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REMARKABLE PREDICTION.

BY REV. B. T. ROBERTS.

Our American people are in greater danger from indifference to religion, than from any excess of religious zeal. This indifference is already great, and rapidly increasing. In some of the churches it is so intense that to keep up an interest among their people, they resort to some very unchristian practices.

If one is actively engaged in religion it is taken for granted that he is on his way to Heaven. No attention is paid to the quality of his religion; nor is a very large quantity demanded. If a person is religious it is thought to be sufficient.

The last great Apostasy foretold by the Apostle is upon us: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables."—2 Tim. 4 : 3-4. This is one of the few passages that the New Version makes plainer. It reads: "For the time will come when they will not endure the sound doctrine; but, having itching ears,

will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables." In this remarkable prediction two things are to be specially noticed.

1. The spiritual condition of the people, *they will not endure sound doctrine*. The margin of the Revised Version has for "sound," "healthful," and for "doctrine," "teaching." The meaning is essentially the same.

Thirty years ago, when the defection from Methodism was becoming alarmingly apparent in the M. E. church, we asked a popular, city preacher who had just preached a searching sermon on the camp ground, why he did not preach that way in the city. His reply, in substance, was: "The people would not stand it. I should not get my salary if I preached so in the city." There are now few, if any, important churches in which one could earnestly preach the doctrines laid down in the standard of that church, and be supported in it. This is acknowledged. Preachers give it as the reason why they do not preach what they know to be the truth.

An able preacher who had filled, with great acceptability, prominent

pulpits, said, that, after he experienced the blessing of holiness and felt called to preach it, the order in which his appointments were made was reversed, and each successive appointment was poorer than the preceding one. This continued till he felt compelled to locate.

In what great church can one preach against popular sins, in dead earnest, and be sustained? He may speak of them in a general way, and be admired. But let him heartily denounce popular sins and stand by his preaching, and endeavor to enforce it, and that church will no longer want his services. Who, among the great preachers of to-day, maintains the position against worldly conformity in dress that Wesley and Finney did? Who, warns the people that they are in danger of the damnation of hell as Edwards did? Yet all the efforts to change the meaning of the Scriptures on this all-important subject, have been acknowledged failures. Men were never in greater danger of hell than at the present time. But they do not wish to have it mentioned. The church of to-day is more concerned in providing amusements for the people than it is in warning them "to flee from the wrath to come." It is surprising how small is the number of those who really love the truth for its own sake, and who would rather hear it preached in its simplicity and plainness than listen to damning errors, set forth with such graces as rhetoric and elocution can furnish.

"Did I not preach the truth as taught in the standards of our

churches?" asked a candidate for a pulpit in a thriving town, when informed that they had decided not to employ him. "That is why we do not want you," said the Chairman of the Committee, with admirable frankness. The preachers who are run after to day, are the preachers who "heal slightly." One after another the foundations are being destroyed, and only here and there a voice is lifted up against it. Pleasure, and fashion, and pride, and avarice, are stealing the flock, and those appointed to watch over it offer no resistance and sound no alarm. "His watchmen are blind: they are ignorant, they are dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter."—Isa. 56: 10-11. The most discouraging feature of the case is, "My people love to have it so."

Said Luther, in his day, "Truth goes barefoot and begging; while error and superstition, with golden slippers, ride in a coach and four." Men will pay liberally to be amused and cajoled and lulled to sleep, and but little to be awakened, and reformed and instructed.

2. The prediction does not say that in the great Apostasy, nominal Christians, will openly and generally abjure Christianity. The danger does not spring from this source. They will stand before the world as its special friends and jealous champions. They will not be indifferent:

but will have "itching ears," be eager to hear. Hence they will supply themselves with religious teachers in abundance. *Shall heap to themselves teachers.* This is very expressive. Stock gamblers and brewers vie with each other in founding and endowing religious schools. Hence the ministerial profession is crowded. Thousands upon thousands of educated preachers are without a pulpit. Many of them may be found in insurance and other agencies. The supply is so much greater than the demand that a favorite of gamblers—a base ball player—gets a larger salary than the average salary paid to preachers of the Gospel.

The character of these preachers demands attention. They are "preachers for the times." They retain a semblance of the truth. It is necessary to quiet their own conscience, and the consciences of their hearers. It is demanded that they prophesy smooth things; and the demand is met. They enter into alliance with Free Masonry, a covert enemy of the Christian religion. These fashionable preachers are fashioned *after the lusts* of their patrons and adherents. "And there shall be, like people, *like priests.*"—Hosea 4 : 9.

3. They shall reject the truth and embrace falsehood. *And they shall turn away their ears from the truth and shall be turned unto fables.* One who turns from the truth does it because he does not like it. She is exacting in her demands. She tolerates no rival. She accepts no divided affections. She permits no com-

promise. Hence many, who, for a time, woo her, for her beauty, her nobility, and the generous rewards she bestows upon her sincere followers, are repelled by her judicial severity towards those who are half-hearted in her service. Those who love flatteries, *turn away their ears*, and refuse longer to listen to her voice. This they do of their own accord, without solicitation from others.

But no sooner does one turn away from the truth than some of the countless sirens of error introduce themselves to his notice. They are dressed, in the man, in the garb of truth; only they wear more ornaments, and endeavor to present a more attractive appearance. They admire his courage, flatter his vanity, and direct him to that form of error which will most fully gratify his inclinations. He will be led into Universalism, or spiritism; into the mysteries of protoplasm and evolution, or whatever may suit his fancy and satisfy his tastes. No one who turns from the truth will ever lack a guide to error.

Then beloved reader if you love the truth beware how you turn your ear away from her voice. Listen to her instructions. Obey her dictates. Be loyal in you allegiance to her. Receive her reproofs, for they are intended for your good, and will minister to your welfare.

Let not mercy and truth forsake thee : bind them about thy neck ; write them upon the table of thine heart : So shalt thou find favour and good understanding in the sight of God and man.
Prov. 3 : 3-4.

REAPING BOUNTIFULLY.

BY MISS A. P. CARPENTER.

The Scriptural truth that "He which soweth bountifully shall reap also bountifully,"—2 Cor. 9 : 6, has nowhere a brighter illustration than in the life of Geo. Muller.

Many who are somewhat acquainted with his "faithwork," may be less familiar with the early events of his religious life. We find on page 83, of his "Life of Trust," the following passage : "About the same time, also," (this was a little more than a year after he had reached England, and close upon his relinquishing his salary, and coming to the conclusion never to mention his circumstances to any one but God,) "about the same time, also, my wife and I had grace given to us to take the Lord's commandment, 'Sell that ye have, and give alms,' (Luke 12 : 33.) literally, and to carry it out. Our staff and support in this matter were Mat. 6 : 19-34, John 14 13-14. It is now twenty-five years since we set out in this way, and *we do not in the least regret the step we then took.*"

Among the many blessings which God bestowed in after years upon him, and which are recounted in his book, one, especially, attracts our attention. On page 305, in the same book, after relating how God had provided for the expenses of his "Orphan Houses" through that year, met the traveling expenses of himself and wife during a visit to Germany, he adds : "Also during the whole of this year a Christian lady gave to our dear child board and schooling without any remuneration—a present worth to us not less than fifty pounds. On this point I cannot help making a few remarks : I had clearly seen it to be the will of God that my daughter should be brought up at school, and not at home.

"My reasons for it were these : 1. My dear wife, though well qualified to instruct our daughter, so far as knowledge goes; was unable, on account of being engaged as my wife in a variety of things connected with the Lord's service, to give herself uninterruptedly to this work ; and to do it partially we judged to be injurious to our daughter. 2. I had seen instances in which a home education for an only child had turned out very badly. 3. I judged that the mixing with other children would be beneficial to our daughter, provided that intercourse was under proper oversight ; as thus a child is in early life introduced into a little world, and things do not all at once come upon a young person, when at last obliged to leave the parental roof. 4. But that which most of all led me to this decision was, that as in the church of Christ, the Lord has qualified the members of the body for the performance of certain work, and all have not the same gift and service, so, in the same way, certain believers are called and qualified above others for instructing children, and give themselves to this particular service, and that, therefore, I ought to make use of the qualifications of such, and of their having given their whole time to this particular service. These reasons led us to place our daughter at school; instead of educating her at home, and we never had cause to regret the step we took, but, on the contrary, have had abundant reason to praise God for it. I have purposely made these remarks, as I am fully aware that some believers have different views on this subject, and I desire to furnish them with the measure of light and experience I have obtained. After our daughter had been at school for half a year, I asked for the account, when it was stated to me by a christian lady in whose establishment she was, that she had a pleasure in educating her gratuitously. However, as I

pressed the matter, I obtained the account. It was paid, but the exact sum was returned to me anonymously, which, of course, I found out, at once, to be from the Christian sister at whose school my daughter was. From that time I could never more obtain the account, though my dear child was six years longer at school. I refer to this point for this especial reason: God laid it on my heart to care about poor destitute orphans. To this service I had been led to give myself; He, in return, as a recompense, even for this life, took care that my own beloved child should have a very good education, free of expense to me. I was able and well able to pay for her education, and most willing to do so; but the Lord gave it gratuitously; thus also showing how ready He is abundantly to help me, and to supply my wants.

EFFECT OF MORAL ACTIONS.

BY REV. E. C. BEST.

Every change must have an adequate cause. A deformity on the surface of a tree may be traced, through successive years of growth, to its cause; so moral actions have a history, and may be traced through generations of mankind to an adequate cause. Every moral action is photographed upon both the mind and the body, and affects not only the individual himself, but succeeding generations. As in the nervous system there are nerve centers which have a reflex action by which they are capable not only of receiving and interpreting impressions, but of converting them into motor impulses; so all moral actions affecting the mind or the body have a reflex action by which they are converted into impulses which affect the future of our existence. We quote the following from Calvin Cutter, A. M., M. D., who is a standard author on

Anatomy, Physiology, and Hygiene: "If the thoughts, feelings and desires are pure and true and good, their impressions remaining in the nerve-cells are of the same character, and tend to give a right direction to the future activities of these cells. If the thoughts, feelings and wishes are evil in nature, the impressions will also be evil, inclining to evil activities in the future. When we resist a temptation to wrong action, then we not only avoid the particular evil, but lay up that which will render the next resistance easier and more natural. If we yield to the temptation we are not only guilty of the particular wrong, but lay up that which will make resistance more difficult, or yielding more easy and natural for the future. When a man sets his *heart to do right*, all his physical being struggles to give him aid; and when he sets his *heart to do wrong*, its energies are expended in dragging him downward."

