indeed, we may well ask how many fight holiness in the face of all their church covenants?

Do we err in suggesting that if it be generally understood that these religious covenants are not to be observed it is a sin to make them? To encourage those to make them who are not expected afterward to fulfil them, is to educate professing christians to lie, and in times of trial to produce just such scenes as we have referred to.

SUFFERING.

BY F. W. FABER.

Unhappiness is not without mystery even in a fallen world. By rights there should be no unhappiness at all.

For is not the whole world full of God everywhere? How much goodness and kindness is there in every one around us, if we only take a kindly view of them ourselves! Sin is easily forgiven to those who are in earnest. Grace is prodigally bestowed. There is an almost incredible amount of actual enjoyment, and pain and suffering themselves are quickly turned to sanctity. Yet for all this the unhappiness of the world is real. Almost every heart on earth is a sanctuary of secret sorrow. With some the grief is fresh. With others it is old. With immense

numbers the unhappiness is literally lifelong, one out of which there is no possible escape except through the single door of death. With some it arises from having chosen an unfit lot in life from the first. With others it is from the unkindness, misconduct, or misunderstanding of those they love. In some cases men have to suffer for their religion, and its consequences are made by the cruelty of others to last to the end of their days. Not unfrequently it comes from men's character, or from their sins, or from some consequences of these. Now and then it is the burden of a broken heart, a heart which has been overweighted, and so has snapped, and thus lost its elasticity and the power of throwing off its sorrow. To such suffering, time brings no healing. The broken heart lies bleeding in the hand of its Heavenly Father. He will look to it. No one else can. It is astonishing how shallow all human consolation is. The waters glitter so in the sun, we do not see the sandy bottom only just below the surface. We believe it deep, till we have once been to draw water there, and then we learned all about it, for we drew as much sand as water.

Now what is to be done with our lifelong sorrow? Let us be of good cheer. Let us look our great sorrow in the face, and say to it, "You have made up your mind not to part with me till I go down to the grave: be then, a second guardian angel to me; be a shadow of God, hindering the heat and glare of the world from drying up the fountains of prayer within my heart." All of us, even if we have not a lifelong sorrow, have a guardian angel of this description. Our sorrows may not be one but many. They may come on guard like sentinels, one following the other as each watch of this earthly night is done.

In this world, sorrow is the recompense of sanctity. It is to the elect

on earth what the beatific vision is to the saints in Heaven. It is God's presence, his manifestation of himself, his unfailing reward. We must not be amazed, therefore, if new efforts to serve God bring new sorrows in their train. By the supernatural principles of the spiritual life they ought to do so. If we are able to bear them, these sorrows will come at once. Their delay is only the index of God's estimation of our meekness. Yet we need not fear that they will be disproportioned to our strength. God's blows are not dealt out at random. Our crosses are poised to a nicety by divine wisdom, and then divine love planes them, in order to make them at once smoother and lighter. But we can have no real comfort in devotion if we are without trials. We have no proof that God accepts us, no security against delusion. We know that the stars are in their old places in the sky; but in different states of the atmosphere they seem much farther off than at other times, or again much nearer, like tear drops of light on the very point of falling to the earth. So it is with God. Joy makes him seem far off, while sorrow brings him near, almost down to our bosom.

When sorrows come, we feel instinctively their connection with the graces that have gone before, just as temptations so often have an odor about them of past victories. They come up one after another, dealing their several blows upon our poor hearts, with such a modest heavenly significance upon their faces, that it is easy to recognize angels beneath the thin disguise. As we touch them, even while the thrill goes through us, we feel that we are almost handling with our hands our own final perseverance, such solid evidences are they of our adoption, so full of substantial graces in their presence, and leaving such a legacy of blessings when they go. A heart without sorrows is like a world with-

out a revelation. It has nothing but a twilight of God about it.

Furthermore our sorrow must be our own. We must not expect any one else to understand it. It is one of the conditions of true sorrow that it should be misunderstood. Sorrow is the most individual thing in all the world. We must not expect, therefore to meet with sympathy at all adequate to what we suffer. It will be a great thing if it be suitable, even though it is imperfect. It is a very desolate thing to have leaned on sympathy, and found that it would not bear our weight, with such a burden of sorrow upon our backs. It is very difficult to erect ourselves again. The heart sinks upon itself in dismay. It has used its last remaining strength to reach the place where it could rest itself, and now what is left for it but a faintness which opens all the wounds afresh, and a dismal conviction that the grief is less tolerable than it was before? It is best therefore to keep our sorrows as secret as we can. Unfitting sympathy irritates us, and makes us sin. Inadequate sympathy lets the lame limb fall to the ground. The denial of sympathy excites almost a querulous despair. God knows every thing. There are volumes of comfort in that. God means everything. There is light for every darkness out of that simple truth. Our hearts are full of angels when they are full of sorrows. Let us make them our company, and go on our road smiling all the day, scattering such sweetness round us as mourners only are allowed to scatter, and God will understand us when we go to him. Who can comfort like those who mourn?