It is a well-known fact that purity of heart and life not only beautify and adorn the spiritual man, lifting him far above the sordid things of time and sense, but beautify and spiritualize the physical man until, notwithstanding physical infirmities, there is a heavenly bearing and grace which the Holy Spirit has written in characters of light upon the joyful countenance of the child of God. And if this be true of him who has made choice of God, and cultivates the nobler virtues, it is also true of him whose soul is defiled by every evil thing. To those who are accustomed to study the character, every line of the muscles has a voice, and in spite of all concealment the true character will be known. Hatred, jealousy, covetousness, lust, and all that defile the soul or body, leave their impress visibly stamped upon the countenance. How important then, not only for ourselves but for the rising generation, that we lead holy lives! What

a momentous truth underlies such words as these: "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments."—Ex. 20 : 5-6.

SIGNS OF THE GRACE OF GOD.

BY MRS. M. H. FREELAND.

The work of the Spirit is compared, in its manner of operating, to the wind, which blows as it listeth. We notice some of the infallible signs by which we may know whether a soul is truly awakened by the Spirit of God. First: Hatred to sin. The soul that is scripturally awakened is heartily sick of sin and hates it with a perfect hatred, regarding it as the great enemy of mankind, the grand procuring cause of all our woes; and he flees from it as from the face of a poisonous serpent. How the man who has been hoarding up wealth dishonestly will loath the sight of his ill-gotten gains and feel like at once making restitution to those he has wronged. How the lover of fun will be pained by the manifestation of a light and trifling spirit in another, and feel like exclaiming with the poet,

"No room for mirth or trifling here
For worldly hope or worldly fear
If life so soon is gone."

There is no response to the spirit of levity in a heart truly awakened to a sense of its awful danger. As well might the ill-fated passenger on board a burning ship in mid-ocean with no apparent chance of escape be expected to laugh and joke as a soul aroused to see and feel his condition. It does mean something to be awakened in the Scripture sense. How outward display, in the decorating of these poor bodies, looks to those who see eternal ruin hanging over themselves with no prospect of

escape! O how the glittering tinsel of earth loses its bewitching charms and vanishes into nothingness before their affrighted vision! How can we with an open Bible before us, believe ourselves or others under real Scriptural conviction where hatred to sin is not found?

Another evidence of awakening grace is an earnest desire to be saved. This is manifested by a readiness to do anything and everything possible if only deliverance can be realized. "Sirs, what must I do to be saved?" exclaimed the awakened jailor, and when told he immediately obeyed and was saved. So where there is a clear Scriptural sense of one's lost condition the desire of salvation will be so great that nothing will be regarded too hard to do if by it help may be obtained. Not, but that real conviction may be resisted and the soul be hardened against God, for none are compelled to yield to him; but the infallible evidence of real awakening grace when yielded to or obeyed are such as have been given.

Speak not often of your own actions, nor even when it can be properly avoided, make allusion to yourself as an agent in transactions which are calculated to attract notice. We do not suppose, as some may be inclined to do, that frequent speaking of our actions is necessarily a proof, although it may furnish a presumption, of inordinate self-love or vanity; but it cannot be denied that by such a course we expose ourselves to temptations and dangers in that direction. It is much safer, and is certainly much more profitable, to speak of what has been done for us,—to speak, for instance, of ourselves as the recipients of the goodness of God—than to speak of what we have ourselves done. But even here, also, though it may often be an imperative duty, there is need of deliberation and caution.—*Prof. Upham.*

WHO ARE CONVERTED ?

BY EDWARD JONES.

The greatest evidence a man can have that he is born again is found in the fact that it is his delight to make the will of God his first choice in all the details of life ; and one of the greatest evidences that a man has not been born again, is found in the fact that in any of the details of life he is pleased to make the will of God a secondary consideration.

To go to a ball may or may not be according to the divine will ; but he who goes because it pleases himself to go, and neither thinks nor cares what the mind of God is about it, thereby proves that he is unregenerated. He would in that case sin by going even if it were right to go. The sin lies in his indifference to the will of God, a state of mind which cannot exist in a renewed heart.

A business man whose aim is to make money because with affluence will come ease, and pleasures, and honors and influence among men, thereby proves that he is in his sins. If he were changed from darkness to light, the divine will would be his first consideration. This would be his delight even if the result were poverty instead of wealth ; weariness instead of ease ; scorn and reproach instead of honors and pleasures. If his heart is right every step in his business career will be taken in harmony with the will of God, and if wealth follows, he will in the use of it be a faithful steward, doing the divine will in the minutest affair of each day. He will not do this from constraint or necessity, but because it is his delight. Love impels him. Love overpowers him. He is infatuated with Christ and with all the designs of Christ. They are more to him than life itself. Indifference is sin, and sin is death.

The most amazing thing to the writer is that while we all know these

things to be true, yet from some motive we hide the truth ; we hide it from ourselves and from the people, and so become a party to the spreading of one of the most dangerous and fatal errors that ever cursed the church.

We all know that every renewed heart will love God ; will love everything that pertains to God ; will be fascinated with the mind and spirit and will of God. Because he is renewed he is like Christ, the will of God will be his meat and drink, and his chief delight, and he will love purity of heart more than even life itself. All others are unconverted, unsaved, and dying in their present forlorn condition will forever perish.

ENCOURAGEMENT.

Doth this water of life run like a river, like a broad, full, deep river ? Then let no man, be his transgressions never so many, fear at all but there is enough to save his soul and to spare. Nothing has been more common to many, than to doubt the grace of God : a thing most unbecoming a sinner of any thing in the world. To break the law, is an act foul enough ; but to question the sufficiency of the grace of God to save therefrom, is worse than sin, if worse can be. Wherefore, despairing soul, for it is to thee I speak, forbear thy distrusts, cast off thy slavish fears, hang thy misgivings as to this upon the hedge, and believe ; thou hast an invitation sufficient thereto, a river is before thy face. And as for thy want of goodness and works, let that by no means daunt thee ; this is a river of water of life, streams of grace and mercy. There is, as I said, enough therein to help thee, for grace brings all that is wanting to the soul. Thou, therefore, hast nothing to do—I mean as to the curing of thy soul of its doubts and fears and despairing thoughts—but to drink and live for ever.

HEAVEN.

Heaven is the place God has prepared for angels and just souls ; the palace, if I may so call it, of the Almighty himself. It is without bounds or limits. " O Israel, how great is the house of God, and how vast is the place of his possession ! " It is immensely spacious—inconceivably great. Its glory, its joys, its riches and beauty, surpass all thought or conception. St. Paul though taken into the third heaven, could no otherwise describe it than by saying, that " Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love him." Man whilst in this life, is of too limited a nature to be capable either to see or enjoy it ; his mind is of too narrow a compass to conceive it ; his understanding by far too shallow to comprehend it. No man shall see God and live. No man can enjoy him in this perishable body, or behold him with mortal eyes. Heaven is figuratively compared to pearls and precious stones, to feasts and banquets, to signify its value, its joy and its delights, which infinitely exceed all the joys, pleasure, power, or riches the world can confer ; for whatever we can here conceive to complete our happiness, is less than an imaginary figure or shadow when compared to the enjoyments of Heaven. This permanent dwelling of the blessed cannot be so well described by what it is, as by what it is not : " There God shall wipe away all tears from their eyes, and death shall be no more ; nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away." There shall be no night, but an everlasting day ; no darkness but perpetual light ; no death but a never fading life ; no time but an unlimited eternity. From the contemplation of the visible things here below, we may receive

some faint and imperfect idea of the invisible things above. If God has framed this world of so vast an extent, as an abode for sinful man, what must the extent of that world be which is to be the habitation of the elect ? If He has beautified it with such glorious bodies, as the sun, moon, and stars, adorned it with such a variety of plants and animals for our use and pleasure, and permits the most wicked to enjoy its benefits ; what must the beauty, the splendor of that world be, which He has prepared for His beloved and faithful servants ? If He has given such power to the impious as to reign over kingdoms and empires, and abound in all riches and plenty ; what power, what dominion has He not in reserve for those who have been faithful and obedient to his commandments ? Since the fruition of the Creator infinitely surpasses all that we can enjoy from the possession of created beings, well might David say, " How lovely are thy tabernacles, O Lord of Hosts ! " Ah ! had we but an adequate notion of the glory and happiness of heaven, we could never be so wretchedly fond of this earth ; all things here below would then appear contemptible, and unworthy of our notice : we could never put the salvation of our souls so readily to the hazard for trifles, folly and vanity ; no, we would take more care and pains to secure it. Heaven is that precious pearl, for the purchase of which the man mentioned in the gospel gave all that he had. To reinstate us in our title to the inheritance of heaven, the Son of God made a sacrifice of his very life ; the saints and martyrs thought they could neither do nor suffer too much to obtain heaven ; for this purpose they lived the most mortified lives and endured the most cruel deaths. Some were stretched on the rack, others flayed alive ; others sawed in two, others exposed to wild beasts ;

broiled on gridirons, and cast into dungeons. Others retiring into deserts, spent their lives in contemplating the glory, and in purifying their souls for the enjoyment of heaven. Alas ! how many live as if they had no pretensions to heaven ; or who think to obtain it on more easy and delicate terms than those which divine wisdom has revealed ! The kingdom of heaven suffereth violence, and the violent only bear it away. They must sow in tears who would reap in joy ! They must fight valiantly, who hope to obtain so great a victory. They must lose their lives here, who would find it hereafter ; and carry their cross with Jesus, if they would partake of his crown. Be not deceived, there is no other way to heaven but what Jesus himself has shown us, both by his word and example ; as it was written of him. It is necessary he should suffer, and by that means to enter into his glory ; so also his followers, by many tribulations and persecutions are to enter into the kingdom of heaven. O what an ample recompense is reserved for all the austerities, penance, and labor, we can undergo in this world ! The sufferings of this world are not worthy to be compared with the glory to come that shall be revealed in us.

—Selected.

A WHISPERED THOUGHT.

Only a thought ; but the work it wrought
Could never by tongue or pen be taught ;
For it ran through life like a thread of gold
And the life bore fruit a hundred-fold.

Only a word ; but 'twas spoken in love,
With a whispered prayer to the Lord above ;
And the angels in heaven rejoiced once more,
For a new born soul entered in by the door.

—Selected.

It is the habitual thought that frames itself into our life. It affects us even more than our intimate social relations do. Our confidential friends have so much to do in shaping our lives as thoughts have which we harbor.—*F. W. Teal.*

OUR CONDUCT UNDER AFFLICTIONS.

BY F. W. FABER.

Grief may either be the solid foundation on which a vast supernatural edifice of sanctity is to be raised, or it may be the very thinnest and most diluted of all human affections, a mere clumsy ingenuity of selfishness, the most self-seeking of all the kinds of love ; for there can be little doubt that sorrow is a kind of love. Thus the very highest and at the same time the very lowest things may be predicated of grief. The reason of the difference is to be found in the way in which we bear it. Grief is a difficult thing to manage. There is no time when our correspondence to grace requires to be more active, more vigilant, or more self-denying than in seasons of affliction. If we once begin to indulge our grief, a great work of God is frustrated. Every thing which happens in the world, happens with reference to our own soul. But sorrow is the tool with which God finishes the statue and animates it with its beautiful expression. It is sad for us when we take it into our own hands. If God condescends to resume his work, and succeed us when we have done, he must disfigure us with suffering again before we shall be once more in a condition for him to commence his gracious work anew. Now we have all of us a great temptation—and the more tender-hearted we are the greater our temptation—to indulge in grief as if it were a luxury. To endure, to hold fast to God, to do our duty, to supernaturalize our adversity, to carry our cross, to aspire heavenwards,—all these things are fatiguing. They give us the sensation of toiling up a steep. We have all the weariness of an ascent without the satisfaction of any visible elevation ; for we seem to make no way at all.

Whereas to indulge our grief, to give way unreservedly to the ready inundation of comfortable tears, to complain,—especially if we bring in a vein of religion, like a vein of poetry, into our complaining,—these things bring with them the relieving sensation of going down hill. Of a truth it is the most earthward process through which a heart can well go. Thus a tender-hearted man ought to be as much on his guard against sorrow as an intemperate man should be against wine. There is a fascination in it which may easily become his ruin. What makes the temptation more dangerous is, that the world applauds the indulgence as if it were a moral loveliness, and looks shy at the restraint, as if it were a hardness and insensibility; and to be suspected of coldness and indifference is almost more than a tender-hearted man can bear. There is no need to do physical violence to ourselves to hinder tears. The effort will make us ill, without bringing any profit either to body or soul. God does not dislike to see his creatures weeping. We creatures even like to see those we love weeping sometimes. Let us relieve our hearts. It will make us less selfish. But let us not foster, embrace, rekindle, and indulge our grief. For then our sorrow is a selfish and luxurious fiction, a ground in which the Holy Spirit will not dig; for he knows there is no gold underneath.

Neither is the indulgence of grief content to stop in the mere luxury of sentiment. It goes on to do positive evil. It prompts us to dispense ourselves from the duties which our hand finds to do. It seems hard to work when we are grieving; but it is just this hardness which renders the work so heavenly. We think that sorrow makes us privileged persons, forgetting that our privileges are only an increase of our responsibilities. They think deepest and most truly of their responsibilities who

most habitually regard them as privileges. The world's work is not to stop for our sorrow. We are but units in a multitude. We must roll round from west to east with our fellows; we must meet life as life meets us; we must take joy and sorrow as they come; they mostly come both together; both are at work at once, both unresting, both unimportant; but both lie upon our road to the only thing which is of importance, and that is God. Self-importance is the canker-worm of Christian sorrow. We must not make too much of ourselves; yet this is what the world's stupid consolations try to do with those who are in grief. Dispensations are always lowering, but there is nothing which they lower so much as suffering and sorrow. Our grief is part of the world's rolling, because it is part of our own way to God. It is a going on, not a standing still, a quickening of life's time, not a letting the clock run down and stop. For the great clock goes while our's stands, so that we gain nothing but lose much. We pull down the blinds, and strew the streets, and muffle the bells, and go slowly, and tread lightly, when sickness is in the house; but let us take care not to do so to sorrow in our own souls. For sorrow is by no means a sickness of the soul; it is its health, and strength, and vigor. Sins of omission may be more venial in times of sorrow, but they none the less unjewel our crown, and intercept the generosity of God.

Sorrow is a sanctuary, so long as self is kept outside. Self is the desecrating principle. If a time of sorrow is not the harvest-time of grace, it is sure to be the harvest-time of self. Hence, when we find people indulging in the sentimentality of their sorrow, we are almost certain to find them inconsiderate toward others. They are the centers round which every thing is to move. Every thing is to be subordinate to

their mourning. Thus they pay no attention to hours. They disturb the arrangements of the household. They make the servants carry part of the burden of their wretchedness. They diffuse an atmosphere of gloom around them. They accept the service of others ungracefully, sometimes as if it was their right, because they are in grief, sometimes as if the kindness were almost an intrusion, which politeness only constrains them to endure. If this goes on, so rapid is the process of corruption when self has tainted sorrow, childhood works up again to the surface in middle life or age, and we have ill-temper, peevishness, petulance, and childish repartee in proportion as sorrow with literal truth is allowed to unman us. A Christian mourner notes the least acts of thoughtfulness, and is full of gratitude for them. He feels more than ever that he deserves nothing, and is surprised at the kindness which he receives. He is forever thinking of the others in the house, and contriving that the might of his cross shall be centered upon himself. He smiles through his tears, takes the sorrow carefully out of the tone of his voice, and makes others almost gay while his own heart is broken. A saint's sorrow is never in the way. To others it is a softness, a sweetness, a gentleness, a beauty, it is a cross only to himself.

We must be careful also not to demand sympathy from others, and, if possible, not even to crave it for ourselves. What is it worth, if it comes when we have demanded it. Surely the presciousness of sympathy is in its being spontaneous. There is no balm in it, when it is paid as a tax. Not that it is wrong to hunger for sympathy when we are in sorrow. We are not speaking so much of right and wrong, as of fittest and best, of what God loves most, of what makes our sorrow heavenliest. The more consolation from creatures

the less from God. This is an invariable rule, God is shy. *He loves to come to lonely hearts, which other loves do not fill.* This is why bereaved hearts, outraged hearts, misunderstood, hearts that are broken with kith and kin and native place and the grave of father and mother, and the heart of his predilection. Human sympathy is a dear bargain, let it cost us never so little. God waits outside till our company is gone. Perhaps he cannot wait so long, for visits to mourners are apt to be very long, and he goes away not angrily, but sadly, and then how much we have missed.

Where self comes, unreality will also intrude. This unreality is often shown in shrinking from painful sights and sounds, which it is necessary or unavoidable for us to see and hear. Much inconvenience is often occasioned to others by this, and the generous discharge of their duties in the house of sorrow rendered far more disagreeable than it need have been. It is just those who are cherishing most the sight or the sound in their morbid imaginations, who shrink with this unreal fastidiousness from the substance of that on which they are brooding. There is none of this unworthy ef-feminacy of sorrow about those who are all for God. Such men neither seek nor avoid such shadows as come across them. They are supernaturally natural; and this is the perfection of mourning. The strain of endurance makes men curiously fanciful. All this we must restrain, make it a part of our immolation, and offer it to God. If our sorrow intrinsically weighs one ounce, a pound of self-sacrifice must go along with it. We must bear harder upon ourselves than God bears upon us. This is royal heartedness. The whole theology of sorrow may be compressed into a kind of syllogism. Every thing is given for sanctification, and sorrow above all other

things ; but selfish sorrow is sorrow unsanctified ; therefore unselfishness is grace's product out of sorrow.

To all these counsels we must add yet another. There must be in grief a total absence of realizing the unkindness or neglect of human agents. Nobody is in fault but God, and God cannot be in fault ; therefore there is no fault at all, there is only the divine will. Faith must see nothing else. It must ignore secondary causes. It takes its crosses only from Jesus, and straight from him. It sees, hears, feels, recognizes no one but God. The soul and its Father have the world to themselves. O what a herculean power of endurance there is in this sublime simplicity of faith ! But all these are hard lessons ; and sorrow, if it is not teachable, is the most unteachable of all things.—*Selected by M. L. Loomis.*

HOW TO SUFFER.

To know how to endure the cross prepares us for knowing how to wear the crown. It requires more grace to know how to suffer aright than to know how to rejoice. If we thoroughly understand how to suffer, we should know how to rejoice evermore. The depth of our suffering gives us capacity for joy.

The suffering of the sinner should lead him to repentance ; the suffering of the imperfect believer should lead to a perfect yielding of self to God. The suffering of the perfect believer is to establish and ripen in detail all the virtues of Christ in the soul.

Our sufferings cannot be explained ; nor can they be defined or adequately described ; they may be physical, or mental, or spiritual, or partly two or all of these mixed and blended in an infinite variety of forms and degrees.

1. It is useless to depend on nature for relief. We cannot shake off

our sufferings by will power, and the effort of the poor will to coerce itself into happiness only adds to the suffering. We instinctively exert the will against pain, not knowing that the will is to get dead and motionless ere the pain cease. We fly to science when the cross presses sore ; we try to analyze the cross to see what it is made of, and why it presses us so : we fancy that some created object, some person, or place, or thing, will give relief. In learning how to suffer we must learn how to be indifferent to all created sources of comfort ; not to despise them, or be attracted by them, but calmly be indifferent to them.

2. We must not resist our sufferings in our spirit by praying against them. We greatly augment our troubles by revisiting trouble ; we intensify our pain by drawing back from pain ; we render our daily cross much heavier by reasoning about our cross ; we make hard praying by praying against a hard burden.

3. If we want to know how to suffer we must not talk about sufferings, except very rarely, and even then to only such souls as God has prepared for us to talk to. God may send a soul, once in a life-time, to whom you can utter your trials with profit, and such a soul will likely be the last one you would naturally expect. We damage souls by speaking prematurely. Sometimes the very sufferings that weigh us down would be so trifling and contemptible in the eyes of our best friends, as to only make them sneer at our heaviest cross. How long it takes us to suffer silently !

4. The last lesson in suffering is to know how to suffer in love ; to suffer without murmuring toward God, without resentment toward any creature—human or Satanic—and without vexing ourselves at ourselves. Nothing is finished till it flowers out into charity.

To take every cross from God while loving Him supremely ; to be tempted and tortured by Satan or evil spirits while bearing no personal malice toward them ; to suffer innumerable disappointments and trials from our fellows with charity toward all ; to loathe ourselves thoroughly and not be vexing ourselves at our own miserableness : this is to suffer in love.

To suffer without trying to fix the blame on any one, without philosophizing as to its cause or nature, without knowing how long it will last : this is to take our daily cross and follow Jesus. Faber sings,

"I live in constant pain, dear Lord,
My life's sad undersong,
Pain in itself not hard to bear,
But hard to bear so long."

—Rev. G. D. Watson, D.D., in
"Christian Witness."

CHRISTIAN.

A living character is impressed upon us : we are as the glass or mirror which reflects back a likeness, only we reflect it livingly ; it does not pass away from us as the image does from the glass, but it is an imparted life, which develops itself more and more within us : for Christ is not a mere example, but the life of the world ; and the Christian is not a mere copy, but a living image of the living God.

He is sanctified by the self-devotion of his Master from the world, who has a life in himself independent of the maxims and customs which sweep along with them other men. In his Master's words, "A well of water in him, springing up into everlasting life," keeping his life on the whole pure, and his heart fresh. His true life is hid with Christ in God. His motives, the aims and objects of his life, however inconsistent they may be with each other, however irregularly or feebly carried out are yet on the whole above, not here. His citizenship is in heaven. He

may be tempted, he may err, he may fall, but still in his darkest aberrations there will be something that keeps before him still the dreams and aspirations of his best days—a thought of the cross of Christ and the self-consecration that it typifies—a conviction that that is the highest, and that alone the true life. And that—if it were only that—would make him essentially different from other men, even when he mixes with them and seems to catch their tone, among them but not one of them. And that life within him is Christ's pledge that he shall be yet what he longs to be—a something severing him, separating him, consecrating him. For him and for such as him the consecration prayer of Christ was made. "They are not of the world, even as I am not of the world : Sanctify them through thy truth : thy word is truth."