God sends us joys before sorrows to prepare our hearts; but the joys themselves contain prophecies of sorrow. It is out of the brightness of life that the darkness mostly comes. In all manner of strange

ways joys turn to sorrows, sometimes suddenly, sometimes gradually. Sometimes what was expected as joy, comes in the shape of sorrow. Sometimes the very enjoyment of the joy turns it into sadness, as if an enchanter's wand had been waved over it. Sometimes it is gladness to the last, but when it goes it leaves grief behind, a grief it was all the while concealing under its cloak, and we never suspected it. So again when a sorrow has become calm and the freshness of its sting seems worn off by time, by endurance, or by the distraction of our duties, a joy comes to us, makes us smile as it enters our souls, but, when there, goes at once to the fountain of sorrow, wakes up the slumbering waters, digs the source deeper, and shakes the earth around to make the spring flow more abundantly. There are few who have not experienced this kindling, enlivening of grief by the advent of gladness. But in truth, in a world where we can sin, in a strife where we so often lose sight of God, in a dwelling which rather is an exile than a home, all joys are akin to sorrow. Joy is life, looking like what it is not. Sorrow is life, with an honest face. It is life, looking like what it is. Nevertheless there is the truest, and heavenliest of all joys in sorrow because it detaches us from the world, and draws us with such quiet, persuasive, irresistible authority to God. The sunrise of grace within the soul is full of cloud, and doubt even amid the flashings of beautiful light which are painting the troubled sky everywhere. But when the orb has mounted to the top of its noonday tower, all clouds will have melted away into the blue, no one knows how. For to turn joys into sorrows is the sweet, safe task of earth; to turn sorrows into joys is the true work of heaven, and of that height of grace which is heaven on earth already.

FAMILY WORSHIP.

Family religion is of unspeakable importance. Its effect will greatly depend on the sincerity of the head of the family, and on his mode of conducting the worship of his household. If his children and servants do not see his prayers exemplified in his tempers and manner they will be disgusted with religion. Tediumness will weary them. Fine language will shoot above them. Formality of connection or composition in prayer they will not comprehend. Gloominess or austerity of devotion will make them dread religion as a hard service. Let them be met with smiles. Let them be met as for the most delightful service in which they can be engaged. Let them find it short, savory, simple, plain, heavenly, tender. Worship, thus conducted, may be used as an engine of vast power in a family. It diffuses a sympathy through the members. It calls off the mind from the deadening effect of worldly affairs. It arrests every member, with a morning and evening sermon, in the midst of all the hurries and cares of life. It says, "There is a God!"—"There is a spiritual world!"—"There is a life to come!" It fixes the idea of responsibility in the mind. It furnishes a tender and judicious father or master with an opportunity of gently glancing at faults, where a direct admonition might be inexpedient. It enables him to relieve the weight with which subordination or service often sits on the minds of inferiors.

In my family worship I am not the reader, but employ one of my children. I make no formal comment on the Scripture; but, when any striking event or sentiment arises, I say, "Mark that!"—"See how God judges of that thing!" Sometimes I ask what they think of the matter, and how such a thing

strikes them. I generally receive very strange, and sometimes ridiculous answers; but I am pleased with them: attention is all alive, while I am explaining wherein they err, and what is the truth. In this manner I endeavor to impress the spirit and scope of the passage on the family.

I particularly aim at the eradication of a false principle, wonderfully interwoven in the minds of children and servants—they take their standard from the neighborhood and their acquaintance, and by this they judge of every thing. I endeavor to raise them to a persuasion, that God's will in Scripture is the standard; and that this standard is perpetually in opposition to that corrupt one around and before them.

The younger children of the family will soon have discernment enough to perceive that the Bible has a holiness about it, that runs directly contrary to the stream of opinion. And then because this character is so evident, and so inseparable from the Scripture, the heart will distaste and reject it. Yet the standard must be preserved. If a man should lower it they would soon detect him; and he must, after all, raise them up to the right standard again. Much may be effected by manner, as to impressing truth; but still truth will remain irksome, till God touch the heart.

I read the Scriptures to my family in some regular order; and am pleased to have thus a lesson found for me. I look on the chapter of the day as a lesson sent for that day; and so I regard it as coming from God for the use of that day, and not of my own seeking.

I find it easy to keep up the attention of a congregation, in comparison to that of my family. I have found the attention best gained by bringing the truths of Scripture into

comparison with the facts that are before our eyes. It puts more *stimuli* into family expositions. I never found a fact lost, or the current news of the day fail of arresting the attention. "How does the Bible account for that fact?—That man murdered his father—This or that thing happened in our house to-day—What does the Scripture say of such things?"

It is difficult to fix and quiet your family. The servants are eager to be gone, to do something in hand. There has been some disagreement, perhaps, between them and their mistress. We must seize opportunities. We must not drive hard at such times as these. Regularity, however, must be enforced. If a certain hour is not fixed and adhered to, the family will inevitably be found in confusion.

Religion should be prudently brought before the family. The old Dissenters wearied their families. Jacob reasoned well with Esau, about the tenderness of his children, and his flocks and herds. Something gentle, quiet, moderate, should be our aim. There should be no scolding: it should be mild and pleasant.

I avoid absolute uniformity: the mind revolts at it: though I would shun eccentricity, for that is still worse. At one time I would say something on what is read: but, at another time, nothing. I make it as NATURAL as possible. "I am a religious man: you are my children and my servants: it is NATURAL that we should do so and so."