—Robertson.

HELP FROM SORROW.—No words can express how much the world owes to sorrow. Most of the Psalms were born in a wilderness. Most of the Epistles were written in a prison. The greatest thoughts of the greatest thinkers have all passed through fire. The greatest poets have "learned in suffering what they taught in song." In bonds Bunyan lived the allegory that he afterwards indited ; and we may thank Bedford jail for the "Pilgrim's Progress." All the foremost worthies of our world, all the spiritual heroes of our race, have been men of sorrow and acquainted with grief. Take comfort, afflicted Christian ! you have often prayed to be made of some use in the world before you die, and now the answer to that prayer has come. God tries you because in some way he is about to use you ; for your history will furnish no exception to the rule that when God is about to make pre-eminent use of a man he puts him in the fire.—Selected.

'ONE THING IS NEEDFUL.'

"But one thing is needful; and Mary hath chosen that good part which shall not be taken away from her."—Luke 10: 42.

Mary had chosen the one thing needful, and had found Jesus and His love a satisfying portion, because they had become a reality in her heart and life. What Mary needed, all people need, and especially all Christians. Many who have been converted, and have consecrated all to God, and have been made to enjoy entire sanctification; and some who have been called to preach and teach, have failed in the "one thing needful,"—to sit at Jesus' feet—to continue to sit at Jesus' feet—to be a pupil—a learner in the school of the Divine Teacher; for it is a school in which certificates of graduation are not issued. A wonderful school, with wonderful lessons, and an all wise Teacher. Where he that would be greatest must be servant of all; where he is exalted that humbleth himself; where he that is persecuted for righteousness sake is to rejoice and be exceeding glad; where he that ruleth his spirit is greater than he that taketh a city; where he is to give to him that asketh, and from him that would borrow turn not away; to love your enemies, to bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you, that ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and the good. Where we learn that sin is the motive, in the desire, in the heart, before it may be manifested in word or action; that hate is murder, and lust is adultery; that an unforgiven spirit prevents the penitent from receiving forgiveness; that the taking of oaths cometh of evil. Where as the climax of these glorious counsels the command is uttered, "Be ye therefore

perfect, even as your Father which is in heaven is perfect."

O, have we learned these precious truths? Have we sat at Jesus' feet until they have become a reality in our lives? Are we in possession of the "One thing needful?"—the love that beareth, that believeth, that hopeth, that endureth, that suffereth, that never faileth?

If not, shall we not be "cumbered about much serving?" And will not our labor, our professions, our preaching, our teaching, our praying, our best endeavors be in vain? Would it not be wise to patiently sit at Jesus' feet continually learning, living, doing, suffering, teaching, sowing precious seed, speaking gracious words, performing loving deeds, living pure in thought, in word and in deed, until He shall say, It is enough, "come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world?"—*J. B. Caldwell in "The Standard."*

EVIL THOUGHTS.

"We shall not be hanged for our thoughts," cries one. I wish that such idle talkers would remember that they will be damned for their thoughts; and that instead of evil thoughts being less sinful than evil acts, it may sometimes happen that in the thought the man may be worse than in the deed. He may not be able to carry out all the mischief that lurks within its designs, and yet in forming the design he may incur all the guilt. Thoughts are the eggs of words and action, and within the thoughts he compacted and condensed all the villainy of actual transgressions. If men did but more carefully watch their thoughts, they would not so readily fall into evil habits; but men first indulge the thought of evil, and then the imagination of evil; nor does the process stay there. Picturing it before their mind's eye, they excite

their own desires after it ; these grow into a thirst and kindle into a passion. Then the deed is speedily forthcoming : it was long in the hatching, but in a moment it comes forth to curse a whole life. Instead of fancying that evil thoughts are mere trifles, let us remember them as the root of bitterness, the still in which the poisonous spirit is manufactured. Our Savior put evil thoughts first in the catalogue of evil things ; and he knew well their true nature. If we would be lost we have only to indulge these ; if we would be saved we must conquer these. Let us make a conscience of our thoughts ; he that doth not so will not long make a conscience of his words or deeds.—*Rev. C. H. Spurgeon.*

STILLNESS.

"Be still !" for thus shall we catch most easily and truly the likeness of our Master. Of all photographs, the softest and most vivid and exact are those taken at Venice, and the reason is that, as there are no streets in that city, but canals, only gondolas and not carriages, there is no vibration in the artist's studio. All things around are still, and the likeness is perfect. Thus, however, it is with ourselves when sitting down before Christ and seeking to acquire His pure image. Vain is the attempt if the noises of earth and its visions are floating around to distract and derange. We cannot see the face of Jesus in its beauty when there is no composure in the soul, and our reflection of it would, therefore, be partial and distorted. But let all desires and remembrances which excite, be excluded when we fix our eye on the "altogether lovely." Let me move not, breathe not, but just sit and look at Him who is "fairer than the sons of men," "and I shall be transformed from glory to glory."

"Be still!" for no agitation or tur-

moil of our untr tranquil spirit can affect the current of events, or set back the purposes of God ; but the tide will rise however the clouds shift. The little waves upon the stream do tell of a breeze that is playing on it but they add not to its speed. And what although we fret and cry when the wheels of Providence run on a strange line ? The course is not changed for us, neither is the chariot broken. Our God goes ever forward, and asks not at either our hopes or our fears how to accomplish His ends. Not thy will, but mine, is His rule ; and let us lie then passive at His feet in sweet and loving stillness.—*Dr. J. J. Bonar, in "Triumphs of Faith."*

JOY IN BELIEVING.

Nothing gives such activity to the soul as a spirit of praise. If we wish to realize the truth of that beautiful promise, "They that wait upon the Lord shall renew their strength ; they shall mount up with wings as eagles ; they shall run and not be weary—they shall walk and not faint ;"—we must obtain a spirit of praise and thanksgiving. It is this, and this alone, which causes the soul to mount up with wings as eagles. When a fervent spirit of praise has been excited in the soul, it can no longer stay on earth ; the Divine Spirit takes it as it were on his holy wings, bears it up to the throne of God, and lays it at the feet, and sometimes even in the bosom of Christ. It is not wonderful then, my beloved friend, that our great enemy should endeavor, in every possible way, to prevent our obtaining this blessed spirit of praise. "We are not ignorant of his devices." Hence, he is ever seeking to cloud our minds with doubts of the love of God our Saviour ; though it would almost seem impossible for any to doubt that love, after the stupendous, unanswerable proof of it to which our Saviour himself refers

us.—John 15 : 13. And when we take a review of the past, of our own individual history, it seems equally impossible to doubt that love which has patiently borne with such ingratitude—which has so tenderly watched over such forgetfulness—which has healed the sickness, and assuaged the sorrow of the being who cannot trust Him,—which has checked in sin, and strengthened in temptation,—which has allured by promises, and stimulated by example, till the same doubting, distrusting being has been led earnestly to “inquire the way to Zion.” Oh! we wrong, we basely injure our Saviour, by doubting His love, His yearning tenderness to us. Why are we still on mercy’s ground? Why does the Spirit still strive in our hearts? Why is the gate of heaven still set open before us, if the Lord be not willing and desirous that we should enter there? Oh! my beloved friend, as we love our souls, and as we wish for heaven, let us guard against despondency: it unnerves the soul, it chills the affections—it clouds the mind—it dishonors God. We shall never be active, zealous, devoted Christians, till we are happy in God—we shall never be happy in God while we give way to despondency. God our Saviour might well address us in these words, “What could have been done more to my vineyard that I have not done in it? wherefore, when I looked that it should bring forth” the fruits of praise, and thanksgiving, and joy, brought it forth the poisonous weeds of doubt, and distrust, and unbelief? Oh! my friend, despondency, if indulged, will prove as night-shade to the soul—then root it out; and more thickly sow instead, the seed of the blessed promises.

I am convinced, that if we were to meditate deeply upon what is related of our Saviour’s human life, we should find matter of encouragement from even those words and ac-

tions, that on a cursory view seem calculated to have a contrary effect. I have been much struck with the truth of this remark as respects the story of the woman of Canaan. I never felt satisfied with the explanation usually given of our Lord’s conduct to her. There always appeared to me something so harsh, so severe in our Lord’s answers, something so inconsistent with His usual condescending and gracious words, that my mind was not relieved, and my heart was not comforted by the assurance, that He thus tried the poor suppliant’s faith, in order that He might prove and reward it; and that He thus painfully exercised her feelings to encourage His people to persevere in prayer. Doubtless, this is the grand lesson to be learnt from the story, but this does not soothe our Lord’s rebuke, or soften His expressions. Hence, this beautiful little narrative never came home to me with that healing power which it has afforded to many. I was meditating on it one day, when it struck me, that the whole story exquisitely described the state of a Christian during his days of trial. This thought was the key which unlocked to me the rich treasure of comfort contained in this short, but deeply interesting passage of the word of God. It explained fully our Lord’s answers: love and the most tender mercy again breathed in every word; and the Saviour again appeared in all His touching sympathy and goodness. As man, He saw only the poor suffering woman of Canaan; but as God, He beheld the tears, the bursting sighs of all His afflicted ones to the end of the world, and He wished to prove that He “knew their sorrows,” by anticipating and delineating the exercises of their minds, when bowed down by depression and trial.—*Mrs. R. L. Hopper.*

The more one judges, the less one loves.—*Balsac.*

ROBERT LEIGHTON.

Robert Leighton was the eldest son of Alexander Leighton, a Scotchman by birth, and a doctor in divinity, who in the early part of the seventeenth century was condemned by the Star Chamber to mutilation and eleven years' imprisonment for having written two books, called "The Looking-glass of the Holy War," and "Zion's Plea or Appeal to the Parliament." Robert was at an early age sent for his education to Scotland, where he soon showed a proficiency in the learned languages above his fellow-students, insomuch that, as Burnet says, he came to have "the greatest command of the purest Latin that ever he knew in any one." But while he was thus conquering the difficulties of learning, he was engaged in the higher work of subduing his spirit to a sense of divine things, and a contempt for wealth and reputation; a consequence of which was that he came to have the lowest thoughts of himself possible, with such a command of his passions that he was not only seldom or ever seen moved as other men, but never guilty of uttering an idle word. Nor could it ever be said that this habit of mind partook of asceticism; for while he elected his own estimate of himself and of the world, he was entirely free from censuring others, or imposing upon them his own views of the conduct of life. When he had finished his academical studies he was sent by his father to France, where he spent some years, and learned to speak the French language like a native of that country. After his travels he returned to Scotland, and having passed his trials for the ministry with the approbation of his judges, he was ordained minister of Newbattle, six miles from Edinburgh. While yet very young, he attained to his greatest excellence in preaching,

exhibiting that sublimity of thought and expression for which he got general credit. It is this period of his ministry of which Burnet speaks when he says that the grace and gravity of his pronunciation was such that few heard him without a sensible emotion. "I am sure," he adds, I never did: his style was rather too fine, but there was a majesty and beauty in it that left so deep an impression, that I cannot yet forget the sermons I heard him preach thirty years ago; and yet with this he seemed to look on himself as so ordinary a preacher, that while he had a cure he was ready to employ all others." It has been said of him that he preached up a higher and purer rule of life than seemed to many consistent with human nature; but, on the other hand, it was universally admitted that "his own practice did even outshine his doctrine." Of this period of his life it is also said, that he paid little attention to forms of Church government, attending but rarely the meetings of the presbytery, and choosing rather to live in retirement and attend to the care of his flock. Though bred up to entertain a strong aversion to the frame of the church of England, and nourished, as it were, with the warm and violent opinions of his father, he came at an early period to consider forms of ecclesiastical government as of very little value to the purity of worship, or the zeal of worshippers; and therefore to those who knew him it was no surprise that in 1648 he declared for the king. This resolution, it is said, brought him to no small trouble; but the Earl of Lothian, the principal heritor of the parish of Newbattle, had so high an esteem for him that he prevailed with the leading Presbyterians of the time not to meddle with him, though he gave occasion to great exception. So little, indeed, did he care for Church politics, that he was censured by some of the superior courts

for not preaching the duties of the times; to which he answered, that "if all the brethren have preached to the times, may not one poor brother preach on eternity?" But he soon found himself annoyed in a more serious manner; and as strife and contention were wholly foreign to his urbane and gentle nature, he chose, in a silent way, to withdraw from his parish. Some time after, he was appointed Master or Principal of the Edinburg College. He accepted the honour somewhat reluctantly; but performed the duties with such advantage to the community, that his prelections were crowded, and even sometimes broken in upon by those who were interested in his Latin harangues, delivered with a purity and life that charmed all who understood him. Some time after the Restoration, and when the king had resolved to set up Episcopacy in Scotland, Leighton was consulted upon the project; and being filled with hope that the establishment of this form of church government might be wrought in such a way as to conciliate the Presbyterians, he gave his consent to the scheme; whereupon he was appointed one of the four new Scotch bishops, his diocese being, by his own choice, Dunblane, the poorest of the four, with an income not exceeding £150 a year, but having the deanery of the Chapel Royal annexed. Henceforward the great ambition of Leighton's life was to mediate between the contending parties, so as to make union possible, and introduce peace into the Church. In 1872 he resolved to retire, and leave his see, but was induced by Lauderdale to retain it for another year, at the end of which time he gave in his resignation. He then retired to a private house in Sussex, where he lived for ten years in a manner described as heavenly, and with a most exemplary conversation. In 1684 he came up on a visit to London, and having

been taken ill at the Bell Inn in Warwick Lane, he died after a short illness, breathing in his last moments that love to God and man which had characterised every thought and action of his life. Dr. Burnet describes him as one "that had the greatest elevation of soul, the largest compass of knowledge, the most mortified and most heavenly disposition that I ever saw in mortal; that had the greatest parts as well as virtue, with the perfectest humility, I ever saw in man: and had a sublime strain of preaching, with so grave a gesture, and such a majesty of thought, of language, and pronunciation, that I never saw a wandering eye where he preached, and have seen whole assemblies melt in tears before him."—*W. P. Nimmo.*

MAINTAIN YOUR PROFESSION.

The Rev. G. T. Bedell, of blessed memory, once delivered an address to the church and congregation of which he was so long the beloved pastor, urging them to consistency during the summer vacation. Among other things, he said:—

"Determine upon one thing before you go; God goes with you wherever you go. Set your face like a flint against sin; determine to do nothing, and encourage nothing, which you would not do and encourage at home. If you travel, where the Sabbath meets you, stop; if there is a place of worship, go to it. If not, go to your chamber, your God. Carry your Bible with you; think not to escape out of the presence of God; mingle not with indiscriminate or light company; give the day, and give your heart to God. If you are in the country, within reach of any place of worship, go to it; put yourself to some inconvenience: if not, spend the day with God. Do not encourage your husband or relatives in ruining their

souls to enjoy your company. You thus become a partaker of their sins. There must be a positive determination made to set your face against anything which will draw you from God, directly or indirectly. You must be on your guard, and determine that on no account whatever will bring yourself into difficulty.

—*Selected.*

BE DEFINITE.

First, be definite in your SEEKING. No man hits a mark unless he aims at it. Random shots may hit something, but they are quite as likely to do mischief as good. Many persons have sought religion in a confused, haphazard way, and as a consequence have not only failed to be converted, but have been filled with doubt as to the reality of a change of heart.

So also, many hungry souls have sought perfect love in a vague, general manner, and, as might be expected, have met with a like failure. They have read and sung about holiness, heard it explained from the pulpit, and even prayed for it in the use of certain common phrases, introduced in a general prayer; but not being specific, and not limiting their requests to any one great need of the soul, they get no particular answer to any of their numerous petitions. And it is not strange; for the heart does not centre itself in such cases with any considerable fervor on any one thing, and consequently faith cannot grasp any special grace. There seems to be a law in human nature which prevents discursive thought from producing conviction or arousing the mind to definite and determined action. Observation teaches us that we are so made that men cannot as a rule attain unto the highest achievements without taking up one thing at a time; and even then grand and immediate success can only be

reached by concentrating all the feelings and forces of the soul for the time being upon that single object.

If, therefore, you are concerned to know and realize that you sustain a justified relation to God, seek definitely a sense of forgiveness. Shut out all other objects and confine all your prayers, and thoughts, and faith to the one point—the removal of your load of guilt. But if your chief concern is to be wholly sanctified, then seek that grace with the same definiteness. Do not seek in a vague way for more religion, or a deeper work of grace, but seek specifically for a clean heart—a heart cleansed from all sin, including deliverance from both hereditary depravity and that added defilement of the soul which has been contracted by voluntary transgression. Let nothing divert your attention from this single, and yet all-comprising need. Do not allow yourself to set it aside, or to mix it up with side issues, such as “faith-healing,” “the second coming,” or “the baptism of power.” There is a sober sense in which all these themes are important, and there is a proper time and place for their consideration; but if they are confounded with personal holiness, or are made in any way a substitute for salvation from all sin, the effect is sure to be an eclipse of the great and primary doctrine of entire sanctification.

Let it be remembered that purity is the foundation of Christian character and the quintessence of religious life; and therefore to be sanctified wholly, and preserved in that hallowed state, is the supreme thought that should be kept constantly before the mind. Nor can it be charged that we keep Christians in the alphabet of religion because we hold them down to the first principles. There are no principles in holiness except first principles. Purity *begins* with loving God with all the heart, soul,

mind, and strength. We may love God as well as serve Him more intelligently as light and knowledge increase, but nothing can be conceived more excellent than to love God with all the heart. Christian perfection reaches its zenith at the perfect love meridian in the spiritual heavens, and all the advancement possible to a fully saved soul beyond that point is found in keeping itself at high noon in the love of God. There must be no setting sun, no twilight, no darkness. Hence the Apostle says; "Keep yourselves in the love of God:" that is, keep your experience at the apex of the highest possibilities of purity, and then you will as naturally go out in active beneficence as the sun naturally shines. And then, unlike the sun, and more like gold which brightens with use, the Christian will for ever expand the horizon of his light and beauty, by taking on more and more exact similitudes of God Himself, who is the infinite standard for ever approached, but never equalled. It is thus we "are changed into the same image, from glory to glory, even as by the spirit of the Lord."

Be definite in your TESTIMONY. What is testimony worth in a court of justice, if it contain no recital of facts pertinent to the case? So in Christian testimony we want definiteness. Christ and His cause require a plain statement of facts respecting the particular kind and stages of grace sought and obtained. To tell of a great blessing received at some by gone period, without giving it a name, or connecting it with any felt want or set purpose at the time, is no decisive testimony as to the power of Christ to save a sinner to the uttermost. If the two eras of justification and entire sanctification have entered into your soul-life, say so distinctly. To confuse the two stages of your experience together is practically to deny salvation from all sin; for everybody knows, and

every Christian not entirely sanctified gives evidence, that the regenerated state is a mixed condition. It is holiness begun, but not holiness perfected. When a man therefore implies by his indistinct testimony that he was wholly sanctified in conversion, he in effect declares that salvation from all sin is impossible in this life.

Great caution will be necessary in giving your testimony, to avoid seeming to parade your holiness. Study "always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." "Ye are my witnesses, saith the Lord."—Is. 43 : 10. —*Rev. A. Lowrey, D. D., in "Divine Life."*

UNDER THE JUNIPER.

The Lord knows what is best for His wilderness family: not one good thing will be found lacking when they enter their Father's house. There was a needs-be for every shadow.

There on such landmarks of your spiritual progress you will pause, while fuller praise swells your song, and echoes through your Father's house; for the stars that have marked your midnight march will have shone fairest in their heavenly splendour, as you rose up from the shadow of the juniper.

Let the sweet song of home,
O'er the wild waters swelling,
Cheer lone hearts that battle,
The billows among.
Let the "Light of the World"
Be the Light of your dwelling,
And the Father Himself will
Rejoice in your song.

The heart, melodious with praise by its daily recognition of the Lord, is tuned to pray for spiritual blessing for itself and others. Praise seems of such small account in the experience of some of God's people, that many who think they wrong Him and their own soul by neglect of prayer, deem it a light thing to

withhold from Him "the sacrifice of praise." When the high praises of God are in the mouth, then the two-edged sword will be wielded in power.

Slow is the heart to believe that the Lord really takes pleasure in his people; pleasure in their prosperity, pleasure in their praise!

It was when the Temple of Solomon resounded with praise, that the glory of the Lord filled the house. It was when those temples of the Holy Ghost (Paul and Silas) were filled with His praise that they burst forth into songs, and the foundations of a prison were shaken, and the doors were opened, and every one's bands were loosed, and the keeper of the prison fell down, in chains of sin,—to rise up in life and gladness.—Acts 16 : 26.

The people of Moab, Ammon, and Mount Seir, could not stand before Judah, who came out against them with songs of praise. And as they went out in praise, so they returned, for the Lord made them to rejoice over their enemies.—2 Chronicles 20 : 27.

How is He praised? They that speak of His glory, and talk of His power, make known to the sons of men His mighty acts, and the glorious majesty of His kingdom. None need be silent. As there are many grains of sand to form the boundary over which the sea shall not pass, so there are a multitude of God's tender mercies for which the soul in recording may praise and take courage; for the boundaries of Satan are set by the same Almighty hand.