Nothing of superstition should attach to family duty. It is not absolutely and in all cases indispensable. If unavoidably interrupted, we omit it: it is well. If I were peremptorily ordered, as the Jews were, to bring a lamb, I must be absolute. But this service is my liberty, not my task. I do not, however, mean in any degree to relax

the proper obligation.

Children and servants should see us acting on the Psalmists declaration, *I will speak of thy testimony before Kings*. If a great man happens to be present, let him see that I deem him nothing before the word of God!—*Richard Cecil*.

SATAN'S STRATAGEMS.

The essence of religion consists in being brought under the dominion of the Divine Life and Power of Christ; and knowing it to regulate our whole course of life. Where the enemy of all good sees that any are thoroughly awakened to the necessity of this, so that they are no longer his willing servants, one of his stratagems is to clothe himself so as to appear as an angel of light, and to suggest various duties and even acts of self-denial. However helpful these might prove, if Divinely required, yet if they are performed at the suggestion of the Evil one, they tend to bewilder the mind, and to keep it in bondage to him. This is a more common temptation than some may suppose. Many of those who have attained a good degree of religious experience, in looking back over their lives, can remember traveling over this rough and rocky ground.

Thomas Ellwood, in his interesting and instructive autobiography, relates how he was for a time entangled in this snare, "I, not then knowing the wiles of Satan, and being eager to be doing some acceptable service to God, too readily yielded myself to the conduct of my enemy instead of my friend."

"He thereupon, humoring the warmth and zeal of my spirit, put me upon religious performance in my own will, in my own time, and in my own strength; which in themselves were good, and would have been profitable to me and acceptable to the Lord, if they had

been performed in his will, his time, and the ability which He gives. But being wrought in the will of man, and at the prompting of the Evil one, no wonder that it did me hurt instead of good.

"I read abundantly in the Bible, and would set myself tasks in reading: enjoining myself to read so many chapters, sometimes a whole book, or a long epistle at a time. And I thought that time well spent, though I was not much the wiser for what I had read, reading it too cursorily and without the true guide, the Holy Spirit, which alone could open the understanding, and give the true sense of what was read.

"I prayed often and drew out my prayers to a great length; and appointed certain set times to pray at, and a certain number of prayers to say in a day; yet, knew not, meanwhile, what true prayer was. This stands not in words, though the words that are uttered in the movings of the Holy Spirit are very available: but in the breathing of the soul to the Heavenly Father, through the operation of the Holy Spirit, who maketh intercession sometimes in words, and sometimes with sighs and groans only, which the Lord vouchsafes to hear and answer.

"This will-worship, which all is that is performed in the will of man and not in the movings of the Holy Spirit, was a great hurt to me and hindrance of my spiritual growth in the way of Truth."

John Griffith records that after he had been divinely visited, and been made willing to deny himself in all things which appeared inconsistent with the Divine will, Satan, "taking advantage of the ardency of my mind, suggested that my work would be much easier in obtaining a complete victory over evil, were I to refrain for a time from some of the necessities of life, particularly from eating and taking my natural rest in sleep, except just as much as would

preserve my life; and that I must constantly keep my hands employed in business, as idleness is the nursery of vice; neither was he wanting to bring Scripture, and passages out of other religious books, to confirm these requirements."

In his effort to conform to these requirements of a hard task-master, his strength failed, and he almost sunk into despair. But the Lord whom he still loved, awakened a concern in the mind of one of the members of his meeting, who visited him, closely inquired into his condition, and showed him that he was under a delusion of Satan. John Griffith says:—"Being thus, through the Lord's mercy, delivered from the wicked designs of my enemy, which undoubtedly was to destroy both soul and body, I had in reverent thankfulness to rejoice in his salvation. I then clearly saw, that Satan in his religious appearances, is also carefully to be guarded against; as nothing in religion can be acceptable to God, but the genuine product of his unerring Spirit."—*J. W. in "The Friend."*

ONE HOUR WITH JESUS.

"What, could ye not watch with Me one hour?"

These were the words Jesus addressed to his disciples, who had retired apart with him to pray, but, being weary, had fallen asleep. He did not say this angrily or scornfully, but he was grieved that they should prefer their own ease to watching and praying with him, and when his earthly sojourn was so near its close.

Are we not too often like these disciples? We are so loath to leave the world, even for an hour, to come apart with Jesus. So ready we are to excuse ourselves, and persuade ourselves that we have no time; our business, family, or company claim our attention. But surely we can spare at least one hour

out of the day to watch with Jesus ! Can we refuse the little time he demands of us ?

We are apt to think that, because others do not see the need of communing with God, we may be excused ; but let us remember, that only as far as our influence touches them, shall we have to answer for others. This evening communion is the chief and most beneficial meal of the day for our souls. Morning and evening prayer, and the reading of God's word are but slight refreshments ; and if we would be healthy and prosper in our spiritual life, we must be punctual in the observance of this. The more we commune with Jesus the more like him we become, and the greater our strength will be to overcome evil and resist temptation.