Despond not; for in the Lord is your strength. But remember it is God's vine that is pruned, and that you must be a lily in the garden of God ere you can expect Him to be as the dew. Before you can be a watered garden, you must be enclosed from the desert. It is your life in Christ which can alone bring forth fruit; and all out of Him, how-

ever fair to your own eyes, and the eyes of others, will be burnt up.

Jesus says, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be."—Rev. 22 : 12.

"And they shall see His face; and His name shall be in their foreheads. And there shall be no night there."

—Rev. 22 : 4-5.—*Anna Shipton.*

THE VANITY OF EARTHLY THINGS.

O foolish man, that hunteth such poor things, and will not be called off till death benight him, and finds his great work not done—yea, not begun; no, nor seriously thought of! Your buildings, your tradings, your lands, your matches, and friendships, and projects, when they take with you, and your hearts are after them, say but how long all these? *Their end is at hand; therefore be sober and watch unto prayer.* Learn to divide better; set apart more hours for it, and fewer for them: your whole heart for it, and none of it for them. Seeing they will fail you so quickly, prevent them. Become free; lean not on them till they break, and you fall into the pit. It is reported of one that, hearing the fifth of Genesis read, so long lived, and yet the burden still, *they died*—Enoch lived 905, and *he died*; Seth 912, and *he died*; Methuselah 969, and *he died*—he took so deep the thought of death and eternity, that it changed his whole frame, and set him from a voluptuous to a most strict and pious course of life. How small a word will do much when God sets it into the heart! But sure this one thing would make the soul more calm and sober in the pursuit of present things, if their term were truly computed and considered. How soon shall youth and health and carnal delights be at an end! How soon shall statecraft and kingcraft, and all the great projects of the highest wits and

spirits, be laid in the dust ! This casts a damp upon all those fine things. But to a soul acquainted with God, and in affection removed hence already, no thought so sweet as this ; it helps much to carry it clearly through wrestlings and difficulties, through better and worse ; they see land near, and shall quickly be at home ; that is the way. *The end of all things is at hand.* An end of a few poor delights, and the many vexations of this poor wretched life ; an end of temptations and sins—the worst of all evils ; yea, an end of the imperfect fashion of our best things here ; an end of prayer itself, to which succeeds that new song of endless praises.—*Robert Leighton.*

BELIEVING.

"Lord, I believe,—help Thou mine unbelief."

If I believed, would not this cross
Of daily care and daily loss,
Lose half its weight of weary pain ?
And life be Christ, and death be gain ?
Would narrow homes seem drear and dread,
If I believe that all the dead
In Christ who die, with Christ shall rise,
And share His glory in the skies !

Could I not bear the burdens here
If I believed that Heaven was near ?
Or truly felt that One, my Friend,
Was with me always,—to the end ?—
Why need I shrink from toil or pain ?
Or weary hand ? or throbbing brain ?
Or feet whose journeyings might be read ?
In blood along the path we tread ?

If I believed that Jesus died
For all the lost who wander wide,
And that he bids us live to win
His ransomed from the paths of sin,
Could I in folly fling away
The golden hours, the fleeting day ?
Or idly fold these idle hands,
And leave unwrought His high commands ?

If I believed my Father's eye
Marked every action from on high,—
Or deemed His ear divine had heard
My foolish wish, my idle word,—
If I believed that sins of mine
Must put to shame that love divine,—
Could all my weakness vainly dare
Again to mock such love and care ?

Nay ! nay ! Condemned on every hand,
In helpless guilt, ashamed I stand !—
Condemned ! without excuse or plea,
I can but turn, O Lord ? to Thee !
And I believe !—Thy promise blest
Is all my refuge, all my rest.—
While, kneeling here in shame and grief,
I pray Thee help mine unbelief !

—*Selected.*

WHAT TO PREACH.

The great design of true preaching is to save sinners. Granted then that the aim of our preaching is to save men, let me inquire : What is it that will save from sin and the doom of the ungodly ? Will prompt obedience to ordinances, statutes and moral laws save men ? It surely will not. The moral law and the commandments, precepts and examples of the New Testament are divine. They are likewise essential to that obedience which is required in all God's saints ; but they are not saving. A man may keep them all, and still die in sin.

But, is it not written, "All scripture is given at the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect." Should we not preach this, therefore, that is profitable, and that makes men perfect ? Certainly. But the proposition I am illustrating and defending is, *What shall we preach in order to save men ?*

Christians are already saved. Statutes, ordinances and judgments are given for their symmetrical evolution and edification. The grace of God has brought salvation, and now it teaches them how to live. All the truth is to be preached ; but it must be preached with priestly discrimination. "Rightly dividing the word of truth." The gospel of the grace of God for the sinner ; the precepts of Christ for the believer. Christ on the cross for the ungodly ; Christ the bread of life for the saved. And this is not a distinction without a difference. In answer to the question, then, *What shall we preach in order to save men ?* the answer is:

PREACH CHRIST.

To preach Christ is to hold him up as the only atonement for sin. This is the gospel. A vein of truth dis-

tinct, and red as blood, runs through both the Old and the New Testaments. It is easily detected. It is like the golden wire in the curtains of the ancient tabernacle. It is as distinct from other truths in the divine word as the king's proclamation of freedom to slaves differs from the revised statutes of a commonwealth. The divine Author has emphasized this testimony. It is unlike other truth. As the scarlet thread runs through the weaver's warp from end to end, so is to be traced the gospel of salvation through the entire book in a sphere and brightness all its own. Have you seen it? It is unlike the Law, and must never be confounded nor mixed with it. A preacher of the truth embracing both law and the gospel as the means of saving lost men is a vocation not authorized by God. When Christ gave authority and commission to the twelve he said: "Go ye into all the world and preach the gospel to every creature." With divine precision he said: "Preach the gospel." And to simple faith in that message he bound up the believing soul to salvation and life everlasting. Elsewhere he gave instruction to his ministers in respect to the teaching of saved men. But in order to awaken, regenerate and save the ungodly he commanded the preaching of his gospel—a single theme—a subject sevenfold mightier than the law, and comprehensive as eternity.

His own preaching enforces this method. He acted on the great principle that to know him was life everlasting. "This is life eternal, that they might know Jesus Christ" (John 17 : 4.) He did not preach obedience to law as the way to life. He called men to believe on him, declaring that he is the Way, the Truth and the Life. To Nicodemus he said, "God so loved the world that he gave his only begotten Son, that whosoever believeth on him

should not perish, but have everlasting life." To the woman at the well he said, "I that speak to thee am the Messiah."—John 4 : 25-26. To the blind man he said, "I that speak to thee am the Son of God."—John 9 : 35-37. We may well believe that in each case this relation of Christ as the anointed of God for sin procured forgiveness and everlasting life. Then, as now, Christ himself must be known. And in every instance when he revealed himself to an inquirer his power and grace went forth.—*B. F. B. in "The Church Advocate."*

EARLY PIETY.

The actual state of education, morals, and happiness in a community may be regarded as the true expression of the power of the moral and intellectual forces engaged for its improvement. The efficiency and usefulness of a church, for instance, are precisely what the zeal, purity, and intelligence of its members make it. We may conclude, therefore, that the Christian enterprises of the present time must remain stationary, without some new accession of moral resources. If the rising generation shall come forward with only the same degrees of piety and intelligence that belong to their fathers, then the utmost that can be expected is, that the cause of religion and humanity shall not retrograde. Progress, under the circumstances supposed, is wholly out of the question. The church is now barely able to hold its ground against the opposing forces of sin and error, or to advance with a tardy step to future triumphs; and if it is to be recruited and re-enforced by such members and ministers only as already wield its destinies, it must remain in essentially the same condition, while the accession of even a few persons of deeper piety, and

stronger faith, and larger views, might sweep away the obstacles that retard its progress, and open a career of unexampled successes. A single individual of enlarged conceptions of duty, and burning zeal for Christ, is sometimes able to communicate new spirit to a whole church, which has for years, scarcely given a sign of vitality. It had just enough of moral power to maintain a bare existence, and resist the pressure from without; and now the additional impetus given by one true man of God puts everything in motion, and triumphs over obstacles. What victories, then, might we not anticipate, what enlargement for Zion, could the whole host of our young men be induced to gird themselves with strength, and enter upon the whitening field to which they are called with something like the spirit of primitive Christianity? It would be as a new life from the dead. It would be as the birth of a new dispensation. They who are ready to perish would revive again, and all the islands of the sea would rejoice.

Manifestly it is such a revival of heavenly charity, and wisdom, and apostolic zeal, that is imperatively demanded by the present condition of our social and Christian enterprises. The passing era will never be recognized in history as an age of noble conceptions and of great moral convictions. It has planned, and begun to execute, God-like enterprises, but it evidently lacks the sinews needful for their successful accomplishment. It reels under the burdens it has assumed. The existing race of Christians has propagated sublime ideas, which it is appointed for their successors to realize in sublime achievements. This is in accordance with a great law. An age of discovery leads in an age of performance. First comes the science, and then its applications to life. The church is well furnished with grand ideas. It has on its

hands comprehensive evangelizing schemes, whose successful accomplishment will usher in the millennium. What she now wants is agents to execute them. She wants an army of young men, large-minded and large-hearted, and deeply baptized into the Savior's spirit. This is the great want, to which all others are subordinate. Let it be supplied, and all other obstacles will vanish away. The cause of Christ and humanity calls for men—needs men—cultivated, sanctified, self-sacrificing, brave men, and it really wants nothing else to the completeness of its triumphs. Material resources, with which the church overflows, only wait for the bidding of lips touched with holy fire to call them forth for the sacrifice. And now what Christian young man will endure the thought, that all these godly enterprises for the improvement and salvation of the race shall fail or languish for want of worthy champions?

The church has just now started forth from the ignominious repose of centuries, and trembles to recognize itself as charged by Christ with the evangelization of the world. Shall this work, so nobly begun, fail or languish for want of laborers? Is it tolerable to think of, that the triumph of Christ shall be postponed, and the deadly curse of sin continue to blight the hopes of three fourths of the human race, because we love our ease and our money, and because our young men have shallow piety and huge ambition?—*Dr. Olin.*

Religion begins in the family. One of the holiest sanctuaries on earth is home. The family altar is more venerable than any altar in a church built with hands. The education of the soul for eternity begins by the fireside. The principle of love, which is to be carried through the universe, is first unfolded in the family. "Let them learn first," says the apostle, "to show piety at home."

EDITORIAL.

—o—
HUMILITY.

Growth in humility is growth in grace. Pride has many disguises. We may know it well in one form without being able to detect it in other forms. Sometimes it woos admittance to our hearts in saintly garb and under the pretence of adding greatly to our usefulness. We are told that our influence for good will be greatly increased if we will only conform to the world just a little in some thing that God has forbidden; that if we did not seem so peculiar we would attract, instead of repulse, as we do now. The plea is so plausible, and the matter so trivial, that we do not see that pride is endeavoring to entangle us in her meshes. One silken cord bound around us, another quickly follows, and, before we are aware of it, we have lost our liberty and are again entangled in the yoke of bondage.

There is no way to successfully resist pride, but by lowliness of spirit. To keep off the garments of pride we must be clothed with humility. But we must put it on throughout. Pride will thrive under a plain dress only let it be nourished by an unwillingness to be contradicted or to be thought wrong.

Molinos, a spiritual writer of the 17th. century in the Roman Catholic church, warns us against being satisfied with a false humility. He says, "Thou must know that there are two sorts of humility—one false and counterfeit, the other true. The false one theirs, who, like water, which must mount upward, receives an external fall, and artificial submission, to rise up again immediately. These avoid esteem and honor, that so they may be taken to be humble. They say of themselves that they are very evil that they may be thought good; and though they know their own misery, yet they are

loathe that other folks should know it is dissembled humility, and feigned, and nothing but secret pride.

Theirs is the true humility who have gotten a perfect habit of it: these never think of it, but judge humbly of themselves; they do things with courage and patience; they live and die in God; they mind not themselves nor the creatures; they are constant and quiet in all things; they suffer molestation with joy, desiring more of it, that they may imitate their dear and despised Jesus; they are contented with what God allots them; they are convinced of their faults with a pleasing shame; they are not humbled by the counsel of reason, but by the affection of the will; there is no honor that they look after nor injury to disturb them, no trouble to vex them, no prosperity to make them proud, because they are always immovable in their nothing and in themselves with absolute peace.

"And that thou mayest be acquainted with interior and true humility know that it doth not consist in external acts, in taking the lowest place, in going poorly clothed, in speaking submissively, in shutting the eyes, in affectionate sighing, nor in condemning thy way, calling thyself miserable, to give others to understand that thou art humble. It consists only in the contempt of thyself, without concerning thyself whether thou art esteemed humble or not, though an angel should reveal such a thing to thee."

To invite others to see how humble we are shows that we are destitute of true humility.

Humility is a grace upon which God places a high value. No number nor splendor of gifts can compensate for the want of it. Many a Christian career that began with the brightest promise, ended in obscurity and disgrace through the lack of a spirit of true humility. He who is wanting in lowliness of character, but who occupies a conspicuous position before the world, is in as great danger as is

a ship on the ocean with its sails all spread, but an insufficient supply of ballast in its hold. Sooner or later it will capsize before the wind.

Law says: "Proud minds and vain desires in our worldly employments, are as truly vices and corruptions, as hypocrisy in prayer, or vanity in alms. And there can be no reason given why vanity in our alms should make us odious to God, but what will prove any kind of pride to be equally odious. He that labors and toils in a calling, that he may make a figure in the world, and draw the eyes of the people upon the splendor of his condition, is as far from the pious humility of a Christian, as he that gives alms that he may be seen of men. For the reason why pride and vanity in our prayers and alms renders them an unacceptable service to God, is, not because there is any thing particular in prayers and alms that cannot allow of pride, but because pride is, in no respect, nor in any thing, made for man: it destroys the piety of our prayers and alms, because it destroys the piety of every thing that it touches, and renders every action that it governs, incapable of being offered unto God.

So that if we could so divide ourselves as to be humble in some respects, and proud in others, such humility would be of no service to us, because God requires us as truly to be humble in all our actions and designs, as to be true and honest in all our actions and designs.

And as a man is not honest and true because he is so to a great many people, or upon several occasions, but because truth and honesty is the measure of all his dealings with every body: so the case is the same in humility, or any other temper: it must be the general ruling habit of our minds, and extend itself to all our actions and designs, before it can be imputed to us."

God never gives faith, but he brings his child into a situation where it will be tried.

ELEMENTS.

It is of little use for one to endeavor to master the mysteries of advanced science until he is well acquainted with its fundamentals. The best instructor cannot teach the cube root to a pupil who will not learn the multiplication table. So, for a person to seek sanctification without repenting of his sins, can result only in self-deception and final disappointment. The appearance, the manner, the spirit of many professors of modern holiness make the impression that there is no reality in it. The impression is correct. A profession of holiness based upon an inference drawn by the mind, without any change wrought in the heart by the Holy Spirit is without any good foundation. It generally deceives the person who makes it; it seldom deceives any others.

An intelligent lady who had been induced to make a profession of holiness, said to her teacher after a trial of it, "I do not feel any different. I get mad just as I did. I feel just as proud as ever. Is this all there is to it? Her teacher told her that these feelings were temptations, that she must resist them and keep up her profession without any regard to her feelings. As a result of this teaching, many profess to be sanctified who are not even justified. This is evident from two scriptural considerations.

1. They do not meet the conditions of justification. God's invariable order is, *Repent and believe the Gospel*. To all sinners Christ says *Except ye repent ye shall all likewise perish*. Led by blind leaders, they pass over repentance. It is humiliating and unpleasant, and so they neglect it. They offer a portion of their wealth and their influence to God; but they do not present the sacrifice of a broken heart and a contrite spirit. They make no progress in the divine life, for the very good reason that they have never fairly entered upon it. They en-

deavor to sow in righteousness, but they do not reap in mercy, because they have never broken up their fallow ground. All their endeavors are but a waste of time and opportunities. They are busy sowing—but it is to the flesh, refined and cultivated it may be, but still it is in its natural unregenerated state. They are building nominally upon Christ—really upon self. There is about them a certain consistency—but it is the consistency springing from pride and a love of reputation. They have as high an opinion of themselves as did the Pharisees.

All such are not justified before God for they are still impenitent.

2. They do not bring forth the fruit of justification. They do not have victory over all sin. They are conformed to the world in their dress and in their manner. They lack the simplicity, and the humility of Christians. They indulge in many things which God has forbidden. Their adorning is the outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel. They do not know what it is to *rejoice in the hope of the glory of God*.—Rom. 5:2. Much less do they *glory in tribulations also*. Of all this they know nothing. They are right in saying that "The life of a Christian is not a gloomy one," but they are wrong in thinking that they must go to the world for happiness. One who is really believing in Christ to the salvation of his soul, *rejoices with joy unspeakable and full of glory*.—1. Pet. 1:8. If a person has not these marks of a purified soul, he is not justified. If he ever has been, he is now a backslider. In either case he needs to repent and be forgiven. To urge him to believe, just as he is, for entire sanctification is to lead him into self-deception. He needs to master the fundamentals of Christian experience. Instead of believing that he is sanctified fully, he should repent, and do his first works. The heart must be melted before it can receive the divine image. We

must humble ourselves, and then God will exalt us. Before we can comprehend the deep things in the book of God, we must learn our letters. The more thoroughly we comprehend the elements of a true Christian character, the greater will be the rapidity with which we can press on in the divine life. The deeper down, the roots of the tree of righteousness are able to strike in our softened hearts, the higher the tree can stretch, and the wider its branches can spread with safety.

It is for want of a thorough repentance that the words of the apostle have so wide an application. "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat."—Heb. 5:12.

CRUCIFIXION.

If we keep ourselves in God's hands he will make even those who oppose us contribute to our growth in grace. The wind that shakes, but does not prostrate the tree, causes it to strike its roots the deeper. Paul never speaks about crucifying himself; crucifixion is the act of others. They were Christ's enemies who nailed him to the cross. He simply resigned himself to their cruel treatment. We should sooner die to the world, if we did not, when it taunts us, come down from the cross. If we would allow no spirit of resentment to rise up under unjust treatment, it would help us, as no words of appreciation would, to grow in grace. Madame Guyon very justly remarks, "Nature cries out against the process of inward crucifixion, and the greater number stop short. Oh, if souls had courage enough to resign themselves to the work of purification, without having any weak or foolish pity on themselves, what a noble, rapid, and happy

progress would they make! But generally speaking, men have too little faith, too little courage to leave the shore, which is something tangible and solid and has the support of sense, and go out upon the sea which has the support of faith only. They advance, perhaps, some little distance; but when the wind blows, and the cloud lowers, and the sea is tossed to and fro, then they are dejected, they cast anchor, and often wholly desist from the prosecution of the voyage.

"Oh Thou, who alone dost conduct holy souls, and who canst teach ways so hidden and so lone to human sight, ways so contrary to the usual marked and imperfect way of devotion,—which has its virtues but which poisons itself by feeding upon its virtues instead of feeding upon God by union with God's will—bringing to thyself souls innumerable, which may love thee in the utmost purity. Every other love, however vehement and ardent, is not the pure love, but a love mixed with selfishness. Such holy souls are the delight of God, *Who delights to be with the children of men*, (Ps. 27—3; that is to say, with souls childlike and innocent such as are set free from pride, ascribing to themselves, in themselves considered and separate from God,—only nothingness and sin.

"Such souls, which are no longer rebellious but are *broken to the yoke*, are *one with God*, and are one with him to such a degree, that they not only look at him *only*, but they look at everything else *in him*. Beautifully expressive of a spirit quiet and united with God, is that passage of Jeremiah, where it is said "*He sitteth alone and keepeth silence because he hath borne God's yoke upon him*."—Lam. 3:28.

"Such a soul not only rests with God, but *acts with God*; going where he goes and doing as God would have it do. A soul in the mixed state has a *choice*, at least it has so at times; and just so far as it follows its own choice, which it does at

times, it is not in the *straight way*.

But a soul truly mortified and resigned, a soul truly holy, has no choice. It neither seeks the high nor the low, the learned nor the ignorant of itself. God's order, and that alone, constitutes the basis of its selection."

IN SEASON.

Many truly saved persons greatly cripple their own usefulness by saying things out of place. What they say is true; but those to whom they say it are not in the spiritual condition to receive it. They have one class of truth for all persons, and on all occasions. They are full of courage and zeal, but lack adaptation. Perceiving that they have done harm when they meant to do good they excuse themselves by saying, "the people will not bear the truth." This is so in a certain sense, and in a certain sense it is not so. Every person will bear some truth. We should give that to him which he will bear and then lead him on into other and more important truths. Christianity should be taught, as mathematics are taught,—by beginning with the axioms, the self-evident-truths in which all are agreed, and then going on step by step, as the lessons are learned.

This is what our Saviour meant when he said, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."—Mat. 6:6. That is, do not give to any one, the most precious truths unless they are adapted to his nature, and his present condition. It was in accordance with this, that the great apostle acted. "I have fed you with milk, and not with meat; for hitherto ye were not able to bear it neither yet are ye able."—1 Cor 3:2.

Beloveds learn this lesson of adaptation which God would teach you in these words. Opportunities for doing good are

of too great value to be lost by a blind adherence to methods, which generally end in failure. Be willing to improve. Learn to talk with an opposer in such a way as not to stir up his combativeness, and thus place himself beyond your reach. Catch hold of every thing with which you can agree, rather than of every thing you oppose. "A man hath joy by the answer of his mouth: and a word spoken in due season, how good is it." Prov. 15 23.