Satan will try all his arts to keep us back from this, knowing that it is the secret of our strength. He will put wandering thoughts into our heads, and, like the disciples, we shall fall asleep, unless we watch ; or some one will try our patience by disturbing us ; but nothing daunted, we must persevere.

It is not God's will that we should shut ourselves up from the world, and live the lives of hermits ; we can best glorify him where he has placed us. But if while we are in the world we would not be of the world, we must give a portion of our time to meditation and prayer, that we may be kept "unspotted from the world."

Then we shall enjoy seasons of such sweet refreshment that we shall be unwilling to leave the quiet with Jesus for the bustle of the world ; its sin will jar upon our spirits ; but, thank God ! we need not leave Him behind us ; He will be nearer than ever to us.

Lord ! it is good for us to be
High on the mountain here with Thee :
Here in an ampler, purer air,
Above the stir of toil and care.

None save those who have experi-

enced these seasons of sweet communing with God can tell the bliss and joy they impart, or the earnest longings for more.

Though we cannot always be alone with God, we may always look up to Him, and realize His nearness to us, until we reach the haven of peace, where an unbroken communion may be enjoyed, where nothing will distract or disturb us, but all is rest and calm for ever.

If we miss this privilege of watching with the Master, we miss a blessing ; and if we refuse to partake of it, and prefer selfish ease or worldly pleasure, the same grieved accents will fall upon our ears, if we will allow ourselves to listen for a moment. "What, could ye not watch with Me one hour?"—*Marion Thornlie in "King's Highway."*

UNBELIEF.

Unbelief, or not coming to Jesus Christ for life, is the only damning sin under the Gospel. In fact, suppose a reprobate, guilty of all the abominations of Manasses, the extortions of Zaccheus, the oaths of Peter, and the wickedness of the dying thief : if such a monster, loaded with these mountains of repeated and aggravated guilt, comes sincerely to Jesus for life and pardon, will the Son of God cast him out ? Or will he save to the uttermost the chief of sinners ? He will, he must save him. The promise hath passed his lips. He can in no wise cast him out. For he that believeth in him, though he were dead in all manner of sins, yet shall he live, and with Manasses and David shall praise a pardoning God. So true it is, that a grain of living faith will remove the highest mountain of sin into the sea of Jesus' blood. On the other hand, suppose a man as exact in all religious and social duties as the Pharisee mentioned in the Gospel : suppose again, if you please, that he

has always lived as sober, as pious a life as the hopeful young man that had kept the letter of all the commandments from his youth; yet what will that avail him in that day? If, resting upon his goodness, as the Pharisee, or thinking the Gospel terms too hard, as the young man, he never comes to Jesus Christ for life, or goes away sorrowful before he receives it, he must perish in his blood, he must die the second death, as surely as if he had the guilt of all the sins of David and Manasses upon his conscience. And that for two reasons: first, dying out of Christ, he dies in the old Adam, dies a natural man, dies unrenewed; and such a one can never see the kingdom of God.—John 3:3. Secondly, there is but one way to get into that kingdom, namely, Christ, the way, John 14:6. And if a child of Adam should be never so circumspect in his conduct, without entering this way, he could never see life, but must inevitably perish: unless you suppose he can climb up some other way, contrary to John 10:1. Upon these considerations, it is acknowledged by all sound divines, that had Judas come to the blood of sprinkling as Peter did, he would have been pardoned as well as he, notwithstanding his most horrible crime; and that, on the contrary, Nicodemus, with all his piety and morality, would have been damned as well as Judas, had he not come to Jesus that he might have life. Whence flows that Christian axiom which sounds like blasphemy in the ears of every unconvinced sinner, but which will stand as long as the Gospel stands: one single sin will damn for ever the best liver, if he does not come to Jesus Christ that he may have life, and be born again of the Spirit. And on the other hand, all manner of sins and blasphemies shall be forgiven to him that comes to Jesus for life: so that the once abominable Manasses, dying

in Christ, lifts up his eyes in endless glory; and the virtuous Pharisee, dying out of Christ, lifts them up in eternal torments. So true is that saying of our Lord, "The last: shall be first, and the first last."

—Fletcher.

HEARING WITHOUT PROFIT.

Why is it, the question may properly be asked, that so many professing Christians derive so little real, spiritual benefit from listening to the preaching of the Gospel? Three reasons, among others, may be assigned for this lamentable fact.

1. Not a small portion of such ministrations have very little tendency or adaptation to increase either the holiness or happiness of the hearer, and seem to have been prepared and to be delivered, without any very definite reference to either of these divine purposes. The preachers themselves have but a very dim and unimpressive experience of the influence of the Gospel in either of these respects. How is it possible, then, in such a state of mind and heart, so to preach Christ's Gospel as to render it a source of great moral purity and blessedness to the hearer?

2. Another, and quite as important a reason is this: very many professing Christians attend upon the ministrations of the Word with no strong desire or expectation of obtaining, through what they hear, that knowledge of God, of his truth, and of the way of life—that knowledge, the possession of which is "Life Eternal." How often, dear Christian, do you visit the sanctuary having previously held devout communion in your closet with him who seeth in secret? How often, we ask, do you visit the sanctuary with your heart set upon *there*, "beholding as in a glass the glory of the Lord, and being changed into the same image, from glory to glory, even as

by the Spirit of the Lord?" No wonder, if this is your seeming worship, that you leave the sacred place unblest. "THEN shall ye seek me and find me, *when ye shall search for me with all your heart.*"

3. The last and most important of all reasons is the fact, that so many professing Christians enter into their closets, and visit their places of worship, with no *believing* prayer for, or faith-expectation in respect to, the special illumination of the Holy Spirit, with pentecostal light and power to open their hearts to *understand* what they hear, and thus to be filled with all the fullness of God." Leanness instead of divine fullness, enters into the heart and soul of every such hearer of the Gospel. In the Scriptures we are required, not only to take heed "*what,*" but "*how,*" we hear.

Happy, thrice happy, is the preacher who always utters God's truth in the demonstration and power of the Spirit; and happy, thrice happy too, is the hearer, who is so "filled with the Spirit," that God speaks directly to his heart and mind through the Word thus uttered.—*A. Mahan, in "Divine Life."*

PEACE IN BELIEVING.

It is a remarkable fact, that *every* application for help to our Lord when on earth, succeeded; while everything he did and said, was intended to encourage us to come to him, with the sure and certain hope of being graciously received; and yet, how slow we are to avail ourselves of this encouragement, and to cherish this hope! The truth is, we listen to our guilty, suspicious hearts, instead of hearing the voice of Christ speaking to us in his word and in his actions. "Evil communications corrupt;" and by thus holding communion with our unbelieving hearts, we are estranged from Christ our Saviour, instead of

being drawn to him, and conversing *with him*. Oh, if we were but determined to break through every opposing barrier, and casting ourselves at his feet, to pour out our hearts before him, we should oftener hear him speak to us the words of mercy, forgiveness, and love; while we should be constrained to reply, in the language of gratitude, adoring dependence, and praise.

What could the Lord do more to inspire our confidence, and excite our praise? When he walked upon the earth as God manifest in man, he heard and accepted every prayer—he relieved every want—he soothed every sorrow—he pitied every distress, and yet, we will not trust in him; we will not believe in his love to *us*; we will not believe that he hears *our* prayers—that he feels for *our* sorrows—and that he pities *our* distress, though we are told he "is the same yesterday, to-day, and forever:" we doubt, and we reason instead of trusting and loving; and because we have not sensible comfort in our souls, we hastily conclude that we are shut out from his presence, and excluded from his love. We find, indeed, but too much cause for this exclusion in ourselves, and therefore we sit down in comfortless, helpless despondency:—whereas, if we simply depended upon the word of that God who cannot lie," if we meditated on his glorious character, as it was manifested upon the earth, in the Man Christ Jesus, we should feel compelled to "hope," though it might seem to our unbelieving hearts, "against hope;" and in the mists of doubt, and in the dark vapors of sin, would melt away before the light of his mercy, and the warmth of his love.—*Mrs. R. L. Hopper.*

Confession of sin should come like water from a spring, that runs freely, and not water from a still, that is forced by the fires of affliction.

EDITORIAL.

"THEIR WORM."

In the fashionable pulpit of to-day future punishment is generally discarded or ignored. When God is spoken of, attention is called to his attributes of goodness and mercy. His hatred of sin, his severity in dealing with incorrigible sinners, is passed over in silence. But little is said of the awful holiness of his character.

There is no reason to suppose that God will deal with men in the future world in any different manner than He does here. The same principles of moral government that we see acted on here, there is every reason to believe will be acted upon hereafter.

But we see that men are punished here for their crimes. They may escape for awhile, but the day of doom comes at last. Their sin finds them out. The records of every day furnish illustrations. The New York papers of March 13th, tell of Edward Unger, who was sent to Sing-Sing for the murder of August Bohle. Unger was a man of great physical strength, and his steadiness of nerve in court was surprising. His courage is all gone, and he is a wreck physically. The morning after his first night in prison, he told a keeper that during the night, his victim, whom he had dismembered, had visited him. The murdered man proceeded to reconstruct himself in the presence of the terrified prisoner. Every night the vision is repeated. He first sees the mangled pieces of his friend lying about the room as they did before he packed them in the trunk, and threw the head into the river. Then the fragments begin to quiver. Soon, they slowly move toward each other, till they are in a heap. Next, they come together in human form. But the head is wanting. At length that, too, comes into the room, with the water of the river dripping from the hair. With a horrid smile on its

face it places itself upon the shoulders, and menaces the prisoner. Unger shrieks out at this, and the apparition vanishes. He is rapidly wasting away under this visitation.

What an illustration is this of the words of our Saviour. "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched."—Mark ix: 43, 44. Every evil doer has *his worm*. Dr. Adam Clarke's comment on this passage deserves attention. "It seems every one has *his worm*, his *peculiar remorse* for the evils he did, and for the grace he rejected: while the *fire*, the state of excruciating torment is *common* to all. Reader! may the living God save thee from this worm and this fire. Amen." To-day's paper contains an other illustration:

"Akron, Ohio, March 20.—Two months ago William Weisse, holding a responsible position in the employ of the Shymacher Milling Company, disappeared with upwards of \$25,000, borrowed from employees of the mill where he acted as a sort of banker. He also took with him a considerable amount of the funds of the German Lutheran church, of which he was the treasurer. His wife was left in shortened circumstances with two children to care for.