CONSECRATION,

No matter how greatly we may be blessed at times, we make no real progress in the divine life only as we keep giving ourselves more fully to God. To all who are aiming to walk with him, He shows many ways in which they may be more fully given up to do his will, He lets us see that many little things which are not positively sinful in themselves, should be given up because of their tendency to nourish the life of self.

Madame Guyon says, "A soul that lives by faith, is necessarily a soul truly consecrated. Such a soul seeks nothing for itself. It seeks all for God. Lock a wheel within a wheel, it moves in the midst of God's providences, leaving itself to be conducted by them, Harmonizing with God, and with God's direction of events, the result is that outwardly, its life seems quite common. It is a simple life, a true life, a just life; always in the right place, though that place be one of great trial and suffering; but without voice, without violence, without passion. Hence outwardly it is common, and is not calculated to attract much notice; but inwardly it is a life in union with the divine will. Such a soul is calm and happy amid the pains of the senses, the annoyances of the creatures, and all sorts of adversities. Its human manner of activity has passed away. The undue eagerness, the unholy violence of passion,

the unguarded word, the impurity which comes from self-seeking, all are gone. It leaves itself to the operation of God upon it, in the simple and humble way of acquiescent and co-operative union, After a time its new life becomes entirely natural to it. Having no will but for what God sees fit to order, be it what it may, high or low, great or small, sweet or bitter, honor, life, wealth, or any other object, that can shake its peace."

If you are really consecrated to God then you are consecrated to do His will in all things. A child is not devoted to his parents, if he insists upon having his way in one particular, for instance in spending his evenings in saloons. While he does this, no fidelity to his work during the day can render him a dutiful child. He is not dutiful unless he is so in all respects. An officer of the government may discharge all his duties with scrupulous care, but if he embezzles the money with which he is intrusted his standing is determined, not by his general good conduct, but by his bad-conduct in a single instance. Instead of being promoted he is sent to prison. This is the principle on which men act in the ordinary affairs of life. Its soundness is never called in question.

Why should not the same principle be applied in matters of religion? What good reason is there for not applying it, especially when it is plainly laid down in the word of God. The apostle says, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." He applies it to two things which are generally considered trifling matters. First, showing respect of persons in seating people in religious congregations. He says that those who do it *commit sin*. Second, to the governing of the tongue. He says of the one who fails to do it that *his religion is vain*. So then unless you are consecrated to God in all respects you are not consecrated to him at all. A half-hearted piety is no piety. A partial con-

secration to God is no consecration to Him. Unless you are given to God to do His will in all things you do not belong to Him. *Why call ye our Lord, Lord, and do not the things which I command you?*

CONSISTENT.

We must see to it that we are consistent. There must be a symmetry in our Christian character. Christ says the Pharisees were strict in dress, and in paying tithes, but fatally wanting in mercy and honesty. The railroad track may be perfect: but if the bridge is weak the train is wrecked, and the passengers killed. We are not safe if we are weak in one point though we may be spiritually strong in all other respects.

Law, in his Call to a Holy Life, well says: "Bended knees, whilst you are clothed with pride; heavenly petitions, whilst you are hoarding up treasures upon earth; holy devotions, whilst you live in the follies of the world; prayers of meekness and charity, whilst your heart is the seat of spite and resentment; hours of prayer, whilst you give up days and years to idle diversions, impertinent visits, and foolish pleasures; are as absurd, unacceptable service to God, as forms of thanksgiving from a period that lives in repinings and discontent."

DEDICATION.—At Oneida we dedicated a very neat, convenient church to the worship of God, on Sabbath, the 10th of July. The house and lot cost twenty-eight hundred dollars, of which amount brother Lucius Atwood gave two thousand dollars.

We preached four sermons during the meeting. The Lord was with us, and the word we trust was not in vain. The church will, we hope, be a great blessing to the community and result in the salvation of many precious souls.

CORRESPONDENCE.

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Lockport, N. Y.

Having been a subscriber for the *EARNEST CHRISTIAN* for twenty-two years I do not want to stop it now. I intend to take it as long as I live. It comes full of Gospel truth every time. It is the means of strengthening the weary traveler on his way to Zion. It does not affiliate with the aristocratic and ungodly performances which are so prevalent in the so called churches of to-day. But it follows the teachings of Jesus Christ. I pray God that he may revive his work. We are so prone to wander, to leave the God we love, that we need some finger post like the *EARNEST CHRISTIAN* to point the way Heavenward. May the God of all grace spare and preserve its editor, and may he live long to send forth the blessed truth as it is in Jesus.—S. A. Carson.

Dear brother: I prize the *EARNEST CHRISTIAN* above rubies and look for its coming as for an old and tried friend. It brings light and joy to my soul. I wish all Christians would take it. I think if they knew the benefit they would receive from it they would deny themselves of some worldly attire for the sake of taking it. May the Lord help you in your efforts in holding up Bible Holiness.

I praise the Lord that the Free Methodists ever found their way to Osborn, for it was through their instrumentality, in the hands of God, that I was led (four years ago this winter) into the highway of holiness. I had professed godliness for a number of years, but knew nothing of the power of God in my soul. I was blinded by the gods of this world, had a proud heart, although a church member I followed the fashions of the world as far as my means allowed. The Lord showed me the way to Heaven was too narrow to take in the fashions of the world, I must lay them all aside, deny self and take my cross if I would be His disciple. Praise

His holy name! He enabled me to make a full consecration and take the plain way, but I find it a glorious way, and it grows brighter and brighter as I run up the shining way. My only regret is that I hadn't been led into this way years ago. O, if Christians could realize how much easier it is to live a Christian, after being made pure and clean, there would be more real seekers after holiness. I pray God that holiness may spread throughout our land. Yours in the bonds of Christian love.—*Mrs. D. S. Thompson.*

BIOGRAPHICAL.

APPALONA MARTIN WALTER, was born January 27, 1807, in Barbour Co., West Va., and fell asleep in Jesus, May 10, 1887, at Winchester, Ioa. She was married to George Walter, Sep. 20, 1827. Soon afterward, through the labors of the early Methodist's, she was clearly and radically converted to God, and shortly received the blessing of entire sanctification, in which grace she was a living monument until called to her reward. Her frequent testimony was, "I never lost my first love." All through the years of her weary life (being always frail) she maintained unwavering confidence in God. She was faithful, not only through the burden and heat of the day, but after the infirmities of age came on, then the luster of her life showed it brightness. I was her attendant through fourteen years of suffering when she was mostly confined to her bed and helpless, and I never heard a murmur or complaint escape her lips. It was her word, "The Lord knows best." She truly "brought forth fruit in old age." I note in her journal of four years ago, "Religion is better than ten thousand worlds like this; it is a comfort in my old days. I expect to be with my Saviour before long."

Mother's conversion was of the New Testament type; she "came out from the

world" in dress as well as every other sin, and ever stood an open rebuke to evil both in and out of the church. The departure of Methodism from the old landmarks, was a source of great grief to her. Consequently, on becoming acquainted with the Free Methodist Church, she, considering it but a revival of primitive Methodism, readily and gladly joined it; often afterward saying, "I did not leave the old church, it left me." Mother prized THE EARNEST CHRISTIAN next to her Bible, kept them close to her and read them as health permitted.

The cause of her death was paralysis; she suffered from several attacks in the last three years. Her final stroke ended in a deep sleep from which she never awakened until eternal day burst upon her redeemed soul. Oh, we sadly miss her here, but what a fresh incentive heavenward.—our mother is there. Rev. L. Mendenhall preached the funeral discourse from, "Blessed are the dead which die in the Lord."—*V. M. Walter.*

CHRISTOPHER VANDEVENTER was born in Middlesex Co., New Jersey, and fell asleep in Jesus at his late residence in Knox Co., Ill., June 26, 1887, aged 59 years.

Many years ago he united with the M. E. church at South River, N. J., under the ministry of Rev. John H. Stockton, of precious memory. In 1867 when he went west to seek a new home, he took his church letter, and remained a consistent member of the church of his choice until death. He leaves a widow, two sons and a daughter, to mourn his loss; but their loss is his gain. By his request the remains were brought to South River Cemetery, where they await the "resurrection of the just." The writer preached his funeral sermon the following "Sabbath," July 3, to a large congregation from the appropriate text, "To die is gain."—Phil. 1:21.

S. H. P.

CAMP MEETINGS.

AT NORWICH, N. Y., the meeting beginning July 6, was a good one. The Lord was present, the saints were quickened, and some souls were saved. The order was excellent, but the immediate community has had the light at two or three previous Camp Meetings, and have rejected it, and the light that was in them, has in a measure, it is feared, become darkness. It is better to hold district Camp Meetings in different localities, and so preach the truth to those who have not deliberately turned from it.

AT LINDLEY, Steuben Co., N. Y., the Lord met his people in saving power. It was a glorious meeting from the beginning. Preachers and people had a mind to work, and souls were saved.

AT STANHOPE, N. J., there was a beautiful encampment of fifty-three tents in a nicely shaded grove. The attendance was large. The Lord poured out his Spirit in a glorious manner, blessing the saints and convicting sinners. There were fully fifty seekers forward on each of the last two nights of the meeting. The last night there was literally a rush to the altar. One verse was scarcely sung before the long anxious seat was filled. The penitents began at once to cry to the Lord for mercy, and before the invitation was concluded some who came forward were shouting and praising God for sins forgiven. Many were saved. The meeting will long be remembered for the wonderful manifestations of God's saving power.

It was closed too soon. If it could have continued a week longer, hundreds, we think, might have been saved. Whenever practicable we had better arrange to hold Camp Meetings over two Sabbaths at least. Much is lost by closing them too soon,

Keep your tongue from evil.

RENEWALS.

Let them be sent in promptly. Do not wait for any one to call upon you, but act yourself as a voluntary agent. If each of our subscribers would send in their own subscriptions, and one or two new ones besides, they would confer a great favor on us, benefit themselves and others, and promote the cause of God more, probably, than you could possibly do in any other way, with the same expenditure of time and means. We have been working hard for you, now work a little for us; yet not for us but for the cause of an earnest, uncompromising Christianity. Our list does not increase from year to year as it should, but we hope in the future for a larger addition to our list of subscribers than we have had in any year before. Let each of our friends act promptly and energetically and it will be done.

RICHES—Earthly riches are a great obstacle to salvation; because it is almost impossible to possess them, and not to set the heart upon them; and they who love the world have not the love of the Father in them.—I John, 2:15. To be rich, therefore, is in general a great misfortune; but what man is convinced of this? It is only God himself, who by a miracle of mercy can do this. Christ himself affirms the difficulty of the salvation of a rich man with an oath, *verily*; but who of the rich either hears or believes him!—*Adam Clarke*.

NEW SUBSCRIBERS.—Beloved will you not, if possible, send us in at least one new subscriber to begin with the July number? Commend it to your neighbors—make a present of it to a friend. We have every assurance that God is using the **EARNEST CHRISTIAN** for the salvation of souls. Help spread it!

The Lord knoweth the thoughts of man, that they are vanity.