Yesterday the first information of Weisse's whereabouts came in a letter from him, dated Tilsonburg, Ontario. He enclosed some money for his wife and children and asked if he would be prosecuted if he returned.

The help intended for the wife came just a few hours too late. A third little one had been born to the almost heart-broken mother. The grief at her husband's desertion, and the anxiety for her little ones made it impossible for her to rally. Friends in New York sent a mess

age announcing his wife's death to Weisse, the first word he had had from home since his flight. He telegraphed this morning that he would come at once for the funeral, and then face the consequence of his crime."

Men must be wonderfully blind who cannot see in every day life, sinners meeting with a foretaste in this world of the punishment for their sins, which the Bible assures them will continue in the world to come. The great English poet was a better interpreter of God's providential dealings with men than are many doctors of divinity of the teachings of the Bible. Macbeth, ambitious to obtain the crown of Scotland, urged on by his more ambitious wife, had entered into her plan for murdering King Duncan, who was expected as their guest for the night. After the arrival of the King, as the hour for executing their dark plot drew near, CONSCIENCE for a time exerted its authority to dissuade Macbeth from his dreadful undertaking. It reminded him of the judgment that was sure to follow, of his near relation to the King, of his duty as his host to protect him, of the kind bearing and great virtue of the King he was about to murder. Macbeth thus soliloquizes with himself :

"If it were done when 'tis done, then 'twere well

It were done quickly. If the assassination
Could trammel up the consequence, and catch

With his surcease, success; that but this blow
Might be the be-all and the end-all here,
But here, upon this bank and shoal of time,—
We'd jump the life to come—But in these cases,

We still have judgment here; that we but teach

Bloody instructions, which being taught, return

To plague the inventor: this even-handed justice

Commends the ingredients of our poison'd chalice

To our own lips. He's here in double trust:
First, as I am his kinsman and his subject,
Strong both against the deed; then as his host,

Who should against his murderer shut the door,—

Not bear the knife myself. Besides, this Duncan

Hath borne his faculties so meek, hath been
So clear in his great office, that his virtues
Will plead like angels, trumpet-tongued
against

The deep damnation of his taking-off:
And pity, like a naked new-born babe,
Striding the blast, or heaven's cherubim,
hors'd

Upon the sightless couriers of the air,
Shall blow the horrid deed in every eye,
That tears shall drown the wind.—I have no spur

To prick the sides of my intent, but only
Vaulting ambition, which o'er-leaps itself
And falls on the other."—

Lady Macbeth urges him on and taunts him with cowardice. He replies:

"Pr'ythee, peace
I dare do all that becomes a man;
Who dares do more, is none."

At last he yields to her persuasion, and the bloody deed is done.

The torment of Macbeth begins at once.

"Methought I heard a voice cry, Sleep no more!

Macbeth does murder sleep, the innocent sleep;

Sleep, that knits up the ravell'd sleeve of care,
The death of each day's life, sore labor's bath,

Balm of hurt minds, great nature's second course,

Chief nourisher in life's feast."

This murder led to another, by assassins employed by Macbeth. The ghost of this last victim haunts him at the table and he exclaims

"Thou canst not say I did it: never shake
Thy gory locks at me."

Lady Macbeth ridicules his fears. He replies

"Blood hath been shed ere now, i'the olden time,

Ere human statute purged the gentle weal;
Aye, and since, too, murders have been performed

Too terrible for the ear: the times have been,

That, when the brains were out the man would die,

And there an end: but now, they rise again,
With twenty mortal murders on their crown,

And push us from our stools: This is more strange

Than such a murder is."

At last the conscience of Lady Macbeth is aroused. She is seen for a quarter of an hour at a time as if in the act of washing her hands.

The doctor visits her and reports

"Unnatural deeds
Do breed unnatural troubles : infected minds
To their deaf pillows will discharge their
secrets.
More needs she the divine, than the phy-
sician.—
God, God, forgive us all."

Thus the teaching of the great interpreter of nature is in perfect harmony with the teaching of the Bible. Conscience may be trampled upon until it becomes torpid, and apparently dead ; but in the end it will be found to have an indestructible vitality. It is *the worm that dieth not*.

FUTURE RETRIBUTION.

The Bible teaches men to dread the wrath to come. The wicked are said to "treasure up unto themselves wrath against the day of wrath and revelation of the righteous judgment of God."—Rom. 2 : 5. The Revelator, speaking of the closing up of earthly probation, says, "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains, and said to the mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb : For the great day of his wrath is come ; and who shall be able to stand."—Rev. 6 : 15-17.

The eloquent preacher, so lately departed, Henry Ward Beecher, spoke of future retribution in forcible language, before his spiritual vision was dimmed by the clouds of incense which men offered to his genius. In one of his lectures to young men he said :

"Hell is populated with the victims of 'harmless amusements.' Will man never learn that the way to hell is through the valley of DECEIT ? The power of Satan to hold his victims is nothing to that mastery of art by which he first gains them. When he approaches to charm us, it is not as a grim fiend, gleaming from a lurid cloud, but as an angel of light

radiant with innocence. His words fall like dew upon the flower ; as musical as the crystal-drop warbling from a fountain. Beguiled by his art, he leads you to the enchanted ground. Oh ! how it glows with every refulgent hue of heaven ! *Afar off* he marks the dismal gulf of vice and crime ; its smoke of torment slowly rising, and rising *forever !* and he himself cunningly warns you of its dread disaster, for the very purpose of blinding and drawing you thither. He leads you to captivity through all the bowers of lulling magic. He plants your foot on odorous flowers ; he fans your cheek with balmy breath ; he overhangs your head with rosy clouds ; he fills your ear with distant, drowsy music, charming every sense to rest. Oh ye ! who have thought the way to hell was bleak and frozen as Norway, parched and barren as Sahara, strewed like Golgotha with bones and skulls, reeking with stench like the vale of Gehenna, witness your mistake ! The way to hell is *gorgeous !* It is a highway, cast up ; no lion is there, no ominous bird to hoot a warning, no echoings of the wailing-pit, no lurid gleams of distant fires, or moaning sounds of hidden woe ! Paradise is imitated to build you a way to death ; the flowers of heaven are stolen and poisoned ; the sweet plant of knowledge is here ; the pure white flower of religion ; seeming virtue and the charming tints of innocence are scattered all along like native herbage. The enchanted victim travels on. Standing far behind, and from a silver-trumpet a heavenly messenger sends down the wind a solemn warning : THERE IS A WAY WHICH SEEMETH RIGHT TO MAN, BUT THE END THEREOF IS DEATH. And again, with louder blast : THE WISE MAN FORESEETH THE EVIL ; FOOLS PASS ON AND ARE PUNISHED. Startled for a moment, the victim pauses ; gazes round upon the flowery scene, and whispers, *Is it not harmless ?*—"Harmless," responds a serpent from the grass !—"Harmless," echo the sighing winds !—

Harmless," re-echo a hundred airy tongues! If now a gale from heaven might only sweep the clouds away through which the victim gazes; oh! if God would break that potent power which chains the blasts of hell, and let the sulphur-stench roll up the vale, how would the vision change!—the road become a track of dead men's bones!—the heavens a lowering storm!—the balmy breezes, distant wailings—and all those balsam-shrubs that lied to his senses, sweat drops of blood upon their poison-boughs!

Ye who are meddling with the edges of vice, ye are on this road!—and utterly duped by its enchantments! Your eye has already lost its honest glance, your taste has lost its purity, your heart throbs with poison! The leprosy is all over you, its blotches and eruptions cover you. Your feet stand on slippery places, whence in due time they shall slide, if you refuse the warning which I give. They shall slide from heaven, never to be visited by a gambler; slide down to that fiery abyss below you, out of which none ever came. Then, when the last card is cast, and the game over, and *you* lost; then, when the echo of your fall shall ring through hell,—in malignant triumph, shall the Arch-Gambler, who cunningly played for your soul, have his prey! Too late you shall look back upon life as a MIGHTY GAME, in which *you* were the stake, and *Satan* the winner!"

WORK FOR OTHERS.

Paul had the true idea of Christianity. He understood the Gospel. He did not take it for granted that because he was a preacher he was, as a matter of course, in a state of salvation. He kept his body under. He knew if he did not, he might finally be lost. He took pains to grow in love, and in humility.

But he did not spend all his time over himself. He gave himself up to work in the most effectual manner for the good

of others. To the Phillipians he wrote, "Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all."

But many who want to be all the Lord's are so taken up with caring for their own spiritual state that they can do nothing for others. Sometimes whole churches get in this way. They want a revival and expect to have one; but they think it is not quite time for it yet. All the members do not give good evidence of being fully saved. Those who are saved, have not all the power which they believe is for them; different ones get tempted from time to time and need assistance. So their spiritual strength is all employed in taking care of themselves. Their energies are all exhausted in looking after each other. They are so much absorbed in acquiring and maintaining discipline in the camp, that they are never prepared to take the field. They never get beyond making preparations. They are never ready to strike a decisive blow. They stay behind their fortifications, and are well content if they are not taken captives. What they need is not more power, so much as to use rightly the power which they already possess.—Their theory is wrong. Their policy is wrong.

God does not refuse to work only through instruments morally perfect. His grace often flows in generous streams through rugged channels. Those who bear the vessels of the Lord should be clean; but it is not necessary that they should be dressed with artistic taste. Their robes should be washed and made white; but they need not be starched and ironed.—The army generally should be in a good condition; but it is not necessary that every invalid in the hospital should be recovered before a battle can be safely fought. The promise of Christ is made not to the many, but to the few,—not to well drilled veterans, but to those who know just enough to come at His call.

Fear not, little flock, for it is the Father's good pleasure to give you the kingdom. It does not require a large quantity of dry wood to kindle a great fire. Some of the best revivals we have ever seen, have been in churches in which a majority of the members were, at the commencement, very far from being right. We took the few who were in working order and went ahead. We did not let the others hinder us by getting between our faith and God. We did not publish our weakness in publishing our divisions; but we went to work boldly in the name of God, trying to get sinners saved, when they were present, and trying to get church members right when we were chiefly by ourselves. In this way the work went on for weeks, till a multitude of believers were added to the Lord.

Reader, if you are conscious you enjoy the right religion,—if it keeps you from sin, makes you patient under provocation, exceeding joyful in all your tribulations, and opens up before you a bright prospect of a glorious immortality in the world to come, then do all in your power to spread it. Be zealous to win men to Christ. Go to work deliberately to get men converted to God. Secure the co-operation of all you can, but do not rely upon that as necessary to success. In this spiritual conflict the promise is made to individuals, or to inconsiderable numbers. *One of you shall chase a thousand, and two put ten thousand to flight. Where two or three are met together in my name, there am I in the midst of them. Where two of you are agreed as touching any thing which they shall ask, it shall be done for them of my Father which is in Heaven.*

RE-ENFORCEMENTS FOR AFRICA.

Brother Agnew has returned to his old

station, inland about fifty miles from Inhambane on the southeast coast of Africa. He thinks it a most promising field. He pleads earnestly for re-enforcements.

Brother Joseph Thompson and wife, and sister Grace Allen have volunteered to go. They have been accepted by the committee, as in every respect highly suitable for the work. Brother Thompson is a member of the Genesee Conference, and is now stationed at Lockport, N. Y. He is a devoted, industrious, acceptable and successful preacher. He was born in the West Indies, where his father, an English missionary, labored with marked success for many years.

Joseph, when a young man, was sent to this country to be educated. He came to our Seminary at Chili, where, by his his piety, industry, and his unexceptionably good conduct, he endeared himself to all. Some noticed his peculiar qualifications for a missionary. He was full of resources—could do well anything he undertook, and was ready to undertake anything that needed to be done. He is, we should judge, about twenty-eight years of age, rather tall and slim, of a strong, wiry constitution, capable of enduring hardship. He has a devoted wife to hold up his hands and aid him in his work.

Sister Grace Allen is the daughter of one of our preachers, and has been brought up to help in carrying on the work of the Lord. She is a young woman of good health, well educated, experienced in teaching, and full of faith and of love for souls. Her home is in Central Illinois.

We need about seven hundred dollars more to purchase their outfit and pay their passage.

In order to reach Africa at a suitable season of the year they should start from New York by the 25th of April. So there is no time to be lost. Send in your contributions at once. Let every

one have a part in this matter. Make no delay. One dollar from each of the friends of Africa to whom this appeal may come, will meet the requirement. Some will feel like doing more. Do your duty. Encourage others to do their duty. Some, who will feel it a privilege to give, will wait to be spoken to on the subject. Feel yourself authorized to raise all the money you can for this purpose.

Send by express order, post office order on Chicago, or draft on New York or Chicago. Make them payable, and send them to Rev. S. K. J. Chesbrough, Treas., 106 Franklin St., Chicago, Ill.

CORRESPONDENCE.

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Halsey, Oregon, {
March 11, 1887. }

Holiness Faith Home.

DEAR BRO. ROBERTS :—It seems a long time since I communicated with you, or heard a word from you, as I have not seen THE EARNEST CHRISTIAN for months. I am constrained to send a "note of thanksgiving" from this beautiful, far-off Oregon, which has been our home and field of labor since September. I have often thought of and prayed for you, your family, school, periodicals etc. God bless you all, my dear old friends. I should like to hear from some of you, (D. V.) I can say to the Glory of God, He has kept me saved and sanctified wholly, and "walking in love." My hands have been full of hard labor for Jesus, and the souls He came to redeem and deliver. Glory to God. His Spirit has drawn many to himself. Scores have been reclaimed, others converted, and, thank God, many others besides have entered into the "Canaan of Perfect Love." Still the work goes on under the guidance of the Holy Spirit. I have met with more seeming oppositions on this coast, more infidelity, and rank skepticism than ever before. The Church is almost entirely

backslidden. Most of the religion in them is formality, and worldliness. I am working with pastors. I expect to have a "tabernacle" 40x60 feet for the summer campaign. I have nearly money enough to order it made. If any of your readers feel that God wants them to aid in any way, why I shall say amen. I know "God who calls" is able to keep and supply all our needs. My family is well and fully sanctified to His work, also have the Sanctifier who makes and keeps the "heart clean." Outward holiness, only, will not do to live by in Oregon, or to go around this world by faith. "But my grace is sufficient" and we all have "abundance"—Glory. The Lord's sweet will be done.

F. B. THOMAS, washed, cleansed, filled and kept rejoicing.

BIOGRAPHICAL.

EUNICE KNAPP.—The sad news reaches us that Eunice Knapp is dead! As yet we have no particulars.

She has given her life to God to aid in the redemption of Africa. Her memory is precious. She was a noble, godly, Christian woman.

Of all the devoted band with which she went out she seemed the best adapted to withstand the deadly climate of Liberia. She was of robust form, of naturally a strong constitution, had been for a number of years a missionary in Bulgaria, and was accustomed to a warm climate. She had had experience in taking care of herself under unfavorable circumstances. She has fought a good fight, and has come off conqueror!

She has contended for a crown and has triumphed gloriously!

Brother and Sister Westfall have just returned. They came near dying. Brother Harris and Sister Lizzie Cox are both in a very weak condition from African fever. Pray for them.